

J. S. 14. 72.

OPHNOIKOS:  
THE  
HOUSE  
OF  
MOURNING,  
FURNISHED

With { DIRECTIONS for  
PREPARATIONS to } The Hour of DEATH.  
{ MEDITATIONS of }  
CONSOLATIONS at }



DELIVERED IN  
LVI. SERMONS,

Preached at the Funerals of divers faithful Servants of Christ.

By { Daniel Featly, } { Ri. Houldsworth, } { Thomas Fuller, }  
{ Martin Day, } { Richard Sibb, } { Edm. Barker }  
{ John Preston, } { ohn Pearson, } { Josias Alfop, }  
{ Tho. Taylor, } { Chr ist. Shute, } { }

Doctors in Divinity.

And other Reverend Divines.

ECCLES. 7. 4.

*The heart of the wise, is in the House of Mourning; but the heart of fools, is in the House of Mirth.*

*Non amitti sed premissi videntur quos sed non absumptura mors, sed aternitas receptura est. Ambr. de obit. frat.*

*Iter imperfectum est, si in media parte aut citra petatum locum stiteris: vita non est perfecta si honesta, ubicunque desieris, si bene desieris, tota est. Senec. Ep. 77.*

Newly Corrected and Amended, with several Additional Sermons.

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Thom. Tanner





TO THE  
Christian Reader.



Here is no man that can plead Ignorance to the universal Decree of God concerning the necessity of Mans Mortality: *It is appointed for all men once to die:* and every man can say as that wise Woman of Tekoah, *We are all as water spilt upon the ground.* There is no Age, Estate, Condition, or rank of Men, but have been foyled with that invincible Champion Death; who riding up and down the World upon his pale Horse above these five thousand years, hath with an impartial stroke laid all flat before him; some in their Infancy have proved what it is to die before they knew what it was to live; others in the strength of Youth; some in their old Age: rich and poor, high and low, of all sorts; young men may die, old men must die; even those that are stiled Gods (and that by no fawning Sycophant, but by God himself) their Mortality proves them to be men to themselves, though they be as Gods to others: and as *Epictetus* once told the Emperor, *That to be born, and to die, was common both to Prince and Beggar.* The sicknesses and miseries of this World have made the proudest *Painims* to confess with *St. Peter* to *Cornelius*, *Even I myself also am a mortal man:* So that experience (as

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well as Scripture) concludes, *what man is he that liveth and shall not see death?*

There are no ingredients in the shop of Nature that are sufficiently cordial to fortifie the heart against this King of terrors or his harbingers: the velvet slipper cannot fence the foot from the gout, nor the gold ring the finger from a felon; the richest Diadem cannot quit the head-ach, nor the purple Robe prevent a Feaver: Beauty, strength, riches, honour, friends, nor any, nor all can repeal that sentence, *Dust thou art, and to dust thou shalt return.* Every fit of an Ague, and every distemper of this frail constitution being as a light skirmish before the main battel of Death, wherein weak man being vanquished, is led captive to his long home: and when once the lines of Mortality are drawn upon the face of the fairest mortal, he becomes a ghastly spectacle (how lovely soever before) and the conclusion is, *Bury my dead out of my sight.* This inevitable necessity, however it be confessed and acknowledged of all; yet lamentable experience teacheth, that in the Christian world most men so live as though they should never die, and at length they so die as though they should never live again, and when the time of their dissolution cometh, their souls are rather chased out by violence, than yielded to God in obedience.

Indeed to a wicked man, Death is the *beginning of sorrows*, it is a trap-door to let him down to the everlasting dungeon of Hell, but the



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the children of God (though they cannot escape the stroke, yet) they are freed from the sting of death, they can play upon the hole of this Asp without danger, and welcome the grimmeſt approach of this Gyant with a ſmile, being freed from the hurt of him, by *Him* that is the *Captain of the Lords Hoſt, who hath aboliſhed death, and brought light and immortality to light*; ſo that the ſting of it being plucked out, and the ſuffering ſanctified by Chriſt, death is become to every Believer but a *dark entry* to the glorious Pallace of *Heaven*.

Now as it is Gods tender mercy to his Children, that their conflict and miſery ſhould be temporary, but their perfect happineſs eternal; ſo it ſhould be their care in this little ſpace of time allotted them, (whereupon their everlaſting condition depends) ſo to provide that they may live happily where they ſhall live eternally: and ſince we cannot eſcape death, to prepare for it, that we may get the ſight of this Baſilisk before it approach, and ſo avoid the danger of it. Wretched is the eſtate of that man, who when theſe ſpiritual *Philiftims* (the terrors of death) make war upon him, ſhall have juſt cauſe to ſay, *The Lord is departed from me*: the death of ſuch a one will be like the ſleep of a frantick man, who when the malignant humour is concocted, awakes in a greater rage than he lay down; whereas to him that is wiſe to conſider his latter end, death is no way dreadful; death may kill him, but it can-

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not hurt him ; it doth free him from temporary misery, but cannot hinder him from eternal felicity : and as that noble Captain of *Thebes*, who having gotten the victory over his enemies , but withal , received his mortal wound, he made this his grand enquiry, *whether his weapons were safe or not? whether his buckler was not in his enemies hands?* and when it was replied all was safe, he died with a great deal of courage and fortitude. So when a Christian is to grapple with death, his main care is, that his Buckler of *Faith*, and the Helmet of his *Salvation*, his *Hope*, that they be safe to guard his Soul, and then he passeth not much what becomes of his outward man, he dies in peace and confidence.

Now that we may be fitted to encounter with this last enemy, (besides the manifold helps which God hath taught to us in his Word, in the passages of his providence, in the frequent examples of mortality before us continually, and in our own sensible approaches to the gates of death ; I say, besides these and infinite more,) this ensuing Volume (with so much care and pains compiled) by Gods blessing, and our endeavours, may prove no small furtherance in our Pilgrimage ; *Each Sermon therein being as a several Legacy bequeathed by those, upon the occasion of whose deaths they were Preached, as by so many Testators, who themselves have made a real experiment of Mortality, and left these for our instruction that survive them.* It is true, the daily examples of Mortality are so many  
real

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real Lectures, that by a kind of dumb Oratory perswade us to expect our end, but as they are transcient, so our thoughts of them vanish; therefore it can be no small advantage to have in continual readiness that which may furnish us abundantly with meditations in this kind.

It was a custom in former times for men to make their Sepulchres in their Gardens, to mind them of death in the midst of the pleasures of this life. This present Work may not unfitly be termed a Garden, wherein whatsoever takes a daily walk, may gather in the several beds thereof those wholesome flowers and herbs, which being distilled by serious meditation, will prove water of life to a fainting spirit: in some he shall find instruction, in some incitation, in others consolation, in all profit. Here thou shalt find that *Lethall Gourd* sprung up by *Adam* his transgression, that makes all his posterity cry out, *There is Death in the Pot.*

There thou mayst gather Herbs of Grace, as a counter-poyson against the malignity of death: in a third there is the spiritual *Heliotropium* opening with joy to the Son of Righteousness, the hope of a blessed Resurrection. Do the glittering shews of outward things make thee begin to over-fancy them? here thou shalt find how little they will avail in death: the consideration whereof will make them like that precious stone which being put into the mouth of a dead man loseth its  
virtue:



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vertue : art thou over-burthened with afflictions? here thou art supported in the expectation of a *far more exceeding weight of glory* : art thou ready to faint under thy labours? here thou shalt find a time of rest, and of reaping : doth the time seem over-long, that thy patience begins to flag? here thou hast a promise of thy Saviours speedy coming: In a word, be thy estate and condition what it will be; here thou maist have both directions to guide thee, and comforts to support thee in thy journey on earth, till thou arrive at thy Country in Heaven.

Certainly, there is no man can sleight and undervalue so deserving a Work, but he shall discover himself either to be ignorant, or idle, or ill affected; especially when so judicious and learned men have thought it a fit concomitant for their several Labours, which they have added for the accomplishment of it: Therefore take it in good worth, improve it for the good of thy Soul; that being armed and prepared for death when it shall approach; thou maist have no more to do but to die, and maist end thy dayes in a stedfast assurance, *That thy sins shall be blotted out, when the time of Refreshing shall come from the presence of the LORD.*

*Thine in Him who is the  
Resurrection and the Life.*

H. W.

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JOB 14. 1.

All the days of my appointed time will I wait till my change come.



# THE STEVVARDS SUMMONS.

## SERMON I.

Luke 16. 2.

*Give an account of thy Stewardship for thou maist be no longer Stevard.*



IN the Chapter going before, our blessed Lord and Saviour had preached the Doctrine of the Free Grace of God in the Remission of Sin, and receiving of Repenting and Returning Sinners, in the Parable of an indulgent Fathers receiving of a prodigal Son. The Pharisees were a People that hardened their own hearts, and scoffed at every thing that Christ delivered: therefore now in this Chapter, he cometh to summon and warn them to appear before God, the great Master of the world, to *give an account of their stewardship*; that by the consideration of Gods proceeding in the day of Judgement, they might know the better how to prize the Remission of Sins in the day of Grace; This he doth, by presenting to them a Parable, of a certain *rich man*, that had a *steward who was accused unto him, that he had wasted his goods*, calleth him to an *account*: and to the end that the Pharisees might not think that it was a matter to be jested withal, and that such considerations as these were to be slighted; he telleth them, how the *unjust steward* having received this summons and warning from his Master, that he must come to a reckoning, he forthwith for his own temporal good, casteth about that he may the better be fitted to give up his *account*: thereby teaching them, and in them all the world, that if this *steward* here, (for his own temporal benefit) was thus careful to prepare himself, how much more should they, and every one be careful to prepare themselves for that great day of *Account*, wherein God will come to judge the World, and bring to light all things that are hid in darkness.

In these words ye have two things considerable:

A Narration,  
and  
An Application } of the Parable.

The Col-  
lence.

Division of the  
words.



# The Stewards Summons.

The Narration is two-fold.

Of the } Persons,  
Of the } Proceedings.

Of the Persons : in the first verse. A rich man, and his Steward.

Of the Proceeding ; in the second verse : the Rich Man, upon the information made against his *Steward* that he had *wasted his goods*, calleth him to an *account*. *Give an account of thy Stewardship, for thou maist be no longer Steward.* The Steward (in the third and fourth verses) upon his summons falleth first to insult, and after to resolve, as we shall see afterward.

In this verse then that I have read, you see here is first the Summons or warning. *Give an account.*

Secondly, the reason of that Summons, *for thou mayest be no longer Steward.* The day is ended, now *give an account* of thy work, thou must go out of thy office, now *give an account* how thou hast behaved thy self in thy office : thou must be no longer steward, therefore *give an account of thy stewardship.*

In the first, the Summons and calling of this Steward to an *Account*, ye have clearly offered to ye these two Propositions, Considerations, or Conclusions.

First, That every man in the World is Gods Steward.

Secondly, That every one of Gods Stewards must be brought to a reckoning.

First, (I say) *Every man in the world is Gods Steward.* If ye ask me who it is that is called a *Steward* : The text tells ye, that it is he that *must give an account* to his Master.

If you ask me who is the Master ? It is God. If then God be the Master, and if every man must *give an account* and reckoning to God, then every man is the *Steward* here intended in this Text. That every man must give a reckoning to God, it appeareth 2 Cor. 5. 10. *we must all appear before the Judgement seat of Christ, to give an account of the things we have done in this life, whether they be good or evil.* All men : That which is here expressed by the Apostle in plain terms, *All men.* Is more parabollically and obscurely expressed by Christ in this word *Steward.* *Give an account of thy Stewardship.* So that the Conclusion remaineth clear, and is directly gathered from the Text, *That every man in the World is Gods Steward.* There is no man or woman in the world, but in some respect or other, is the *Steward* here, that must be called to an *account.*

That every man is a *Steward*, will appear if we consider two things.

First, what every man receiveth from God.

Secondly, what God expects from every man.

Man receiveth from God, that which a Steward doth from his Lord.

God expects from every man, that which a Lord expects from his Steward.

First (I say) man receiveth from God that which a Steward doth from his Master : That is, such goods, such abilities, as whereby he may be of use for such a place, as the Master shall set him in the family. All the World is but Gods great Family, all the fittings and endowments of men, are the talents, the gifts, that God hath entrusted men with : some have the gifts of the world, riches, and places of authority, these are gifts committed to those kind of *Stewards* : Others have the gifts of the body, as health and strength, their senses, and lives, and the like : these are gifts committed to these kind of *Stewards* : others have the gifts of the mind, understanding, and wisdom, and policy : and to all these some have spiritual graces. According as men are furnished with these gifts, and according to their several qualifications with these endowments, they all receive them from God as *Stewards.*

Secondly, if we consider what God expects from men : he expects that which a Lord doth from his Steward.

Propos.  
Every man in  
the world is  
Gods Steward.

Proved.

1. By what every  
one receiveth from  
God,

2. By what  
God expects  
from every  
one.

First,

First, that they acknowledge him to be the chief, to acknowledge that they hold all from him, that they have it not from themselves or for themselves, this is that which every Master expects from him to whom he committeth his treasure : And this would God have all men do. God speaks that truly that *Benbadab* spake proudly, and falsely to the King of Israel ; *thy silver is mine, and thy gold is mine, and thy daughters and wives are mine, and thy vineyards and thy orchards are mine.* So may God say truly, All are his, *the earth* (saith David) *is the Lords and the fulness thereof.* He is the great possessor of all things.

Psal. 24. 1.

God (as he possesseth all things) so he letteth out parcels of his possessions to the sons of men. To some a larger portion of the earth than to others, yet they are but Tenants at will ; and Tenants upon certain conditions and reservations, wherein this great Lord bindeth those that hold any thing of him.

And the first Condition, or Reservation that he ties all his *Stewards* unto, is this, that they waste not his goods, that they scatter them not abroad vainly or unprofitably. Now a man that hath riches, if he relieveth not the poor : a man that hath authority, and helpeth not the oppressed : a man that hath wisdom, and instructeth not the ignorant. In a word, A man that hath any abilities, if he be not of use unto others with it, this man scattereth his Masters goods, and is like that *unprofitable servant, that hid his Talent in a napkin,* and therefore was *bound hand and foot, and cast into utter darkness.* This was the accusation that was brought against this *Steward* here, that *he had wasted the goods of his Lord* ; that is, that he had spent them vainly, he was no honour to his Master, there came no profit to the household by it. That's the first.

Men do not waste his goods.

The second thing that this great Lord expects of all his *Stewards*, is, that as they do not scatter his goods, nor vainly waste them, so that they should not abuse them to ill ends. There are a generation of men in the world that fight against God with his own weapons, and that use all their strength, and wisdom, and power, to maintain a faction of rebellion against him : that side with the wicked of the world against his Laws and Ordinances : and this is the greatest unthankfulness that can be. If a King should raise a servant to honour, and bestow offices and dignities upon him, and yet if he should raise an Army against him, and set himself against all his Laws, What greater unthankfulness ? What greater enmity ? Therefore it was the speech of that parabolical King in *Luke 19.* (which is Christ the King of the Church) *these mine enemies that would not that I should reign over them, bring them hither, and slay them before me.* Such is the state of all those men that have wealth and abuse it, *consume it upon their lusts,* (as St. James speaks) upon their pride, in excess in apparel, meats, &c. that have wit, and spend it like *Tyrannus* to cry down the wayes of God, to harden themselves and others in the course of sin : that have greatness and authority, and mis-employ it to the crushing of good persons, and good causes : these and the like are *Stewards* that abuse their Masters goods, mis-employ them to his dishonour ; these Christ counteth his enemies, and he will not bear it.

2. That they do not abuse them to ill ends.

Luke 19. 27.

James 4. 3.

There is a third thing that God expects of all his *Stewards*, and that is this, that they should do him Homage, that they should appear at his Court dayes. Gods Sabbaths are Gods Court dayes, wherein he calleth and assembleth his servants together. He will have every one to wait there upon him, that they may know his will : as *Cornelius* bringeth his family together, and saith he, *We are all present to hear what is commanded thee of God.* So God (I say) will have his servants present at his Court dayes : and not only so, not only to be present there, to hear his will, and to understand his mind, but to submit to his orders, to yield obedience to his Laws, to be governed by his rules. God hath certain rules to which he will have every man subject, there be rules for Magistrates, for Ministers, for Masters, for Parents, for Servants, for Children, for all ; and he is a rebel, and carrieth not himself as Gods *Steward*, that doth not keep the rules that God hath set up in his own house.

3. To do him Homage.

Acts 10. 33.

Again fourthly ; God expects this from all his *Stewards*, that whensoever he sendeth

4. To return him fruit.

Mat. 21. 33.

sendeth his Bayliffs for rent, that they return him the fruit of his own ground. Every soul is Gods ground, from which God expects some fruit or other, and he sends his Bayliffs, his Servants, continually to gather these fruits from men. When he sends a poor man to the rich, there's a Bayliff sent to him, to gather some fruit of his wealth. When he sends an oppressed man to those that are in authority, there's a Bayliff sent to him, to gather the fruit of his power and greatness. When he sends an ignorant man to those that have wisdom and knowledge, there's a Bayliff sent to him, to gather the fruit of his Knowledge. And so we may say of all things whatsoever: whatsoever endowments of body, or mind, or estate, any man hath, if another need it, that other is Gods Bayliff, sent to him to call for his rent, to call for the fruit of his ground, and thou must return it by such a one, for thou art but a *Steward*: and you know how fearful the proceedings of the great King was in *Matth. 21. He sent his servants to the Husbandmen*, to those to whom he had let out his ground, to receive the fruits of it, and there was none; what was the issue of it? *He was full of wrath: and cometh upon the Husbandmen and slew them.* So when God shall send the poor to thee for relief, and thou helpest him not: shall send the ignorant to thee for instruction, and thou informest him not: shall send any one to thee that may have use of thy gifts and abilities, and thou doest not imploy them that way, thou deniest the great Lord the fruit of his own ground, and art of the number of those Husband-men that must expect this at his hands to be slain in his wrath.

You see the Point opened, That all men are Gods *Stewards*, both in respect of what God hath bestowed on them, and what God doth expect from them.

I come briefly now to make some use of this.

Use.

Are all men Gods *Stewards*? Then certainly there is some work required of every man in the world by virtue of this title put upon him, that he is Gods *Steward*. It concerns therefore, Every one to look to his place.

Two things  
required of a  
Steward.

There are two things required of every *Steward*.

First, a Dispensation.

1. Dispensation.

Secondly, a right ordering of his Dispensations.

Rom. 13. 4.

Rom. 1. 14.

1 Tim. 5. 8.

First a Dispensation. For a *Steward* ye know is appointed for laying out, he is made for others, not for himself, for the good of the Family in which he is set, not for his own benefit. God hath made every creature to be for the use of others, and not for it self: those heavenly bodies, the Sun, and Moon, and Stars, their motion and influences are for us, for the service of the world: the Earth with the fruits of it; the Beasts, and all are for the service of man. So every man in his several place, hath some work to do for others, some abilities given him for the service of others. Hence it is, that the Magistrate is said to be *the Minister of God for the peoples good*. Hence it is, that Ministers are said to be *the servants of the Churches*. I am a *debtor* (saith *Paul*) *to the Jew, and to the Gentiles, to the Greeks, and to the Barbarians*. Hence it is, that a Master of a Family is said to be *worse than an Infidel*, if he provide not for those of his own house. And every other Christian (though he stand not in these relations to others) he hath some gifts or other, that are to be laid forth for the use and advantage of others, and every private person in the world, he may be of some use or other in the place in which he is set. Hence it is, that the name of *Brother* is common to all Christians, and ye know *Joseph* acknowledged that he was preferred to those honours, and that authority and place, for the good of his Brethren, for his Fathers house: so should all Gods people acknowledge other Christians their Brethren, and that whatsoever parts they have, they have them for the good of the Family. Hence it is, that Christians are called *Members* one of another; Every Member is of use to the whole body, so must every Christian be of use to another, to some by the riches of the body, to some by the riches of the mind, to some by the abilities of their estates, every one according to the treasure he is intrusted with, and the Talent that is committed to him.

This is the first thing, that men must make conscience to do, to be dispensers of



of their goodness, of any thing they have, to be communicative, to defuse and extend themselves to others, as occasion shall be offered. And indeed where there is any goodness in a man, he will express it this way, by doing all the good to others he can.

Secondly, it is required of a *Steward*, that he consider of the manner, and right ordering of his dispensations.

There be two Rules for that.

That he dispense { Faithfully.  
Wisely.

Who (saith the Lord in that *12 Luke 42.*) is a *faithful and wise Steward*, whom his Lord shall make ruler over his household, &c. Gods Stewards ye see must in their dispensations be faithful and wise.

First, they must be faithful.

Fidelity appears in this, when they have a right End, and a right Rule to walk by.

What is the End and Rule of a faithful *Steward* in all his dispensations in the house of his Master?

His Masters credit, and his Masters will; His Masters honour, and his Masters command.

So it must be in the house of God. If we would be faithful in our places, let Gods glory be our end, and his Word our rule. That is, let a man consider, what God in his Word commands him in such a place, in such a qualification, having such endowments, such parts, such abilities, and let him dispense these by that Rule, according to that Command, to the glory of God that gave them him. Thus was *Moses* a faithful *Steward*, faithful as a servant in all the house of God, so the Apostle saith of him, *Heb. 3. 5.* His Masters glory was his end, and therefore when once he saw his Master dishonoured by *Idolatry*, he could not then contain himself, but his *Anger waxed hot*, though he was the meekest man upon earth. And his Masters Will was his Rule, therefore he came down from the Mountain with the Tables in his hand, that it might appear what he made his guide, and direction in all his carriage amongst the people: and we shall find that in all the doubts of the people, either in matter of Command or punishment, he always sought direction from God. He is no faithful Servant that doth not do this.

Secondly, As he must be a faithful *Steward* in dispensing, so he must be wise in his dispensing too.

What is the wisdom of Gods Stewards?

Not the wisdom drawn from the writings of *Machivile*, or the wisdom of the World, or of the flesh, for that is enmity against God, not drawn from the rules that politicians walk by: But that wisdom that is drawn out of the Scriptures, the Word of God: The Word of God (saith the Apostle) is able to make the man of God wise to salvation: this is the wisdom that Gods servants must express, and manifest in dispensing of their gifts, they must be made wise by the Word, they must seek wisdom from the Word the rule of Wisdom; from the Examples in the Word, of those that were guided by the Spirit of Wisdom, if they would be wise Stewards.

They must compare the precepts of the Word, and the practise of the Saints together: see what God commandeth in such a place, in such a condition; see what Gods servants that are gone before have done in such a condition. Mark how *Abraham* and *Job*, and others of Gods Saints have employed their wealth and authority, it was for the relieving of the poor, for the furtherance of Gods glory, for the ease of those that were oppressed: Mark how *Nehemiah* bestowed himself for the sanctifying of the Sabbath, for the furtherance of Gods worship: Mark again how *St. Paul*, as a Minister watched against the Wolves, and how he spends himself to the uttermost for the Church of God. Mark how *Abraham*

2. Right ordering of his dispensations.

Luke 12. 42.

1. Faithfully.

Heb. 3. 5.

Exod. 32. 19.

2. Wisely.

Rom. 8. 7.

Tim. 3. 17.

Gen. 18. 19.

as a Master of a Family, governed his Family *teaching and commanding his children and his household to walk in the way of the Lord*: Mark how other of Gods servants have employed their gifts; As *Sampson*, all his strength for the Church: and so *Solomon*, all his wisdom, and whatsoever gift any of them had, they acknowledged that the Talents that were committed to them, were for God, and for the service of his Church, for the furtherance of his glory in the particular places that he had set them in. I say, if men would be wise *Stewards* they must do thus. But I cannot stand upon this, lest I be prevented in that which I most intend in that that followeth.

Ye have heard who is the *Steward*: It is every one that hath received any ability from God to do him service; God expects that he should employ that ability in his service.

We come now in the second place to consider the reckoning which every Man must make, the account that every man must give of his Stewardship. And that (as ye have heard) in the second point of Doctrine that offers it self to us out of the first part of the Text, viz. That all Gods Stewards must give a reckoning one time or other unto God.

Propos. 2.

All Gods  
Stewards must  
give an ac-  
count.

As every Man in the world is Gods Steward, so every Steward must give an account.

In opening of this I will shew ye two things.

First, I will shew ye what time of Reckoning God hath with his *Stewards*.

Secondly, I will shew ye why God judiciously proceedeth in this manner, called a Reckoning, or an Account.

Two dayes of  
reckoning.

For the first: There are two times of Reckoning that God will have with his *Stewards*.

The first in this Life.

The second after death.

1. In this life.

First, he calleth them to account in this life, while they live on the Earth, and that two wayes;

By his } Word.  
          } Rodd.

By the Word.

Gen. 3. 11.

First, by his Word, hastning every man to an Account by the Gospel, and the Doctrine of Repentance. This course God himself took with *Adam*, called him to account for his carriage in the Garden: *Adam* (saith he) *where art thou?* *who told thee that thou wert naked?* *hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?* Afterwards when God sent his Prophets into the World, they took the same course: so *Elijah* when he came to *Abah*, *hast thou killed, and also taken possession?* as if he should have said, know that God hath found out thy sin, and now calleth thee to a reckoning. So *John Baptist*, when he came to the Pharisees, and those hard-hearted sinners, he calleth them to a reckoning, *Oh Generation of vipers, who hath warned ye to flee from the wrath to come?* So *Peter* called those three thousand souls in *Acts 2.* to a Reckoning for crucifying of Christ; *him (saith he) who is the Lord of life, ye have taken, and with wicked hands have crucified and slain.*

1 King. 19.

Mat. 3.

Act. 2.

By the rod.

Job 33. 14.

Mic. 6. 9.

And because there are many, that like the Adder, stop their ears at the voyce of the Charmer; and if God speak but in his Word, they pass it by, as *Elisha* in *Job* saith, *God speaks once, yea twice, yet man perceiveth it not*: therefore when the Word doth not prevail, God calleth them to a reckoning by his Rodd, *Mic. 6. 9. Hear the rod, and him that appointeth it*, that is: God hath appointed scourges and afflictions for men, to awake them to hearken to the voyce that calleth them to a Reckoning.

Job 33. 19.

Now afflictions are outward or inward, corporal or spiritual. God sometimes calleth men to an account by corporal afflictions: *He smiteth man* (as he saith) *with pains upon his head, and the multitude of his bones with strong pains.* What's the reason of this, but that man may come to this conclusion with himself, that he may bring his own heart to a reckoning for his former carriage? This is that the

Apostle

Apostle saith, for this cause many are weak and sickly among you, and many sleep: some were taken with sickness, upon others there was a consuming weakness, and others were stricken with death, what is the end that God propounds in all this? For this reason, that we should judge our selves, for if we judge our selves, we shall not be judged of the Lord; but when we are judged we are chastened of the Lord, that we should not be condemned of the world. As if he should say; God now calleth you to a reckoning in this life, to the end you may prevent that heavy and grievous one that comes after this life.

Again, when outward afflictions prevail not, God hath spiritual afflictions to awaken men. Thus David, when he was in a deep sleep of security, God awakened him with a spiritual judgement: see his speech in the 31 Psal. *when I kept close my sins, my bones were consumed; and I roared for the disquietness of my soul; what followed? God by this means brought him to confession, I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin.*

Thus God in this life calleth men to a reckoning, sometimes by the preaching of the Word, sometimes by judgements upon the outward man, or by terrors upon the soul.

But, if all this prevail not to make a man reckon with himself in this life, then God hath another reckoning after this life, where every man must give an account, and cannot avoid it, and there he must abide the sentence of the Judge, that would not prevent it before.

That there is such a Judgement to come it appeareth;

By the {Equity } of it.  
          {Necessity }

In respect of {God,  
                          the Saints,  
                          the wicked.

First (I say) in respect of God, there is a necessity of it. That his Decree may be fulfilled and executed. *He hath appointed a day wherein he will judge the world in righteousness. And his counsel shall stand, and he will do all his pleasure.*

Secondly, it is necessary, that Gods honour may be vindicated. Now things seem to go in some confusion and disorder in the world; good men, the children of God are not alwayes best in the place of judgement; *I have seen* (saith Solomon) *an evil under the Sun; that in the place of judgement wickedness was there; and in the place of righteousness, that iniquity was there;* this observation Solomon makes, therefore I said, *God will bring to judgement every thing, both good and evil, for there is a time for every work, and every purpose.* God hath a time to do that great work that he hath now purposed: *What is that work? that is to bring every work to judgement, whether it be good or evil.* I say, if we consider this, it is necessary that there should come a judgement, that shall set all right again.

It is necessary likewise in respect of the Saints, *The very tribulations of the Saints, in 2 Thes. 1. 5, are called Indigma, an evident demonstration, or a manifest token of the righteous judgement of God.*

There is a necessity of it in respect of them, in two regards. First, that there innocency that is traduced here may be manifest. They undergo many disgraces, and hard censures amongst men: the world accounts them proud, hypocrites, singular, foolish, vain glorious; and I know not what: now saith Job, *my witness is in heaven;* and saith Saint Paul, *I care not to be judged of you, or of mans judgement; he that judgeth me is the Lord.* The Word in the Greek is, *man day;* as if he should say, Men have their day here, but God hath a greater day after, the Lord will judge in another manner, and upon other grounds than men do.

Secondly,

1 Cor. 11. 30.

Psal. 31. 5.

2. After this life,

A necessity of a day of judgement.

1. In respect of God his decree.

Act. 17. 31.

Isa. 46. 10.

His honour.

Eccles. 3. 16.

2. In respect of the Saints.

2 Thes. 1. 5.

For the manifestation of their innocency.



For the reward  
of their works.

Mal. 3. 17, 18.

3. In respect of  
the wicked.

For the mani-  
festation of  
Gods righte-  
ous proceed-  
ing against  
them.

Rom. 2. 5.

For the per-  
fecting of  
their punish-  
ment.

Secondly, it is necessary also, That their works may be rewarded. When we speak of reward, we mean not the reward of merit, we mean the reward of grace, called a reward, because God is tied to it by his promise. The servants of God, though they serve him with all care, they have not the fat of the earth as sometimes the Ishmaels of the world have, they do not abound with outward things as many others do: nay, sometimes they are in the worst condition, and that makes Gods wayes the more despised, as if God were not able to maintain his servants in the world in his wayes and work. God therefore hath a time when his servants shall *have full measure heaped up, pressed down, shaken together, and running over.* When God shall *make up his jewels* (as he saith in *Malac. 3.*) *then shall ye discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.* Mark, ye shall discern, God will make it appear to the whole world, in the day when he *makes up his jewels*, that notwithstanding his servants are despised and lie here under divers pressures, yet that they are a people whom he delights in, and accounteth as his treasures.

Thirdly, it is necessary in respect of the wicked too: that is, First, that Gods righteousness may fully be manifested. Secondly, that their unrighteousness may fully be punished. First I say, that Gods righteousness may fully be manifested, therefore the day of Judgement in *Rom. 2. 5.* is called a *day of wrath and revelation of the righteous Judgement of God*: As if he should say: As God will manifest his wrath against the *vessels of wrath*, so he will make it appear to the world, that he proceedeth in a right manner, and by a right rule in judging.

For we must know, that howsoever God cannot be unjust, and howsoever that the ungodly men in this life contend with their own consciences, such is the hardness of their hearts, and abundance of corruption that they would fain justify themselves amongst men: and again, howsoever it be true that the soul when it is departed out of the body is under Gods particular judgement by an intellectual elevation of it, that it may receive the sentence of the Judge, by an illumination, and by such a spiritual, and contemplative discourse, and observation, and understanding of Gods actions, as that by reflection upon it self, it may know it self to be accursed, or acquitted, and accordingly is entered into the possession either of happiness or misery. Yet all this is secret in the world, till the day of Gods tribunal come, wherein *secret things shall be made manifest*, and things that have been done in darkness, shall appear before men and Angels. Secondly, Gods justice must be cleared, and fully manifested; so the wicked and unrighteous must be fully punished; They are not fully punished, when they are under the sense of Gods wrath in this life, or when the soul is judged at death, there must be yet a further degree for all this. And there be these two reasons for it.

The first is, because the wicked not only sin in soul, but in body too, the body hath been the instrument of the soul in sinning, and therefore it cannot serve the turn, that the soul is punished, and the body lie in the grave; no, but those that have joyed in sin, must also joy in Punishment.

Secondly, howsoever the sinful actions of the wicked are transient, and seem to die with them, yet in respect of the contagion and evil effects, these actions work upon others, and upon posterity by the ill example of their predecessors; the actions, I say of those wicked men continue to the day of Judgement. Thus we shall see the *Jewes*, in *Jer. 44.* revived the sins of their fathers. *Our fathers* (say they) *made cakes to the Queen of heaven, and so will we.* So the succeeding Kings of *Israel*, that went on in the steps of *Jeroboam*, who made *Israel* to sin, they continued the sin of *Jeroboam*. As long as men go on in the steps, and sins of their forefathers, the sins of their forefathers live: So that some mens sins by a continued imitation, are perpetuated to the day of Judgement, therefore there must be a judgement then, that may fill up a measure proportionable to their sin. This was that that *Dives* feared in Hell, and that made him cry out

out as he did, that *one might go and tell his brethren upon earth*, that they might not come into that place; Why would he have them tell his brethren? was there such love to the kingdome of Christ in hell, that *Dives* would have his brethren converted? no such matter. Was it love to the souls of his brethren, that he would not have them damned? no such matter neither. What then? Certainly it was nothing else, but a sence of his own guilt, he knew what evil example he had given, and what a counsellor he had been to his brethren, and it they should go on in his steps, and their children follow the same steps, all this would but adde to his punishment, and torment in the great day, when soul and body shall be joyned together, to make up the full measure of their torment. For this reason, I say, it is therefore necessary that there should be a judgement after this life, at the end of the world.

The second thing remaineth, and that is, why the holy Ghost expresseth Gods proceedings, by way of reckoning, or *calling to an account*? What need the Lord reckon with men, he may proceed by way of a Judge, but he saith, come give an account of thy *Stewardship*?

I answer; there are four things implied in this, all shewing the manner of Gods proceedings, at the day of Judgement with his *Stewards*, that it shall be like the proceedings of a Master with his servants in an *account* and reckoning.

The first is this, that it shall be a proceeding in particulars. God shall then proceed not by gross sums, and in the total; ye have done evil in the general: none will deal thus with an Accountant, but he will run over the particulars, and Account for pounds, for pence, for every thing. Thus God will deal with all his *Stewards*, when he bringeth them to a reckoning, he will reckon on particulars, for all things that he hath enabled them with for his service.

Those that are rich men; first, how they have gotten their estates, whether they have built their houses as a moth, as *Job* speaks, that is, raised their estates, to the hurt of others, as men do that raise themselves by usury, and oppression, and fraud, and bribery, and such like courses.

Secondly, how they have kept their wealth, whether with the injury of others *with-holding the goods from the owners thereof*, from the poor, for I call them in case of want the owners of their goods, because God hath given them to his *Stewards* for their sakes: therefore mark how Saint *James* expresseth it; *Go to now ye rich men, weep and howle, why so? your riches are corrupted, and your garments moth eaten, your gold and silver is cankered, &c.* As if he should say, you have been hoarding up your treasures, you had rather be laying of it up, than laying of it out, and therefore because you have not laid out your estates for the service of your Master, *rust is come upon your gold, and the moth hath eaten into your garments, ye have heaped treasure together for the last day.*

Thirdly, how they have spent what they have had, whether on their lusts or no; *Ye ask and have not* (saith St. *James*) *because ye ask amiss, to spend it on your lusts*; so ye lay out amiss, ye spend it on your lusts. When men for pride in apparel, for excess at their tables, for vain buildings, for sinful upholding of wickedness, for unnecessary, and injurious proceedings in law suits, or in whatsoever indirect course men lay out their estates, it is a mis-spending of their Masters goods. And as he that hath got his wealth unjustly, and he that keepeth it unjustly, shall give an account, so he that layeth it out in a confused, sinful, profuse way, shall be called to give a reckoning for that.

And not only for matter of an estate, but besides, for matter of place and authority. *Moses* knew this vvell enough, and therefore vwhen he vvas to go out of the vworld, he first clears all reckonings vwith the people of *Israel*: I have been a Ruler thus long, let any man come and stand up and say, I have done him wrong: let every man come and clear me this day before the Lord, that I have vwalked all my life-time unblameably, inoffensively, promoting the glory of God, and suppressing all the evil that I could with my might: this was the account that *Moses* made with the people of *Israel* before he died, that he might lift up his head with

C

comfort.

Why God is said to call all men to an account.

1. Because he will proceed in particular.

*Iob* 27. 18.

*Iam.* 5. 1, 2.

*Iam.* 4. 3.

*comfort in the day of the Lord.* Thus it must be with you, ye must give an account of your places.

And so for the state of your bodies. The health thou hast had: how hast thou spent thy strength and thy health? Mark the speech of the Wise man to the young man, *Rejoyce* (saith he) *in the dayes of thy youth*; as if he should say: Do if thou wilt, do if thou dare, but *know that for all these things thou must come to judgement.* Now thou hast a great deal of health, a great deal of strength, but hast thou been the better for Gods service? hast thou employed it for Gods glory or no?

Mat. 16.

And so for the members of thy body, thou must give an account for thy employment of those instruments. Thy tongue: *every idle word* (saith Christ) *that men shall speak, they shall give an account of, at the day of judgement.* If for every idle word, what then for thy swearing and cursing, and lying? what for the abundance of filthy obscene, and rotten communication that cometh out of thy mouth. Thou must give an account for thy tongue. And so for every member and for every sense; I cannot stand upon particulars.

Mat. 5. 22.

Thou must give an account likewise for the gifts of thy mind; how thou hast employed thy wisdom and learning, and experience, &c.

Mat. 15. 19.

For all thy passions: *he that is angry with his brother unadvisedly, is in danger of judgement.*

For all the dispositions, and inclinations of thy heart, *for out of the heart cometh thefts and murders, and adulteries.*

In a word, whatsoever ability thou hast, whereby thou mightest have been beneficial, and serviceable to the Church and Common-wealth, thou must give an account of it in particular unto God, he will call thee to a reckoning of every parcel by it self. The Master (in the Gospel) that gave the talents to his servants, he called them to an account for every talent he gave them: so there must be a particular enumeration to God of all those several abilities wherewith he hath fitted thee for his service, how thou hast behaved thy self in matter of health, strength, and time; in thy senses, in the members of thy body, how with thy mind, how with the dispositions of thy soul, how in all the gifts and endowments he hath intrusted thee with, for the service of the Church and Common-wealth.

a. Because he will proceed by method and order.

Psal. 50.

Secondly, it is called a reckoning, because in this reckoning, God will go by a method, keep an order, such an order as men do in reckoning with their accountants, every thing hath his due place: God will proceed to give every one in the day of judgement his due place; and ye shall find then, many sins that ye have accounted the lightest of all, will be the most heaviest, and grievous at that day. *I will set thy sins in order before thee*, saith God in *Psal. 50.* He had reckoned them up confusedly here, *these things thou hast done*, but, *I will set them in order before thee.* God will observe such an order, as every thing shall have its due place, its due head.

Psal. 51.

In the first place shall be that Apostacy, whereof all *Adams* posterity are guilty. This *David* saw, and therefore when he judged himself, he judged himself as one born in sin. *I was born in sin, and in sin hath my mother conceived me.*

Rom. 7.

In the next place shall be that concupiscence, that depravation of nature, from whence all actual sins proceed. This Saint *Paul* knew, and therefore he bewaileth it as the original, and root of all other actual sins, *Rom. 7.* God will begin first with the sins of the heart, because thence cometh all the outward actions of the whole man.

Then all the outward actions. He will begin first with those against the first Table, Atheisme, Infidelity, Prophaneness, contempt of God, and his service, neglect of his glory, and the opportunities he hath given us.

And when the Law and the Gospel come together, he will proceed more severely, for the sins against the Gospel, than the Law. That is the reason that



that our Saviour telleth us, that it shall be easier for *Sodom and Gomorah*, than *Capernaum* at the day of Judgement. Why so? *Sodom and Gomorah* had the Law, but *Capernaum* had the Law and the Gospel too: And (saith the Apostle *Heb. 10.*) *If they that obeyed not Moses law died, of how much sorer judgement shall they be guilty of, that disobey the Gospel of Christ, the Law of faith?* Thus God will proceed.

And therefore, when ye would exercise repentance, follow Gods order, mourn more for impenitency and infidelity, than for other things. Be more humbled for sins against the first Table; for prophaneities, for Atheisme, and neglect of God, than for sins against the second, though these must be lamented, and repented of too. Again, be more in lamenting the inward sinful disposition of thy heart, than thy outward sinful actions: and forget not the original root of all, which we brought with us into the world. I say, mark Gods method, and his order: that which he takes most notice of at the day of judgement, lay that to thy thoughts, and take greatest notice of it now.

It is a grievous thing for a man to be born in sin, but to add actual sins to that, it is more grievous. For a man to sin in thought, and in heart is grievous, but to add actual sins to those, it is more grievous. It is a grievous thing for a man to sin against righteousness, to deal unjustly with men; but to deal unrighteously with God in point of his worship, is more grievous. It is a grievous sin for a man to disobey the law of God, but to disobey the law of faith, to delay repentance, to defer turning unto God, is far more grievous. Thus we should mark Gods order, that he will observe, when he bringeth us to a reckoning.

Thirdly, It is called a reckoning, because God will proceed with men at that day (as Masters with their servants) by writings, by books. In the tenth of *Daniel*, the book was opened; and in the 18. *Revel.* there is mention made of books that should be opened. God will proceed with all his *Stewards*, upon books that shall be opened. The books are either the book of the law, that shews what we should have done: *The words that I speak* (saith Christ) *the same shall judge you at the last day.* And there is one that judgeth you, even *Moses* that is read daily. And then secondly; there is the book of conscience, that shews what we have done here: God will put the memories of men to the task, as *Abraham* did *Divus*, *Son remember that thou in thy life-time hadest thy pleasure.* So remember that thou in thy life time hadest riches; but how didst thou imploy them? remember that thou hadest Authority, and office, and place in the Church of the Common-wealth, but what service didst thou do to God? remember that thou hadest wisdom, and learning, and knowledge, but what good had the Church or Common-wealth by it? God I say, will put every mans memory to the task, what opportunities are lost carelessly; nay, what opportunities he avoided wilfully, when he might have done God better service, yet lest he should be disadvantaged in his by-respects in the world he banked them: remember this.

*The sins of Judah* (saith God) *are written with a pen of Iron, and with the point of a Diamond, they are graven upon the table of their hearts.* God hath the sins of men graven on the table of their hearts. Little dost thou that art an old man, think of a thousand things, that God will bring against thee, that were done in thy youth. *Job* little thought till the day of his affliction, when God made him possess the sins of his youth, that there was such abundance of guilt against him as there was. God will remember that, that thou hast forgot.

God will proceed by books, and this will clear Gods justice in his proceedings, and make every thing appear righteous in the sight of men and Angels, because every mans conscience shall testify against himself, and therefore the mouth of all ungodly men shall be stopped at the day of the Lord, they shall have nothing to say for themselves, why justice should not proceed against them. Here (will God say) I find so much given to usury, so much gotten by usury; so much spent in vain; so much kept injuriously from the furtherance of Gods worship, and planting the Gospel where it was wanting; so much kept from benefiting the Church and Common-wealth, in publick, in private; so much from helping the poor: here I find it, how comes it here? was it not written with thy own hand? was it not thy self

A direction in the exercise of repentance.

3. Because he will proceed by books.  
Dan. 10.  
Rev. 20.

Iohn 12. 48.

let. 17. 1.

that made this impression upon thy conscience by thy own guilt? What wilt thou say for thy self? hath any one accused thee wrongfully? hath any one wrote it by mistake? No, all is done with thy own hand, and you cannot deny your own hand writing, when it is brought to your face. Hath any one had the keeping of this book of thy conscience? hath thou not alwayes had it in thy own Possession? what canst thou alledge for thy self?

I know (beloved) and it is true, that there are many other ways whereby ungodly men shall be accused at the last day: God himself shall accuse thee, and be a swift witness against thee, the Saints shall accuse thee, wicked men shall accuse thee, the Devils shall accuse thee: but the main proceeding, and that that shall clear Gods justice, and stop the mouthes of all ungodly men, is this, that the accusation is by their own hand writing, their own book shall accuse them, that they have vvasied their Lords goods and mis-spent them.

4. Because God will exact of every one according to what he hath been trusted with.

Luke 12. 48.

The fourth and last thing vvherein this proceeding at the last day, shall be like a reckoning is this: That there shall an account be made in measure, and proportion to the trust committed to men. The Master when he reckoneth vvvith his servant, he calleth him to account, not for some lesser sums, or for some one or two things, but for all that he hath intrusted him vvvith, and if one servant have more than another, his account shall be greater than anothers, according to the greatness of that that is committed to him, so shall the largeness of his reckoning be: *to whom much is given, of them much is expected*; and to vvhom little, little is expected; but of every one something is expected, because every one is a *Steward*. The reckoning, I say, it shall be according to the difference of gifts and endowments, vvhervvith vve are intrusted. When the Master in the Gospel, called his servants to an account for the Talents, vve see he that had ten Talents, made account for ten, and he that had five, for five, and he that had one, vvas called to an account but for one, every one for so much as he had received. He that hath received bodily abilities of health and strength, shall account for that: He that hath had vvealth and an estate in the vvorlde, shall make an account further for that. He that hath had all these, and authority and place, vvhervvith he had povver to do right, and to glorifie God amongst men, he must make an account for so much the more.

Alas beloved, if men consider, that the more wealth they heap up, and the more places of authority, and preferments they have in the world, their accounts shall be greater at the day of the Lord, certainly it would make them more sober, and walk more humbly, and watchfully, it would make them so much the more industrious, to improve their talents, to the best advantage of their Lord that intrusted them with them.

So much for the opening of the point. I will conclude briefly with a few uses of it.

Use 1.  
For confutation.

Atheists in the Church.

You see (Beloved) not only that all are Gods *Stewards*, but that all Gods *Stewards* shall be brought to a reckoning, brought to it in this life, and in another. You see why it is called a reckoning, why God will proceed with men in this manner.

The first Use then shall be for confutation of those Atheists, that put far from them the fear of the day of Judgement.

Is it possible that there should be a generation of the world, that should doubt of the Judgement to come? Nay, shall we go further and come nearer, not only in the world but in the Church, that there should be such as doubt of the time and day? By that that is done daily, it appears that there be many at this day in the Church, that doubt of a Judgement day.

First, do but try mens courses. What sins do they most fear, and most avoid? by that ye shall know what Judgement they fear and what they fear not. They fear only such sins as in the course of justice, men and their laws take hold of: such as are only a breach of the second Table. Men will not be injurious to men, lest men proceed in mans justice against them. But how cometh it to pass that there is so little regard of God? of reverence of his name? of setting up his worship in their houses, and in their hearts? Certainly you do not think that God will be as exact in his judgement, in matters that concern his own honour immediately, as any man will



will be in cases that are brought before him. Again, do not men fear those outward actions, which expose them to the censure of men on earth, and unto punishment here? But in the mean time they fear not evil affections, and the motions of sin in their own hearts. A man would not be took with open theft, yet nevertheless he useth fraud, when men cannot discern it. A man would not be took with murder, yet nevertheless he is full of malice and envy, and repining: Why is this, but because men acknowledge not a judgement to come? They fear not the judgement of God, wherein he will bring the breaches of the first Table to an account, as well as those of the second, and the secret thoughts, and sins of the heart, to a reckoning, as well as outward actions.

Such mockers there were in the time of Saint Peter, against whom he speaks in his second Epistle, and third chapter. We will a little observe the method of the Apostle, that we may see how he discovereth them. Say the mockers, *there shall be no Judgement*. There shall, saith the Apostle. How can that be? *Have not all things continued as they were, since the beginning of the Creation for so many thousand years?* And why should we think that there should come any alteration after, more than before? Ye are deceived. (saith he) all things have not continued alike, the world was drowned by water. But if they do continue, it is by the word of God, and that Word that gave a being to them, that Word will put an end to them; God can as easily by his Word destroy all things, as by his Word he made all things. But some will say, by what instrument will he destroy the world? *By fire*. How can that be, for that is one of the main parts, the main matter whereof things were made, and shall that be the destruction of that whereof it is made? Yes (saith the Apostle) All things were made by water too, and yet they were destroyed by water, and why not then by fire? But God deferreth the promise of his coming? What of that? He putteth it not quite off, though he deferre, yet it is not long with God, for there is no time long to him that is eternal: and in that he deferreth, it is that some men may be brought to salvation, and others made inexcusable. Thus the Apostle takes off all objections of the Atheists of the world, and sheweth that there shall be a day of Judgement.

Secondly, it serveth for instruction. If there shall be such a Judgement to come, if God will have such a time, of reckoning with all his *Stewards* in the world. Then it teacheth us first, not to busie ourselves in judging one another, why? because there shall a time come of Gods Judgement. *Who art thou* (saith the Apostle) *that judgest thy brother?* we shall all stand before the Judgement seat of Christ. As if he should say; What a bold part? what a presumptuous part is this, that thou shouldest judge thy brother? Dost thou not know that there is one that shall judge him and thee? is it fit that he that is a prisoner at the Barre should come and leap up into the place of the Judge, and sit in his seat? Ye are all fellow prisoners together, and ye must all stand before the Judgement seat of Christ. So in another place the same Apostle, when he would take men off from judging, saith he; *Judge nothing before the time: why? for the Lord will come, who both will bring to light, the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.* As if he should say; Thou art not able to judge aright, it may be that man that thou dispraisest, at that day may find praise with God.

Secondly, Turn the Judgement on thy own heart, be more in Judging of thy self, that thou mayest not be judged of the Lord. Will God call thee to a reckoning? then begin to call thy self to a reckoning first.

There is a double reckoning that every man must undergo, that will avoid this reckoning with God.

First, he must reckon with his own heart.

Secondly, with others.

First with his own heart. Every man must take all the advantages, opportunities that God hath given, to reckon with himself. Doth God awaken thy conscience by the preaching of his word: Descend into thy own heart? It is that that

2 Pet. 1.

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U/c 2.

For instructions,  
on,

2. Not to judge others.  
Rom. 14. 10.

Rom. 14. 10.

1 Cor. 4. 5.

2. To judge  
our selves  
here.

A twofold reckoning to be made here.

1. Reckon  
with our  
elves.



Jer. 8. 6.

the Lord looks for, that a man should say, *what have I done?* Doth God smite thee with some afflictions? if with losses, reckon with thy self how thou hast gained thy wealth: If with disgraces, reckon with thy self about thy pride, and ambition, and vanity of thy heart. If God smite thy body with sickness: reckon with thy self about the employment of thy health, and the well usage of the times and seasons of grace. Every evening call thy self to an account: What have I done this day? where have I been? In what company? how have I carried my self there? what good have I done? what good have I received? In the matters of thy calling, reckon with thy self, with what heart thou hast followed it, with what care to conform thy self to Gods Word, the rule of righteousness. If thou hast been in pleasures, whether they were lawful, and if they were, whether they were lawfully used. Thus must every man reckon with his own heart; as the Church in *Lament. 3. 39. wherefore is the living man sorrowful? Man suffereth for his sins; let us search our ways? and turn again to the Lord.* There are many that think to out-face God, and men, in their sins: but know this who-ever thou art, that if thou forbear to reckon with thy own heart, God will assuredly reckon with thee; thou must reckon here, or hereafter with thy self, or with God: therefore saith David *Psal. 4. Commune with your own hearts upon your beds;* that is, be sure to take time from your sleep, rather than to neglect this business of reckoning with your own hearts.

Lam. 3. 39.

Psal. 4.

2. Reckon with others.

2 Sam. 12. 3.

Secondly, Reckon with others too. Let that man that is in authority, a Magistrate, so carry himself in his employments, that he may reckon with the people, and give an account to them if need be, as *Samuel did, whose oxen have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? The Lord (saith he) is a witness that ye have not found any thing in my hand.* And not only so, but that they may be able to witness, that they have been great instruments of Gods glory, and of the good of others.

Acs 20. 26.

Let Ministers reckon with the people committed to their charge, as *Paul did, when he took his leave of the Ephesians, and was to go up to Jerusalem; I take you to record this day (saith he) that I am pure from the blood of all men, for I have not shunned to declare to you the whole counsel of God, and I have kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house.* And because I know that after my departure, there will somewhat remain to be done, for *Grievous wolves will enter in, not sparing the flock;* therefore I will be careful that there be a succession of faithful Ministers after me, and therefore I give charge to the rest that follow, that *they take heed to themselves and to the flock over which the holy Ghost hath made them overseers, to feed the Church of God, which he hath purchased with his own blood.*

James 5. 3.

Let Masters, reckon with their Families, their servants and children, whether they have done their duty as faithful Masters, not only in furthering the service of God, but also in furthering of them by instruction, and example to all good.

Let those that are in a way of traffick, learn to reckon with those that they deal withal. If thou hast wronged any by unjust gain, thou must reckon with him by restitution: there is nothing that thou hast gotten unjustly, for which thou dost not reckon now, but (as *Saint James saith*) at that day *shall eat thy flesh as it were fire.* Therefore *Zachew, when salvation was brought to his house, If I have done unjustly, and wronged any, I restore it.* Doubtless there are many men that cloath themselves in Sattin and Velvet, and abound in all variety and bravery, that would now be houseless, and moneyless, and apparelless, it may be, if they should make restitution of their unjust gain. Well, do it, as ye love your own souls: you shall reckon as you are Gods Stewards with him, how you have come by every penny that you have in the world, and therefore go about it now.

Reckon with others also for works of mercy, what thou hast been wanting in to thy brethren: thou hast lived thus long in a plentiful estate, what hast thou done with thy estate? *Josephus* reckons up three several tenths that were expected and exacted of the *Jews.* Wouldest thou be less liberal now in the time of the Gospel, than

than they were under the law? Is God less merciful? or, hath he less interest in thy estate? Thou hast so many thousands. What hast thou done out of this to relieve the poor? or to set up those in a course of traffick, and trade, that want a stock. Beloved you cannot (if you look about you) want objects of mercy, and means to further your reckoning at the day of the Lord. And if you would be faithful stewards to God, say thus: I have been thus much behind hand in paying the due I owe to the poor, to the Church, &c. I will pay it while I live, and if that be not enough, when I die I will pay it. But I hasten. That is the second thing, Let every man reckon thus with his own heart.

The third thing is, the daily exercise of repentance upon the sight of your former evils: God now (saith the Apostle) calleth all men every where to repentance, because he hath appointed a day, in which he will judge the world in righteousness. Let this then stir us up to repentance. God expects that men should judge themselves now.

Fourthly, If you would stand at that great day of Judgement, when there shall be such an exact reckoning. Interest now your selves in Christ. There is no way to escape the Judgement to come, but by making peace with the Judge now. *There is no condemnation to them that are in Christ Jesus.* This was prefigured in the *Mercy-seat*, that was to be compassed about with the wings of the Cherubins, all covering the two tables of the Testament, one Cherubin to look toward another: shewing us thus much, that there is no covering of our transgressions committed against the commandments of God, the tables of the Testimony, but by the great Mercy-seat the Lord Jesus Christ, upon whom the Fathers of the times before Christ, and Believers since look, expecting the covering of the guilt of their sins from the wrath of God by no other means, but by this propitiator or *Mercy-seat*, that covereth the Ark of the Testimony.

Lastly, it serveth also for instruction in another point, that is, To teach us to lead a holy conversation. This use the Apostle Peter made of the Doctrine of the day of Judgement, *Seeing* (saith he) *that we look for these things, what manner of persons ought we to be in all holy conversation and godliness?* Alas (beloved) little do you know whether this be the last Sermon that many of you may hear, whether this be the last day wherein God will ever call upon you to repent, and amend your lives. There shall be a fearful dissolution, and destruction of all things that you see. There shall be a naked repentance made before the Judge at that day of reckoning: let every man therefore say within himself, How shall I stand at that time, at that Judgement? All our care should be that of the Apostle Pauls, *whether we be absent from the body, or present in the body, we labour that we may be accepted of the Lord:* Whether we live a day longer, or die this day before the morrow, that we may be found acceptable before the Lord. And for this cause (saith he in another place) *because there shall be a resurrection from the dead, both of the just and unjust, I exercise my self to have alwayes a conscience void of offence toward God, and toward men.* Look to it in your places, and in your hearts, that you may have a good conscience, void of offence toward God and men: for the time shall come, that nothing in the world shall stand you in stead, but a good conscience: and if then when the books are opened, it be found that your reckonings are even, and the accounts clear, between you and your Master, by obedience and repentance, by works and by faith, *happy shall that servant be whom his Master at that day shall find so doing.*

The last Use, is a use of comfort to all the servants of God. Let them quietly, and cheerfully, suffer that portion of misery, and affliction that the Lord dealeth out unto them. Let them not grudge at the prosperity of ungodly men, or at the variety of changes, that themselves are exposed unto; because there is a day of reckoning, and account, when all things shall be made even. The Apostle St. James exhorteth Christians to patience upon this very ground, *because the day of the Lord draweth nigh.* If therefore you see wicked men prosper, and bring their enterprises to pass, be not troubled at the matter. A man doth not much envy an enemy that is now in prison, though he have some good chear there, though he have some friends, that

3. To exercise daily repentance. Act 17. 31.

4. To get an interest in Christ. Rom. 8. 1. Exod. 25. 21.

5. To lead a holy conversation. 1 Pet. 3. 11.

2 Cor. 5. 9.

Acts 26. 15, 16.

Use 3. For Comfort.

James 5.

that come and see him there, because he knows he is but a Prisoner, and he shall be brought out at the Assizes, and then he shall be righted. The world is the common Jayle, whereinto *Adam* was cast after he had sinned, and we are all prisoners in this prison-house: the enemies of Gods glory, and of his Church and people, they cannot escape out of this prison, here they are tied, Gods chains are upon them, and he will bring them to an *account* before his Judgement seat, and that before all men and Angels. With these things let us comfort and support our selves.

A word concerning the present occasion.

Heb. 9. 27.

Ye have heard that all men are Gods *Stewards*: ye have heard that God hath a time, wherein he will call all his *Stewards* to an *account*: the fore-runners of this great *account*, shall be in this life, and after death, when God strikes men down by death, it is that they may be brought into his presence, and there receive the sentence, either of absolution or condemnation, as I shewed you before concerning the soul of man, in that intellectual manner receiving the sentence. *It is appointed to all men once to die, and after that the Judgement.*

You have now a spectacle of mortality before you: one of Gods *Stewards* took away, and called by death to give up his account. Concerning whom, it cannot be expected that I should say much, or any thing at all, especially by those that know both the condition of his living, and of his dying.

For his living, It was not in the City, but for the most part, it was from us in the Country.

For his dying, He was here but a day or two before he was taken hence. He came to the City in the extremity of his weakness, and it took him with some violence, as the nature of that disease, the stone, is. There was much expression expected from him: but it pleased God to make a sudden change more than we looked for, for (as I said) his disease seized on him with such violence, and extremity, that he had no space for any thing but to pray us, to pray with him, and for him.

That which we may learn from such examples as these, is this; That we therefore be good *Stewards* in the time of our life. We know not what violent sickness may seize upon us, and how it may dis-able us, to express our selves to men, or to set our reckonings even with God. Be serious therefore in the point, while you have health and strength. All of you are now called to a reckoning by the preaching of the Word and Gospel, if this will not prevail, expect another calling by sickness, by terrors of conscience, by death. You are not sure but that the next calling may be by death, as it was with this our brother; let me put this therefore as a remembrance to every one of you, that you behave your selves as dying daily; Remember thou art a *Steward*, and must give an *account* of thy *Stewardship*. *Alexander* had his Remembrancer. Saint *Jerome* had another Remembrancer, *whether I eat or drink (saith he) or whatsoever I do, me thinks I hear the voyce of the last trumpet, and of the Arch-Angel; Arise you dead, and come to Judgement.* Let me now be thy Remembrancer. Remember thou art a *Steward*, and that thou must be called to an *account* of thy *Stewardship*. When thou art in holy duties, remember thou must give an account with what strength thou servest God. When thou art in business, in thy family, remember thou must give an account how thou hast walked toward thy servants, toward thy children, toward them that God hath given thee. Thou that hast an estate, remember that thou must give an account to the great Lord, of the getting, and of the spending of that estate. Thou that art in places of authority over others; remember thou must give an *account* how thou comest to them, how thou hast behaved thy self in them. Let every one remember, that he must give an *account* of what service he hath done to his Master; of what use he hath been unto God, and what to others: The more God hath been glorified, and others benefitted, the more shall our souls be comforted at that great day of appearance, when the least smile of GODS countenance, will be worth a thousand worlds, and the testimony of a good conscience, will be preferred before all the treasures of the Earth.





THE  
PRAISE  
OF  
MOURNING,  
OR  
MOURNING  
Preferred before  
MIRTH.

SERMON II.

Ecclef. 7. 2.

*It is better to go to the House of Mourning, than to the House of Feasting:  
for that is the end of all men, and the living will lay it to his heart.*



IN the former Chapter, the Wise Man had been shewing the vanity, and insufficiency of all earthly things to make a man happy, and how much the World is mistaken, in seeking happiness in any thing here below. In this Chapter, and those that follow, he cometh to direct men in the right way to find it, and sheweth them where they should seek it, and where they should find it: First he telleth them of a good name, in the first verse. *A good name is better than precious oylment.* The second means is, *a good death; the day of death is better than the day of ones birth.* The third is a right mourning; *it is better to go to the house of mourning, than to the house of feasting.* Afterward he proceedeth to other particulars. But this he bringeth in upon the former; to prevent an objection that some might make: for having said that *the day of death, is better than the day of ones birth*: some might object: What goodness can there

The Cob-  
tence.

be in death? as for those that are dead, they cease to be, and they that are alive reap no benefit by it, but mourning, and there is little good, little happiness in this, to exercise a mans thoughts about mournful objects; Yes (saith he) it is *better to go to the house of mourning, than to the house of feasting, for the living will lay it to his heart.* And upon this he spendeth some time, because naturally we are exceeding backward, to believe that it is good for a man to be mourning upon earth.

Others make the dependance of the words thus; That Solomon having before shewed the vanity of riches, he doth in the six former verses of this Chapter, prefer even death it self, before wealth and abundance. And he sheweth wherein it is better.

First in the Adjuncts, the Adjunct of *death is mourning*: the Adjunct of wealth and abundance is *feasting*: yet *mourning* is better than *feasting*. And because it seemeth a Paradox to every natural man, he cometh to confirm and prove it.

By the Effects. In the third verse; *Sorrow is better than laughter, for by the sadness of the countenance the heart is made better.* Sorrow can do that for us that wealth cannot, it *makes the heart better.*

By the different subjects in which they are. That same worldly mirth is in the heart of fools. In the fourth verse: *the heart of fools, is in the house of mirth*: but this *mourning* it is in the heart of the wise: *the heart of the wise is in the house of mourning.*

By the Efficient cause. One cause of *mourning* is the rebukes of the wise. In the fifth verse; *It is better to hear the rebukes of the wise, than for a man to hear the song of fools.*

And then in the sixth verse by a *Prolepsis*, he prevents an objection that some might make. For whereas he had said that *mourning* was better than joy, some might say; It seemeth otherwise, there is delight in joy, there is none in *mourning*. He telleth them that that delight, it is but a very short delight, but *as the cracking of thorns under a pot, it is but vanity. As the cracking of thorns under a pot, so is the laughter of a fool, this also is vanity.*

We will not stand much about the matter. So many several men as handle this book, do severally connect and joyn the words together, according to their own conceits and opinions of them.

The meaning  
of the words.

It is evident, that in this verse that I have now read to you, the Wise man speaks of such a *mourning*, as is occasioned by the death of friends. And he saith of that *mourning*, that it is better than to be in the house of feasting.

That he speaks of such a *mourning*, appears by that which followeth: first he saith, that that is *the end of all men*, he speaks therefore of such a *mourning*, as is upon the end of men, upon the departure of men out of this world: and secondly he saith, *the living will lay it to his heart*: he speaks of such an end of men, as is opposite to the life of men.

In a word, *By the house of mourning*, he meaneth a house wherein some one is dead, which giveth occasion to the parties that dwell there, of sorrow and *mourning* for their departed friend. *It is better to go to such a house.*

By the *house of feasting*, he meaneth not only such a house wherein there is feasting, but also all manner of abundance: as commonly men shew their wealth in feasting.

By *the end of all men*, he meaneth that which the Schools calls the *end of termination*. Now there is a twofold *end of termination* (as they speak) either *Positive*, or *Privative*. A *Positive* end, as a point is the end of a line, and an instant is the end of time: because the line resolveth it self into a point at last, and all time resolveth it self at last into an instant. A *Privative* end, and that is that that causeth a cessation of being, that is the end of action, wherein all the work, and invention, and enterprizes of a man cease. Of such an end here he speaks, such an end of a man as that he ceaseth to be as he was upon earth, and ceaseth to do as he did upon earth.

By *laying to heart*, he meaneth more than a bare knowing, or a bare observing,  
and

and taking notice of things. There is understood here, a serious pondering an often considering of it, as it is said of *Marie, she layed those sayings to heart*; and so *Jacob, he layed the sayings of Joseph to heart*. It is such a serious considering, and pondering, and discussing of every thing, as they may bring it to some use, may draw some fruit, and benefit out of it to themselves.

So that the summe and substance of the words is thus much; *It is a better thing for a man to be conversant about the thoughts of death, and to take hold of all occasions that may bring the serious consideration thereof into his heart; then to delight himself in those worldly pleasures, and sensual delights, wherein for the most part men spend their lives.* The reason is, because their is some benefit that ariseth thereby to the inward man, some advantage gained to the soule: whereas by the other, there is none at all, there is much hinderance and hurt, but no furtherance and benefit.

The words then you see consist of a Proposition; And a proof or confirmation of that Proposition.

The Proposition. *It is better to go to the house of mourning, then to go to the house of feasting.*

The confirmation or prooffe of it, is double; first, because *this is the end of all men*: secondly, because *the living will lay it to his heart*. This latter part is that which I purpose most to insist upon.

In the former. He calleth the house wherein any one dies, *the house of mourning. it is better to goe to the house of mourning.*

Where you see; that the Death of men, with whom we live, is a just occasion of mourning to some.

The holy Ghost would not have described the house where in a man dies in this manner, if their were not some equity, and justice in mourning; upon such an occasion. For he speaks not here (as I conceive) only with reference, and respect to the common custome of natural and worldly men; but with respect to the natural disposition, and affection, that is in the heart of man, and the equity of the thing. There should be mourning, and there is in it a just occasion; when men are taken away by death.

When *Sarah* died, the text saith that *Abraham came to mourn for Sarah, & to weep for her*. And *Esaú*, when he speaks of the death of his father *Isaac*, he calleth the time of his death the *time of mourning, the dayes of mourning for my father are at hand*. So *Joseph* when his father was dead, it is said that *he mourned for his father seven dayes*. When *Samuel* was dead, all the *Israelites were gathered together and lamented him*. When *Iosiah* was dead, there was such a great lamentation for him, that it became a pattern of excessive mourning; *In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon*. Our Saviour *Christ*, when he looked upon *Lazarus*, he wept, because he was dead. And those *Ephesians*, this was it that broke their hearts, they sorrowed most of all for the words which *S. Paul* spake, that they should see his face no more.

I need not stand upon the proof of the point. There is great reason for it, first if we respect men in their usefulness to others. There is no man but is of some use: and so farre as a man is useful to another, there is just ground of mourning, for the losse of such a one. Therefore *David*, he mourned for the death of *Saul*, though he was a wicked man, because he was useful in his time by way of government. And as there is more usefulness, so there is more cause of mourning, as we see in the death of *Samuel*, and *Iosiah*, and others.

Secondly, because when those that are useful, are taken away, a man seeth some effects partly of his own guilt, and partly of Gods displeasure. Of his own guilt if those die that are evil; that he did not do them that good that he might, while they lived, he did not converse so profitably, as he might have done, to further their spiritual good. If they be good and gracious, that he received not benefit by them, that he did not mannage the opportunities, as he might have done, to have made that use of their society and conference, of their prayers, and spiritual help

The deviation of the words.

Observat. 1.  
The death of others, is a just occasion of Mourning.

Gen. 23. 2.

Gen. 27. 41.

Gen. 50. 10.  
2. Sam. 25. 1.

Zach. 12. 10.

John. 11.

Act. 10. 38.

Reas. 1.

Reas. 2.



of all those gifts and endowments that they had. And as in the defect, so likewise in the excess there is guilt. When a man idoliseth the creature too much, and trusteth too much to the arm of flesh: when he setteth too great a price upon men, he may apprehend the displeasure of God, taking away his brother, that was (as it were) a curtain that stood between God and him, taking away those that hid God from his eyes.

Upon these occasions and grounds, the servants of God have reflected upon themselves, seeing the death of others, that are near, and dear unto them, and have drawn from thence, matter and cause of mourning.

1er. 5. 3.

Nay, it is a thing that the Lord looks for: *Thou hast smitten them, and they have not grieved.* When God takes away any that are useful to us, there is a limiting, and a correction in it, even to those that live, to those that were intimate and inward with him, and God expects that men should *mourne*, and grieve for it.

Use.

I briefly note this (for I intend not to stand upon it) against that Stoical Apathy, that stupidity, I cannot say whether it have seized on the spirits of men, or whether men affect it in themselves: but they account this a matter of praise, a vertue praiseworthy, to see nothing doleful, nothing worthy of mourning in the death of any one. We see it is quite contrary to the very course of the Scripture.

Object.

But it will be objected. We are bid to *mortifie our earthly affections*; and if we must mortifie our affections, we must mortifie all our affections, that of sorrow, as well as anger, and the like

Answ.

I answer briefly. The Scripture indeed biddeth us *mortifie our affections*, but it doth not bid us take away our affections: it biddeth us only mortifie, and purge out the corruption of our affections. Now there is a twofold corruption, and distemper in the affections of men. The first is, when they are misplaced, and set upon wrong objects: so we mourn for that we should rejoyce in, or we rejoyce in that we should mourn for. Secondly, when they are either excessive or defective: either we over-do, or we do not, either not at all, or not in that proportion, and measure that we should. Thus, when we over-grieve for worldly crosses, and too little for sin; too much for the losse of earthly friends and too little for the losse of Gods favour, and spiritual wants: this is a distemper of the affections in the defect, estranged from God. Then there is the excess: that the Apostle speaks of, when he exhorts them, *not to mourn as men without hope*: whether he spake there of the Gentiles, as some think; that cut their heads, and made themselves bald, in the day of their mourning, an affected kind of outward shew they had to mourn, which the Lord forbade the people of *Israel* to do: or whether (as indeed it is) because they did not restrain inwardly, and bridle the exorbitant excess of their affection, we should not mourn as the Gentiles, but as men of hope: mourn as men that can see the changes that God makes in the earth, and in your Families, and can see how near God cometh to you, and what use God would have you make of every particular tryal and affliction: mourn so far as you see your own guilt, in not making use of the opportunities you have had in enjoying your friends, and so far as you see any evidence of displeasure from God: so far we should mourn, but not as men without hope.

A twofold distemper in mens affections,

1.

2.

1 The. 4. 13.

Deut. 14.

But I briefly passe this, intending not to insist upon it, only by occasion, because *Solomon* makes the place where any die, the *house of mourning*.

We come now to the proof of the point, why going to the *house of mourning*, taking these occasions to affect our hearts, is better then to go to the *house of feasting*, then to take occasions of delighting our selves in outward things. What's the reason? It is double.

First, *This is the end of all men.*

What is the end of all men? *The house of mourning.* That which he meaneth by the *house of mourning* here, is that which he calleth *the end of all men*, that which putteth an end to all men, and to their actions upon earth, and that is Death.

So that the main point, that in this place the wise man intendeth, is but thus much, I will deliver it in the very words of the Text, we need not vary from them at all.

*Death is the end of all men.*

*Observat. 2.*

Death is that which every man must expect, to be the end of his life, and of his actions. It is the common, the last condition of all men upon earth.

Death the end of all men.

I will give you but two places of Scripture, that include all men in Death. One in *Job* the third, from the fourteenth verse, to the 20 verse of that Chapter, *Job* sheweth there how *Death is the End of all men* he beginneth with the *Kings and Counsellors of the Earth*, with *Princes and great warriors*, and descendeth afterward to *prisoners and mean persons, to labourers, to servants, to small and great, all* (saith he) *lie down in the dust, and go to the place of silence.*

*Job 3. 14.*

The other place is in *Zachar. 1. 5.* *Your fathers where are they? and the Prophets, do they live for ever?* That is, look to all your fore-fathers, that have been in all times before you, whether they be those Fathers that you glory in, *Abraham, Isaac, and Jacob*, and the rest, or those Fathers that disobeyed the word of Prophecy (which indeed is the principal thing here intended) all these Ancient persons they are dead; or as *S. Peter* speaks, of those that were disobedient in the dayes of *Noah*, *they are in prison*, they are in the grave: yea, and the Prophets too, that preached to you, they are dead: the generations before you, both of Prophets and people, are all dead.

*Zach. 1. 5.*

You see then, that *Death is the common condition of all men.* Kings and Subjects, Prophets and people, this is the last thing that shall be said of them all, they are dead.

And it must be so; First in regard of Gods decree. It is that that God hath appointed, and determined, concerning all men, that they must die: there is a statute for it in heaven, that can never be reversed. *It is appointed to all men once to die*, *Heb. 9. 17.*

*Reas. 1.*  
In regard of Gods decree

Secondly, in regard of that matter whereof all men are made, of earth: *Dust thou art, and to dust thou shalt return*, *Your remembrances* (saith *Job*) *are like unto ashes, and your bodies, to bodies of clay.* How easie is it for the wind to blow away ashes? for a Potter to break in pieces a vessel of clay? so easie it is to put an end to the memories and bodies of men, they are but ashes and clay.

*Reas. 2.*  
In regard of the matter whereof men are made.  
*Job 13. 12.*

Thirdly, in regard that every man hath in him, that that is the cause of Death: sin. It is that that is as poyson in the spirits, and as rottenness in the bones. Sin brought in Death, and Death seizes upon all men; it consumeth all men from the very beginning by degrees. Shew me a man without sin: without it either in the committing of it, or without it in the guilt of it, you may then shew a man that shall not die: while all men are under sin, they are under Death. Even our blessed Saviour *Jesus Christ* himself, though he did not sin actually, yet because he stood guilty of our sins, Death seized upon him.

*Reas. 3.*  
In regard every man in him, hath the cause of death.

So then. Look to Gods decree, that is, All men shall die. Look to the matter whereof every man is made; that is, a decaying dying substance. And look to the cause of death in all men, that is sin. If any man can either escape Gods decree, or bring a man that is not made of such a mouldring matter, or produce, and shew a man that hath no sin in him: then you may shew a man that shall not die: but till then this conclusion remaineth, that the wise man setteth down, *this is the end of all men, that they shall die.*

But here it will be objected; We find some men that did not die. It is said of *Enoch*, that he was translated, that he should not see death, *Heb. 11. 5.* And of *Elijah*, that he went up by a whirlwind into heaven in a chariot of fire, *2 Kings 2. 11* These men did not die.

*Object.*  
*Heb. 11. 5.*  
*2 King 2. 11.*

To this, I answer briefly. Particular and extraordinary examples, do not frustrate general rules: God may sometimes dispence with some particular men, and yet the rule remain firm; I say it may be so.

*Ans.*

But



2.

But secondly we answer. They had that that was instead of Death to them, some change, though they did not die after the manner of other men. So at the end of the world, it is said, *that those that are alive shall be caught up and changed, in the twinkling of an eye*; there shall be a sudden, and almost undiscernable, unperceivable change, which shall be to them instead of death.

Object.

But it will be objected further. There is a promise made in *Job. 11. That those that believe shall never die.*

Answer.

To this I answer with that common distinction; There is a twofold death, which the Scripture calleth, the *first and the second death*: The *first death* is the death of the body, that ariseth from the dis-junction, and separation of the body from the soule; And there is a *second death*, that ariseth from the dis-junction, and separation of the soule from God. The *first death*, is no death properly, the *second death* is that which is truly death: and so they shall not die. A man may have a body separated from the soule, and yet not his soul separated from God, nor himself from Christ. *who shall separate us from the love of God in Christ? neither life nor death, nor principalities nor powers, &c.* Death you see shall not be able to separate us from God: it cannot separate the soule: Nay, it doth not separate the body from Christ: the body remaineth a member of Christ, as well while it is still in the grave, as before: *God is not the God of the dead, but of the living*, saith Christ, *Mat. 22.* And therefore he proveth, that even *Abraham* was not dead in that sense, that they then took it, but he remaineth yet alive, in as much as God was his God. *Abraham* (whole *Abraham*) was Gods by vertue of Covenant, so are all his posterity, the children of *Abraham* by faith, in a spiritual sense they remain with Christ, and they are united to him, as members to the head, even when their bodies are in the grave. So that (I say) they die not in that sense, so as to have their soul separated from God; though they die in the first sense, that is, to have their bodies separated from the soule. But our Saviour in that place of *John* speaks of the *second*; of that death, which is an everlasting separation of the soul from God. As we say of wicked men, that while they are alive, they are dead; so the Apostle speaks of the *widow that lived in pleasures, while she lived she was dead*; and the Church of *Sardis*, *had a name to live, but she was dead*. This is true death indeed, when that the soul of man is separated, and dis-joynd from God, and from Christ: And it is the state of every man by nature, of every man under sin, though they walk up and down, and do the actions of the living, yet they are but dead men. And as truly, as they are said to be dead while they live, so truly it may be said of the children of God, that while they are dead, they live: as it said of *Abraham*, so it may be said of all Gods servants, they die not properly, but remain still in union with God, and with Christ: with God through Christ, they are Christs, and therefore Gods in him, and therefore they die not. Look what the soule is to the body, that is God to the soul: the soul is the life of the body, and God is the life of the soul; they are still living men, that have God; the soul is alive, even when the body lieth down in the grave. This shall serve for the opening of that, they are not dead, but alive: they do die in the first sense, and in the common acceptation, in respect of the separation of the body from the soul; but they doe not die in the second sense, in respect of the separation of the soul from God; they doe not die eternally, they doe not die properly.

Now briefly to make some use of this, and to hasten to that I most intend to stand upon.

Use 1,  
Make account of it  
for our selves.

Is it so then, that *Death is the end of all men*. Let us make account of it for our selves. This seemeth but a plain point, and so indeed it is: but I know there is nothing more useful, and I know there is nothing lesse regarded, and lesse considered of seriously then this, that we must die. It is true, we all acknowledge it in the general, and every man, the very worst, the most ignorant, and most prophane in the world will yeeld to this in the general, that all men must die, and let a man come and tell them, that they themselves must die, they will grant it too, but this is that that undoes us all, we rest in generals, and do not seriously insist upon a serious application of it, to a mans own particular case, and bring it home to a mans

self;



self; to conclude thus I must die, I may die soon, this may be the last day of my life upon earth, this may be the last time I may breath, this may be the last word that I shall speak, the last action that I shall do: I know I must die, and it may be I may die now. This is that we should principally intend, and labour most after, that when we read the stories of the Scripture, and see that Death is the end of all men, that all must die, and their houses must be *houses of Mourning*; to conclude the same for our selves. All those worthies spoken of in *Heb. 11.* it is said, *they all died in faith*; I read such a man was a King, but he died; such a man was a prophet, but he died; such a man was Noble, but he died; such a one died in his youth, such a one in his strength, these died, and I must die; the same thing must be said of me, that is said of them. I say, let us not only say it, but resolve, and conclude upon it; conclude for our selves, that the same thing must be said of us, that is said of all men; All men must die, we must die.

The benefit that floweth from it will be this;

First, when a man bringeth it to his own particular case, it will make sin more odious to him. What is it that brought Death into the world? what bringeth death upon us? Sin. *By one man sin entred into the world, and death by sin and so death passed upon all men, for that all have sinned.* This I say is it, that will make sin odious to a man, it will make a man look upon sin as a deadly evil. A man will avoid an infectious disease, that is mortal and deadly, and pestilential, and the like; Why? because it is deadly, it is as much as his life is worth. The same is sin, it is that that brought death upon all man-kind, and will bring it upon thee. When doth the creature forfeit his being to the Creator, but when he doth not use it in the service, and for the glory of the Creator. God hath given the creature a being for himself, I have forfeited my being, when I glorifie not God with it; that man forfeiteth his wit, his memory, his strength, his time, his life, and all that he is or hath, when he doth not imploy them in Gods service, to Gods glory. Now sin is that that makes us deny the service and glory we owe to God; sin is that that makes a forfeiture of our lives, and all unto him. Here is the first thing, God hath given the creature a being for himself, he preserveth the creature in being for himself, when the creature therefore sinneth it forfeiteth its life and being to the Creator. This makes sin odious.

Secondly, this is it, that declareth the wonderful justice, and truth of God. He said to *Adam* in the beginning, as soon as ever he had fallen, *he should die*: and we find it true on him, and all his posterity: for *Adam* stood and represented the person of all men before God, that one man was all men: in him all men were under the sentence of death. And we see it is true to this day. We find God true in this, let this make us believe his word in every thing else. He hath been as good as his word, he hath declared his justice, and his truth in the death of all man-kind upon the sin of *Adam*: he will declare it in every thing else, in every promise, in every threatening, in every passage of his word: let us give him the glory of his truth, as we find it in this.

Thirdly, it is advantagious very much for our selves, as a means to prepare us for death the better. When a man seriously concludeth, *Death is the end of all men*; then if I reckon and account myself amongst men, it will be my end too, and it may be my end now. And we shall see what use *Job* makes of this: *All the dayes of my appointed time, I will wait till my change shall come.* I make account a great change shall come, such as hath been upon all my fathers before me, so it will come upon me, I will make account of it, and therefore *I will wait all my dayes*: So should we, make account every day, that this may be the day of my change; in every thing you do, make account that your change may begin then in that very action, and this will be a means to make you wait for your change, make you prepare for death. It is that that *Drusus* noteth of *Rabbi Eleazer*, that he gave his counsel and advice, that, *a man should be sure to repent one day before he died.* He meant not that a man should defer his repentance till it did evidently, that Death had seized upon him. But because a man may conclude, if it be possible I may live to day, it is probable I may die to morrow, therefore I will repent to day. Do it now, and do not delay it till to morrow.

The benefit of the particular application of death to a mans self.

I.  
Sin will be made more odious.  
*Rom. 5. 11.*

2. The truth and justice of God will be the more acknowledged.

3. Death will be the better prepared for.  
*Job 14. 14.*

This

Three things  
wherein there  
is to be a par-  
ticular appli-  
cation of  
death to a  
man.

1. In matter  
of sinning.  
Acts 5.

2. In redeem-  
ing of the time  
of life.

1 Cor. 10. 35.

Heb. 3. 13.

Gal. 6. 10.

3. In the man-  
ner of our  
conversation.

This is that we are to do, to account of every day, as that which may be the day of our change, and so to carry our selves in all our actions and occasions, as if we should have no more time to do our work. And this is especially to be observed in three things.

First, in matter of sinning, be careful to amend sin every day, labour to mortifie sin this day, as if thou shouldest have no more dayes to mortifie it in, take heed of sinning now as if thou shouldest die now. Some we see have been taken away in the very act of sin: *Ananias* and *Saphirah* were taken away in the very act of sinning, when they were telling a lie to the Apostle they died: *Zimri* and *Cosbie* were slain in the very act of uncleanness: *Corah* and his company, they died in the act of murmuring, and resisting of God, and his ordinances, and ministers. Let a man now reason with himself, these were taken away in their sins, it may be my case as well as theirs, if I be found in sin. That is the first.

Secondly, bring it home to this particular also, in another case, and that is, in redeeming of the opportunities of the time of our life. Besides, the general time of life, there be certain opportunities, certain advantages of time, that the Scripture calleth seasons: be careful to redeem them: though you may enjoy your lives, yet you may have none of these; such as are seasons of glorifying God, seasons of doing good, seasons of gaining good to a mans self, be careful therefore (I say) to manage those opportunities, and advantages of time, so that you may glorifie God: *whether you eat or drink, or whatsoever you do, do all to the glory of God.* Which way soever you may most advance Gods glory, and promote his worship, which way soever ye may promote the cause of God; drawing men to God, and encouraging them in the wayes of God; which way soever you may be useful, employ your self at that time, the present time, because you must die, and you may die now, you may have no more opportunities to do it in. And so likewise in all advantages, wherein men may do good to men, *Exhort one another while it is called to day, and while you have time do good unto all:* Do all the spiritual good, and all the outward good that you can, while you have seasons to do good. *Happy is that servant, that his master shall find so doing, when he cometh,* leading a fruitful and profitable life. So, do good to your own souls while you have time: pray, while you have time to pray, hear the Word while you have time to hear it: exercise repentance, while you have time to repent: perfect the work of mortification, while you have time to mortifie your corruptions: do your souls all the good you can, by the advantages of all the ordinances, of all the opportunities that God hath given you. This is the end of all men? it hath been the end of good and bad before; and it shall be the end of good and bad now; men must die, their houses will be *houses of mourning*, therefore manage the time in doing all the good you can, that God may be glorified, men may be benefitted, and your own souls furthered; that is the second thing.

Lastly, in the manner of your conversation, consider the time that you have to do every thing in. Will a man be found idling in the market-place, when he should be working in the Vineyard? Would you be feasting, when God would have you mourning? you shall see some that have been taken away, when they little thought of it: *Belshazzar*, he was in his feasts, and then cometh the sentence of death against him, and other the like examples you may see in the Scripture. Consider therefore the particular actions that you do, whether they be such as hold agreement with the state of a dying man. So for the manner of doing holy duties. Would you be found praying perfunctorily, and carelessly? Would you be found coming to the Sacrament unprepared? What though you do holy actions, that are good for the matter, would you be found doing of them, with unfit and unprepared hearts? You see what the Apostle saith, *1 Cor. 11. For this cause many are sick, and weak, and many sleep:* they slept, they were dead for this, even because they came unworthily to receive the Sacrament of the Lords Supper. Would you therefore be found doing of holy duties, and not in a right manner? The serious consideration of this, that *Death is the end of all men*, with the particular application of it to a mans self, that as it is the state of all men, so it is mine in particular,



I must die, and I may die now; it hath an influence into all the actions of a mans life.

To conclude: In the last place; This point is of use to us, also in the death of others.

First, to moderate the mourning of Christians for the death of others. Why? It is *the end of all men*, it is that that is the common condition of all men, it should not be too grievous, not too doleful to any man. We would not have our freinds to be in another condition in their birth then others, we would not have them have more fingers, or more members then a man, and would we have them have more dayes? let this serve as a brief touch upon that.

Secondly, it teacheth us to make good use of our fellowship while we are together. Not only we may die, but those that are useful to us may die also: let us make good use of one another, while we live therefore. This will make the death of others bitter, and will be worse then the death, and losse of our friends, the guilt upon a mans conscience, that he hath not made that use of them while they were alive, that he might have done: let us therefore make the death of our friends easie by making good use of them while they live. It did smite the heart of those Ephesians, that they *should see the face of Paul no more*; specially above the rest it grieved them, that they should see him no more, how would it have grieved them think you, if they had alwayes hardned themselves against his ministry before? Think with your selves seriously, here is such a Minister, such a Christian friend, that husband and wife, that parent and child, a time of parting will come; let us make it easie now, by making good use of one another while we live, that when friends are taken away, we may have cause to thank God, that we have had communion and comfort of their fellowship and society, the benefit of their graces, the fruit of their lives: and not sorrow for the want of them by death. So much for that.

I come now to the second, and principal reason, why it is *better to go to the house of mourning, then to the house of feasting*; it is this, *because the living shall lay it to his heart*, What shall he lay to his heart? That that is the end of all men; he shall lay the death of all men to heart.

The point I observe from hence is thus much:

*It is the duty of those that live, to lay to heart the death of others.*

That is seriously to consider, and make use for themselves of the death of others. You see the Text is clear for the point.

And there is good reason why it should be so.

First, in respect of the glory that cometh to God.

Secondly, in the respect of the good that cometh to our selves by it. First, God is glorified by this, when we lay to heart the death of others: there is a dishonour to God to slight any of his actions: this is one of Gods works in the world, the death of men: this is a thing wherein Gods hand is seen: he saith to the sons of Adam, *Return. The spirit returneth to God that gave it. It is he that hath the power of life and death.* If a sparrow fall not to the ground, without the providence of God; much lesse the servants of God; the precious ones upon the earth, the excellent ones, as David calleth them. I say, God is seen much in these works, and it is a great dishonour to God, when men do not consider the works of his hands: David by the spirit of prophesie in Psal. 28. 3. *wisbeth a curse upon ungodly men*, and for this reason among the rest, *because they consider not the operation of his hands*: this is that that puts men into a curst estate, and exposeth them to the wrath of God, when they regard not the works of the Lord. The actions of Princes, and great men upon earth, every man considereth of them, and weigheth them: It is that, wherein we give God the glory of his wisdom, and of his truth, of his power, of his justice, of his mercy, of his sovereignty and dominion, and Lordship over the whole earth, when we labour to draw to a particular use to our

Use. 1.  
In respect of the death of others.  
1. To moderate our mourning for the death of others.  
2. To improve the life of others.

Observat. 2.  
It is the duty, of the living, to lay to heart the death of others.

Reas. 1.  
1. God is glorified by it.

Psal. 28. 3.



selves, the works of God in the world, specially the death of men of all men good and bad, for we must give it the same latitude, and extent, and scope that the Text doth here: he speaks here of the death of men in general, and he saith of all men that their death shall be laid to heart by the living.

Reas. 2.  
Our selves are  
benefited by it

Secondly, as there is reason that we should take to heart the death of others, in respect of the glory that cometh to God thereby: so in respect of our selves also, much benefit cometh to our selves, by laying to heart the death of other men. There be three special things considerable in the death of any one, that is matter of profit, and benefit to those that live, and survive after them

Therein we see the } Certainty,  
                              } Nature,  
                              } Cause & End } of Death.

1. Thereby we  
come to see  
the certainty  
of death.

First, therein we see the Certainty of death: For now we have not only the word of God that tels us that we shall die, but the works of God taking others before us: that as the Sacraments are called visible instructions, because they teach by the eye, and the outward senses, so the death of others are visible instructions to the living, it teacheth by the eye: a man is guided by the eye, to see his own condition, and as it were in a glasse, there is represented to him his own state: what we are, they were once: the time was that they conversed with men as we do, that they speak for Gods glory upon earth as we do; and what they are now we shall be in the place of silence, as they are. I say, it confirmeth to us the former certainty, and assurance of our death, when we see others fall before us. And there is great profit and benefit that ariseth out of this. This is necessary to awaken mens drowiness, and to quicken up mens dulness to a serious consideration of that that is so useful to themselves. A man would wonder, that in the Wilderness, where so many thousands died, (for the hand of God was out against them for their murmuring and rebellion, and they were destroyed by the destroyer, as the Apostle speaks 2 Cor. 10.) that there Moses should pray, *Lord teach us to number our dayes, that we may apply our hearts to wisdom*: though they had a sight of so many dying before them, and that continually, yet they needed to be stirred up to pray, that God would teach them to make use of it. So it is with us. We have seen not only one or two die before us, but there was a time not long since (and you cannot forget it) wherein the destroying Angel did walk at liberty about the City, and kill thousands in our streets, yet when so many died, what security was there even among those that lived? in so much that after a while the sickness grew common, and usual, and so, unregarded. Have we not need then as much as ever Moses had in the Wilderness, to cry to God, *to teach us to number our dayes, that we may apply our hearts to wisdom*? Nay, much more now, when there is scarce one, or none, in comparison of those multitudes that were swept away in that visitation, we have need of such helps as these are, and to joyn our prayers with them too, that we may be stirred up to a serious application of it to our selves. That's the first thing; it is necessary for living men to take to heart the death of those that are departed, that they may see, and be brought seriously to think of the certainty of their own death.

2. Thereby  
we come to  
see the nature  
of death.  
The proper  
worke of  
death.  
1. To separate the body  
from the  
soul.

Secondly, therein also we see the nature of death, what the proper work of it in the world is; It is of singular use too. The nature of death, the proper work of it, is to dis-unite, to separate, to dis-joyn things: here you have the soul separated from the body: the estate separated from the man; the man separated from his friends, and all by Death. First (I say) ye have the body separated from the soul: and this is a useful consideration. The soul and the body, while they keep together in a man, they may be helpful, and useful one to another; the time will come when they must be separated. Alas! the not considering of this, is the cause of those great errors, that are in the lives of men: that they bestow so much time upon their bodies, that they so much mind the present things of this life and their

outward

outward welfare, as if they had no souls at all to regard; as if there never should be a separation of body and soul one from another. What is the reason that there is all that care took, for food for the body? for apparel for the body? for health for the body? and such an utter neglect of the soul? but because that men doe not dream, do not think of a time of separation, of a time of dis-junction, of a time of parting these two. All the work of a mans life, should now be to make a good use of the faculties of his soul, that the body may be happy by it: the soul will draw the body after it to its own estate. Now they are together, if they joyn now in sin: after their separation, there shall come a time, when they shall be joyned in punishment: if they joyn now in the service of God; after they have been separated a while by death, there will come a time, when they shall be again joyned in glory and happiness. That is the first; there will be a separation of soul and body: therefore make good use of them, while they are together: let the body be serviceable to the soul, by all its senses and members: let the soul rule, and order the body, by its understanding and affections, &c. that both body and soul may be made blessed in an eternal conjunction together after death, and in an everlasting union in the sight of God.

Secondly, Death makes a separation between man, and all his outward estate in the world. The rich man in Saint Luke 12. thought not upon this: *Soul, thou hast much goods laid up for many years*; he thought his soul, and his goods, should never have parted, *therefore take now thy ease*, saith he. See what the end of it was: *Thou fool* (saith the Lord) *this night they shall fetch away thy soul, and then whose shall these things be?* the time is coming, that these things shall be none of thine, they shall be another mans, they shall be some bodies else, they shall be taken from thee. How necessary is this consideration, to take off mens affections from the world, and to stir them up to use their wealth, and their estates while they have them; so as may make for the glory of God? A time shall come, that they shall not have it to use, that nothing shall be left them, but a bare account to be given up, *Give an account of thy Stewardship*, Luke 16. The main business is now to be done, while a man and his wealth are together, while a man and his estate continueth together, to use it to Gods glory, otherwise it will be a woeful, and heavy parting, when death shall come to make a separation. The young man went away sorrowful, when Christ would have his wealth from him, because he had great possessions. How sorrowful will a man go out of the world, when he hath a great deal of wealth, but he hath not prepared his account: he cannot give up a reckoning of his getting of it, of his using and imploying of it? it is necessary therefore (I say) that men take to heart the death of those that die before them, that when they see the bodies, and souls of men parted, men and their estates parted, they may learn how to use their bodies and souls, themselves and their estates while they are yet joyned together.

Thirdly, Death doth not only part a mans body and soul, a mans self and his wealth, but it parteth a man from his friends, from all his worldly acquaintance, from all those that he took delight in upon earth: Death makes a separation between husband and wife: see it in *Abraham and Sarah*, though *Abraham* loved *Sarah* dearly, yet Death parted them, *Let me have a place to bury my dead out of my sight*. It parteth father and child, how unwilling soever they be: see it in *David and Absalom*, *Oh Absalom my son, would God I had died for thee*: and *Rachel* mourned for her children, and would not be comforted, because they were not. It parteth the Minister and the people: see it in the case of the people of Israel lamenting the death of *Samuel*; and in the case of the Ephesians; at the parting of *S. Paul*, *sorrowing especially when they heard they should see his face no more*. It parteth those friends who were so united together in love, as if they had but one soul in two bodies see it in the separation that was made by death, between *David* and *Jonathan*, that were so knit together in their love, that he bewaileth him, *Woe is me for my brother Jonathan*.

This is a necessary consideration for us that live, that we may learn to know how to carry ourselves towards our worldly friends, and how to moderate our selves in

2. to separate a man from his estate.

1. To separate a man from his friends

Gen. 23.

2 Sam. i. 9.

our enjoyment of these worldly comforts. Look upon every worldly thing as a mortal, as a dying comfort. Look upon children and friends, as dying comforts. Look upon your estates, as that that hath wings and will be gone. Look upon your bodies, that now you make so much of, as a thing that must be parted from the soul by death, and that ere long.

Cos. 7. 19.

See what advice the Apostle giveth, 1 Cor. 7. 19. the time is short (saith he) therefore let those that marry, be as if they married not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not: and they that use this world as not abusing it. A man abuseth the world, when he useth it beyond the consideration of the shortness of enjoying these things: when he looks upon these things, as things that he shall enjoy alwayes. But if we would use it aright, look upon things as things that we shall enjoy, but for a short time. This body that seemeth now to have some beauty in it, yet it must die, & be laid in the dust: these friends that seemeth now to have some pleasure, and delight in them, yet I must die, and be took from them: this estate and wealth, that now I set so much price upon, I must die, and death will part me and it. So I say, look upon every thing as separable from us.

Moderate your affections likewise to them. Use them only as comforts in the way, as a traveller doth the pleasures of his Inn, he stands not to build himself houses against every pleasant walk he looks upon, he stands not to purchase lands, and to lay them to every Inn he comes to lye at; No, he knows that he is now but in his passage, in his way, he knows that he is not at home, that is the place he is going to, and after a time he shall come thither. So make account that you are not now at home, it is death that must help you to your home. Let this therefore take you from all these things that are in the way.

It is a strange thing, to see how Sathan besotteth, and befoolet men, They strive, and labour to compass many worldly things, as if their happiness stood in the enjoyment of them, as if they should have their wealth, and their comforts for ever. What care is there amongst men to get wealth, and many times lose their souls in getting the world? Alas! Death will part soul and body, them and their wealth and all. Do we not see this daily in the death of others before us: such a one is dead, where is his body now? in the dust. Where are his friends, and his companions now? Where is his wealth and his estate, for which many flattered him and fawned upon him? are they not all separated from him? they have nothing now to do with him: he cannot dispose of one penny of his estate now, it is lest he knows not to whom, others now have the manning of it. As now you can say this of others, so there will a time come, that other men will say the like of you, I had such a friend, but death hath parted him from me, he had such an estate, but death hath parted him and his estate. Let us therefore make this use of the death of others to conclude with our selves, that there will be a parting of all those outward things, that now we are so apt to dote upon.

3. Thereby we come to see the end, and cause of death,

The third special thing considerable in the death of others, that will be matter of profit, and benefit to those that live, and survive after them is, the end and cause for which God sendeth Death abroad into the world with such a large commission, that it goeth on with such liberty to every family, to every place, that it seizeth upon every person. What's the reason of it?

You shall see in the several deaths of men, several causes. There is judgement and mercy; sometime a mixture of both, and sometime but one of these.

Sometimes, we see an apparant judgment of God in the death of some.

A judgment of God upon themselves. Thus the young Prophet that disobeyed the word of the Lord, a Lyon met him in the way and slew him. So those Corinthians, that did eat and drink unworthily in the Lords Supper, though they were such as were saved after, yet nevertheless for this very cause (saith the Apostle) some of them were sick and weak, and some slept; they died, they were judged of the Lord, that they might not be condemned with the world. When you see death seizing upon men, as an act of divine judgment, of divine pleasure, let it make you more fearful of sinning against God, lest you provoke against your selves the same wrath, in the very act of sin.

Sometimes



Sometimes again, it is a judgment of God upon others. Thus God takes away divers of his servants, because the world is not worthy of them.

And as this is an act of judgment upon the world, so it is an act of mercy to them; God in mercy taking them away from the evil to come, and from the evil present. A judgment of God to others that are unworthy of them: A mercy to themselves that they are took away, from their own evil; from sin, from temptations, from all the effects and fruits of sin; and taken away from the evil that is to come upon others.

An act (I say) of mercy to them. So it was to the child of *Jeroboam*, he should die, and should not see the judgment that was to come upon his fathers house, because there were found some good thing in him toward the Lord. So it was to *Josiah*, He should be gathered to his fathers in peace, and his eyes should not see all that evil which the Lord would bring upon *Jerusalem*, and upon the inhabitants thereof.

1 Kings 14:11  
2 Chro. 34:18.

An act of judgment to others. Righteous and merciful men are taken away, and no man layeth it to heart: they consider not the causes wherefore God takes away those good men. A Land, a Kingdom, a State, a People, a place is much weakened when those that are righteous, and merciful men; when those that stand in the gap, and use their endeavours to prevent judgments, are taken away. The house will certainly fall, when the Pillars are removed. They are the people of God only, that hold up a state; that hold up the world. As soon as *Noah* is put into the Ark, presently cometh the deluge upon the world. As soon as ever *Lot* was got up to *Zoar*, presently the Lord rained down fire and brimstone upon *Sodom* and *Gomorrah*. As soon as ever the mourners are marked, presently cometh the destroying Angel upon the rest.

Isa. 37. 1.

Ezek. 9. 4. 5.

Beloved, when we see those that are mourners for the evils of the times; and places where they live look away, we should lay it to heart, and consider it as a sign of Gods displeasure, as a sign that he is a going, and departing, when he takes away his jewels, as a sign that he is a coming to judge the world, when he beginneth to separate, to take to himself his own. Certainly, as soon as ever that number of the elect shall be accomplished, when the company of those that God hath determined to eternal life shall be fulfilled, when the sheep of Christ, that are yet to be brought into his fold, are gathered together, when the fulness of the Gentiles is come in, and the nation of the *Jews* added, then the world shall be burnt with fire, and the day of Judgment shall come, nothing shall hinder that general destruction, that shall be the end of all things here below. As it is with the general Judgment of the world, so with particular judgments upon Nations, when God takes away his people, when the Saints go out of *Jerusalem* to *Pala*, then cometh the sword of the enemy upon *Jerusalem*: when God drawes out his own people, presently cometh judgment upon the rest. It is good to observe Gods method and order, that he takes in governing of the world at this day, that in the death of the servants of God, we may consider our own time, that we may prepare for those evils that are a coming, and for those greater judgments that are hastening.

Thus you see what use may be made of laying to heart the death of others; God is much glorified thereby. For all his attributes are seen in all his works, and the glorifying of God, is a Declaring of God to be as glorious, as he hath revealed himself to be in his attributes, which is, by shewing of them forth in his works. When men can see the wisdom, the justice, the power, the mercy, the truth, the sovereignty of God, and all in the death of others, then they glorifie God in taking to heart the death of others.

You see likewise what good cometh to a mans self by laying to heart the death of others. He sees thereby the certainty of his own death. He sees the nature of death, and what the proper work of it is, viz. to separate between him and all those outward comforts, all those props and staies whereupon his heart rested too much on earth, in the dayes of his vanity. And lastly, he sees the end, and cause, why God sendeth Death into the world: sometime in judgment, that men should take heed of sin: sometimes in mercy; in mercy to the men themselves, and in mercy

Use 1,  
For reproof  
of the general  
neglect of this  
duty.

mercy also to those that live, that they seeing the servants of God lodged up before the tempest, may learn to fear, and to hide and secure themselves under Gods special providence, who can either hide them amongst the living, or the dead, in the worst times.

Now let us conclude with some application to our selves. In the first place, it serveth for the just reproof of that great neglect that is in the world at this day, *that men lay not to heart the death of others.* I wish that this were only the sin of worldly men. I know to a worldly man it is of all things the most unpleasant thought that can be to think of death: he cannot indure to hear this, *they shall fetch thy soul from thee.* It is as unpleasant to him, as it is to a Bankrupt to hear of a Sergeant coming to arrest him: as unpleasant as it is to a Malefactor to hear of being brought before the Judge. And that is the reason why men in the time of feasting, cannot endure such discourses at their tables, as might put sad thoughts of death into them; oh! these are too melancholly thoughts. Yea, but in the mean time it is thy folly, thy want of wisdom. He that was guided by the spirit of wisdom, and had now bought some wisdom at a dear rate, by woeful experience of his former follies; he now seeth that it was farre better to go to the house of mourning, that is, seriously to consider of that, which men account the most ordinary cause of mourning, that is, the death of others, and of themselves: then to goe to the house of feasting, that is, to sport amans self in the pleasures of the world, and to give liberty to a mans selfe to all manner of delights.

But (I say) I wish that this were their fault only, and that it may die with them. But it is too much the fault of Gods own people. *Moses* is faine to pray for *Israel* in the Wilderness, where they saw so many die before them, *that God would give them wisdom to number their dayes.* And Ministers have still the same cause to pray for the people, and Christians to pray one for another, *that God would give them wisdom to lay to heart the Death of other men.*

Have you well considered of Death, when you can only discourse, that such a one that was profitable in his instruction, is dead: such a one by whom we have had good in conversing with, is dead: such a one that was young, and likely to live many years longer, is dead? What of all this? this is but idle, and empty discourse. What use makest thou of this to thy self? dost thou gather from thence the certainty of thy own death? Dost thou consider what death will do to thee when it cometh? how that it will separate between thee and all things in the world as it hath done them? Dost thou consider for what cause God sendeth Death abroad into the world? Dost thou consider this with thy self, as thou oughtest to do? This is an act of wisdom, This is that we call due consideration when the soul reflects upon it self: it is their case now, and it will be mine, and mine in the same manner, therefore it is good for me, to set my accounts strait with God. When thou accompaniest another to the grave, dost thou conclude thus with thy self, the very next time that any death is spoken of, it may be mine, or as *Saint Peter* speaks to *Saphirah* after the death of *Ananias*, *the feet of those that have buried thy husband are at the door, and shall carry thee out also?*

This is the reason of all that worldly-mindedness, of all that earnestness, and invention, to gain the favour of men by indirect means, this is the reason of all that immoderate care about our business with the neglect of our souls, this is the reason of all that carnal security, of all that forgetfulness of God, and the account that shall be made at the day of Judgment, this is the reason of the unfruitfulness of our lives, of our unprofitable spending of our times, or of whatsoever else it be, this is even the very reason of all, because even those that professe themselves to be the people of God, and to give God the glory of his attributes in all his works, yet they lay not to heart the death of those that are before them. Men durst not, they could not, passe away their time in such unprofitableness, and unfruitfulness as they do, if they did seriously consider, and lay to heart the death of others before them.

Again,

Again secondly; As it condemnes the general neglect that is amongst men of this duty, so it serves to reprove, that sinful laying to heart of the death of others that is too frequent and common in the world.

Use 2,  
For seproof.

That is, first, when men with too much fondness, and with too great excess and distemper of affection, look upon their dead freinds, as if God could never repair the losse, nor make amends for that he hath done in taking of them away. *Rachel mourneth, and will not be comforted. David mourneth, and will scarce be comforted. Oh Absolon, my son, my son, would God I had died for thee.* What is all this, but to look on freinds, rather as Gods then men, as if all sufficiency were included in them only? Men look on their freinds, as *Micah* did upon his Idol, when they bereaved him of it, they took away all his comfort and quiet, *You have taken away my Gods* (saith he) *and what have I more?* or as *Laban*, that when his Idols were stollen away, his heart was dead, he could not stay in his house, he could not enjoy himself, *wherefore have you stollen away my Gods?* saith he. So, I say, men look on their dead freinds as they should look upon the Creator, and not as upon the creature; they take their death to heart, but not in a right manner,

1. Of the excess  
of sorrow for  
dead freinds.

Judg. 8. 24.

Gen 31. 30.

This is the very reason why God many times makes your Christian freinds so unprofitable to you when they live, because you idolize them, you advance them above God.

This is the reason also, why you are so unable to bear the loss of them when they die, God beating you now with your own rod, and making you feel the fruit and effect of your own folly. This now is an ill taking to heart the death of freinds to mourn as men without hope.

Secondly, there is a taking to heart, and considering of the death of men, but it is an unrighteous considering, an unrighteous judging of the death of others. If men see one die, it may be a violent death, then they conclude, certainly there is some apparent token of Gods judgement on such a one. If they see another die, with some extremity of torment, and vehement pains, certainly there is some apparent evidence of Gods wrath upon this man. If they see another in some great and violent temptation, struggling against many temptations, they conclude presently, certainly such are in a worse case then others. I may say to all those, as Christ said once to those that told him of the eighteen men upon whom the tower in *Siloe* fell, think you that *they were sinners above all men that dwell in Jerusalem?* Or rather as *Solomon* saith, All things come alike unto all, there is one event to the righteous, and to the wicked, to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. Learn to judge righteous judgement, to judge wisely of the death of others, take heed of condemning of the generation of the just.

2. Of the rash  
censuring of  
the manner of  
others death.

Luke. 18. 4.  
Eccles. 9. 2.

But rather, in the last place. Make this use of the death of every one. Doth such a man die by an ordinary sickness, having his understanding, and memory continued to the end? Doth such a man die in inward peace and comfort, with clear and evident apprehensions of Gods love, so that he can with *Simeon* say, *Lord now lettest thou thy servant depart in peace?* What use shouldest thou that livest make of this now? Certainly, let the sweetness of their death, make thee in love with the goodness of their lives. That is the only way to a happy death, to a comfortable end indeed, the leading of a fruitful and profitable life.

Use. 3.  
For instructi-  
on.

Luke 2. 29.

Again, dost thou see the children of God full of temptations, full of fears and disquietness of spirit in their death? Sometimes so overcome with the violence of the disease, as that (it may be) they speak then impertinently and idly, it may be sinfully? What use shouldest thou make of this now? Certainly let the terribleness of the example of such a mans death, let it be a terror to thee, and a means to stir thee up to more carefulness of making good use of thy time in this life: *Nabal dieth and his heart is in him as a stone.* If ever God quicken thee, if ever God breath upon thy soul, or enliven thee by the inward motions of his Spirit, embrace those opportunities, and seasons of grace, lest God smite thee with an everlasting deadness. Again, hath God caused the light of his countenance to shine upon

upon



upon thy heart? Doth he offer a gracious message of peace to thy soul? Doth he speak peace at any time by the ministry of his Word? Imbrace those offers, yeeld to those conditions of peace, lest thou be deprived of peace at the end. Again, hath GOD given thee any strength over temptations? Hast thou prevailed over the assaults of Sathan, and other of thy enemies? Hath he made thee a conquerour? take heed how thou insharest thy self againe, how thou inthrallest thy self in yeelding to Sathans yoke, lest he buffet thee by him in a worse manner at thy end.

Thus (I say) thou canst see nothing befall any of Gods servants in their death, or in the manner of their death, whether it be more pleasing, or more sorrowful, more calm and quiet, or more tempestuous and full of trouble; whether it be more comfortable, or more lamentable, but it may be useful unto thee. If it be good, it may be it shall be so with thee; if it be bad, it may be it shall be so with thee too. The main business that a man hath to do, is to make sure of himself in this life. It was the question that Saint *Anstin* made to those that told him of a violent death that seized upon one. *But how did he live?* (saith he) he made no matter how he went out, but how he carried himself in the world. And truly this is the great Question, that every man should put to his soul. I must out of the world, how have I lived when I was in the world? had GOD any glory by me? had men any good by me? have I furthered my account against the day of reckoning, that I may give it up with joy? it makes no matter how I goe out of the world, I am sure if my life have been serviceable to God, and beneficial to men, my departure shall be for gain and advantage, it is for a better world.

Thus much shall serve briefly for the opening of these words and for that that is applicable from them.

For the present occasion a word.

Funeral sermons are not intended for the praise of the dead, but for the comfort of the living. Therefore I have chosen such an argument to handle at this time as might be of use, and profit to you that live. Besides that, I am in particular and by particular order, debarred of speaking any thing concerning our deceased Sister; though I might have spoken much, and that very useful to you. The best use that you can make will be this, to consider the life she led amongst you. She was a pattern, and example of holiness, of a wise and upright carriage in her wayes: follow her in that: *Mark the Godly and upright man, the end of that man is peace.* There was none that knew her, but upon good assurance are perswaded of her happiness now. Would you then have the same happiness after? take the same course that she did, be much in prayer, and dependance upon the ordinances and in fellowship with the servants of God; be profitable in doing good, profitable in receiving good: manage the opportunities and times well that God giveth you, as she did, gaining much in little: she did much work in a short space: let that be your care, and then this will be your comfort in the end. Thus if you make this use of the death of others before you, you shall prepare for your own death, and that shall be only a passage for you to Eternal life.



DELIVERANCE  
FROM THE  
KING of FEARS:  
O R,  
FREEDOM  
FROM THE  
FEAR of DEATH.

SERMON III.

HEBR. 2. 19.

*For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil: and deliver them, who through the fear of death, were all their life time subject to bondage.*



IN these words that I have read, (to let pass other parts of the Chapter) the Apostle sets down the humiliation of Christ with the fruit of it; His Humiliation in his Incarnation and death. The fruit of it in subduing *him that had the power of death, and delivering those that were kept under the fear of death in bondage all their life time.* At this time we will speak only of the last part, the fruit of Christs death, in *delivering those that were kept under the fear of death.*

The persons that are kept under this fear, are said to be the children; Gods own children, those for whom Christ died, yet they were kept under the fear of death, and that at some particular time, when temptation had got some special advantage over them, but it was a trouble, and a burden to them all their life long, and that not a small burden, or an easie trouble, but such as kept them as in bondage

	<p>The words ( you see ) are easie ; There are two points that arise from them.</p> <p>First, that Gods children, those for whom Christ died ; are many times <i>held strongly under the fear of death.</i></p> <p>Secondly, that Christ by his death freeth them from those fears.</p> <p>I shall only insist at this time principally on the first ; That Gods own children, the <i>(children that were partakers of flesh and blood)</i> ( it is taken either for the humane nature, or the infirmities of that nature ) even these children were <i>held under the fear of death.</i></p> <p>I will shew the grounds of it.</p> <p>The <i>fear of death</i> in the children of God, ariseth either from some causes without, or from somewhat within them.</p> <p>From without them, and so the fear ariseth from God, an act of his providence upon his children.</p> <p>Or from Sathan, a work of his malice. These are the causes from without.</p> <p>For the first, God in his providence, and that in his special and fatherly providence, whereby he doth order all things for the good of his children, for the present increase of their grace, and the fitting them for glory hereafter ; He ( I say ) in his providence ordereth it thus, that they shall be kept ( many of them ) a great while <i>under the fear of death</i>, and this he doth for special good ends.</p> <p>The first, is to humble them.</p> <p><i>Adam</i> as soon as he had sinned against God, as his fall was by pride ( he would have had a higher condition then he was in ) so when God would bring him back again, he beginneth first to humble him : and how doth he that ? <i>Dust thou art</i> (saith he) <i>and to dust thou shalt return:</i> he sheweth him, that he was a dead man by sin, and so would have the meditation of death to humble <i>Adam</i>, and in him all his posterity after him.</p> <p>So <i>David</i>, when he desired that some means might work upon his enemies for their good, he prayeth, <i>Put them in fear, that they may know that they are but men:</i> He doth not only pray that mortality might be presented to them, but so presented, that it might leave an impression of <i>fear</i> upon their affections, that they might know what they are, that they have not their being, or the power of subsisting themselves, but that they must look for it above themselves, to <i>him that hath the issues of life and death</i> in his own hand.</p> <p>And this is necessary, that all the servants of God should be kept humble by some means or other. The Apostle <i>Paul</i> ( you see ) he had attained a great measure of grace, yet he standeth in need of something to humble him, <i>therefore the messenger of Sathan was sent to buffet him, that he should not be exalted above measure</i>, that he might be kept humble.</p> <p>God intendeth to raise up his children to a glorious estate, therefore as men lay a low foundation, when they intend to erect a high building ; so God layeth the foundation, of all grace and comfort in his servants, in humiliation : therefore he will not only have them mortal, but he will have them apprehend their mortality, and dying condition with <i>fear</i>, that they may be humbled by this fear. That is the first thing.</p> <p>Secondly God aimeth at the strengthening of faith in his servants. While a man looks to sense, and is upheld by sensible comforts, there is not that exercise of faith : now every grace is strengthened by exercise, that God therefore may have faith exercised, and so strengthened in his servants, he will expose them to the <i>fear of death.</i></p> <p>The Apostle <i>Paul</i> found this : <i>we received</i> (saith he) <i>the sentence of death, that we might not trust in our selves, but in him that raiseth us up from the dead.</i> He doth not only say thus, we acknowledge this to be a truth, that we must die ; but <i>we received the sentence of death</i>, received it as a man receiveth a sentence of death from a Judge, received it so, as it made some impression upon our hearts, received it with some inward sense, with some inward fear : which</p>
Observat. Gods children are subject to the fear of death.	
The outward causes of the fear of death.	
1. God.	
To humble his children.	
Psal. 9. 20.	
2. Cor 12.	
To strengthen their faith.	
2 Cor. 1. 9. 10.	



was a violent work, such a work as knocks us off of all holds, and takes us off from all sensible, and visible props, and humane supports, and makes us to see nothing in the creature to doe us that good we look for, to make us eternally happy: therefore we were taught (saith he) *not to trust in our selves*; if a man may trust any, he might trust himself first; yea but we are dying, and cannot enjoy our selves long, therefore *we trust in him that raiseth us up from the dead.*

Thirdly another end that God aymeth at, in holding his servants, many times *under the fear of death*, is, that he may make them more watchful, and holy in the course of their lives.

This our Saviour expresseth under two parables, the one of the *Virgins* that were to *watch* for the coming of the *Bridegroom*, they knew that he would come, but they knew not when, therefore they were alwayes to keep their *watch*, with oyle in their *Lamps*. And the other of a Master, that left Talents with his servants, he told them that he would come, but he told them not when, that they might be sure to employ them to the best advantage.

And the Apostle *Peter* raiseth an exhortation to this purpose, on this very ground: *Since (saith he) that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastning to the appearance of our Lord Jesus Christ?* We know that the Lord Jesus Christ will come, but he hath concealed the particular time of his coming, that wee might alwayes keep our watch, and be prepared for him, whensoever he cometh.

Now this is necessary for all the servants of God, for they are apt to be secure, and to be carried away with worldly business, and delights, and to neglect that which concerns their eternal good; and therefore God will affect them with the *fear of death*, that they may be stirred up to more watchfulness, and holiness, in a godly course of life.

Fourthly, God doth it, that by the fear of Death they may be better prepared for death, that it may not come upon them as a stranger, that they never thought on before, that it may not come as an armed man upon them: therefore is it that God will have them, not only to have thoughts of it; but *fear* of it; (you know) is an affection, that quickneth a man to action, keeps him to a constant observing of God. *Jehosaphat*, when God did not only bring a multitude of enemies upon him, but also the report of them to him; and that in such a manner, as he might be affected with *fear*; What did all this work in him? The text saith, *Jehosaphat did seek the Lord with all his heart, and proclaimed a fast in Judah, and provided such other defence, as was necessary*; he saw nothing but fear and danger in the creature; *We know not what to do with this great company, that cometh against us*, this set him a work to *seek the Lord with all his heart*, and to make other provision against them. So the Lord will have his servants apprehend death as an armed enemy coming upon them that they may be better prepared to receive it, that they may get evidences of comfort, and assurance of heaven, and so may be fitted upon good grounds to entertain death with joy when it cometh.

And this is the servants of God have need of, because if there be not somewhat to quicken to this, there are other things enough to prevent them from it: and then when men are most weak and full of pain and weariness, the devil takes advantage to cast them off from all comfort, so that at the least we shall die uncomfortably; if not miserably, if they be not prepared beforehand to receive Death, and have gotten assurance, and evidence of a better condition afterward.

Thus you have the first thing, that is, Gods act, and for what reasons he keepeth his servants in this *bondage of the fear of death*.

Again secondly, another cause from without, is from the malice of Sathan. His main aim is, to keep men from a Christian course altogether: if that cannot be done; his next work is to make men go on as uncomfortably in it, as he can possible; therefore he will present them with as many fears, as may be: and because that this is that that nature most abhorreth, for it is the most natural desire of man to preserve his being (I say,) because nature most abhorreth this; this dissolution and destruction

To increase their watchfulness.

Mat. 25.

2 Pet. 3. 1.

To prepare them for death.

1 Chro. 20. 9.

1. Sathan.

2 Cor 7. 5.

The inward  
causes of the  
fear of death.  
1. Natural.

In respect of  
the object it  
self: death.

The apprehension of  
death as an  
ill.

Eccles. 9. 4.

destruction of it self, therefore he striveth to affect them with the *fear of death*, especially and above all other. I say, this is Sathans malice. Saint Paul when he came to *Macedonia*, that he might do the work of the Lord, with less diligence and comfort, saith he, *We had fears on every side, horrors within, and terrors without*: It was Sathans devise, that the Apostle might do the work of the Lord with less strength and comfort, to afflict them with as many fears and horrors as he could. And he hath the same malice still, and still getteth much advantage of men, making men to go on with less comfort in a godly life, adorning their profession of religion less, with uncheerful walking, because they have been *held under the fear of death*.

These are the causes that are from without.

Secondly, there are some causes from within, from the servants of God themselves. And these causes whence *the fear of death ariseth*, are either natural or sinful.

First, the natural causes of it are; The apprehension of Death, as a thing contrary to nature: and according to the strength of mens apprehension, so is there fear.

Now Death in this natural respect, is fearful to every man, whether we consider the object, or the subject, the thing or the person in whom it is, we shall find a natural cause of this, even in the servants of God.

First for the object, look upon Death it self, it hath all that in it, which makes it a fit object of fear. There be three things which makes a thing the object of fear, which makes a thing affect the heart with fear.

First, when it is considered as an ill.

Secondly when it is considered as an ill, difficult, and hard to be avoided.

Thirdly, when it is considered as an ill to come.

For if it be not conceived a thing that is ill, but good; it is not feared, but rather desired.

And then again if it be but a slight ill, such as hath but a vweak strength in it, vvhich a man may easily master, it is not fearful, but disdained.

And then thirdly, if it be an ill that hath strength in, and can hardly be resisted and overcome, if it be present, it is not feared, but grieved for.

It must be evil apprehended as future, apprehended as difficult, and apprehended as ill, if it be a thing that is to be feared.

Now all these things are in death, in the apprehension of Gods servants while they live. First, I say, they apprehend it as ill.

Ill is twofold, either that which is contrary to mans will, and so it is called *Malum tristituum*; or else contrary to mans nature, and so it is *Malum corruptivum*.

Now Death is contrary to man in both these senses, both to his nature, and to his will. It is a thing he would not have, because it is contrary to his nature: and that is contrary to his nature, that seeks the destruction of nature. Now, when a man apprehendeth Death, as a thing that would destroy nature, that would overthrow, and dissolve, and break in pieces, that goodly Fabrique, (as he conceiveth it) and make that something to become nothing, it is a thing that nature cannot bear, it abhorreth. So the Servants of God, as they have nature in them, they have this natural affection to preserve their being: and this in it self is not simply sinful, but so far as it exceedeth the rule.

Therefore you see that because men apprehend Death, as an ill contrary to nature, they prefer other things that are ill, in a lesse regard, in a lesse degree before that: A man would rather part with his wealth, then part with his life, as we see in *Psal. 49*. A man would give God a ransom for his soul if he could, he would give all his goods to ransom his life. He had rather be poor then not at all: Nay a man will part with his ease, with his health, rather then with his life: he will be in pain, rather then he will not be: *Skin for skin, and all that a man hath, will he give for his life*: Nay, a man will part with his credit and estimation, rather then with his life, he will rather be disgraced, then not be: *A living dog, is better then a dead Lyon*, this is the speech of a man natural; he preferreth a dog that hath life in him, before a Lyon that is dead; he would rather be a mean living man, then a dead Prince.

That

That is this first thing, men naturally conceive Death, as a thing contrary to nature. So it is a natural Ill.

Secondly, as a man conceiveth Death an Ill contrary to nature, so he apprehendeth it an Ill not easily overcome. When *Goliath* looked on *David*, on the meanness of his stature, and the slenderness of his preparation to fight, he considered him as an enemy, but as a weak one, and therefore instead of fearing, he disdained him; *'Dost thou come to me as a dog? I will give thy flesh to the fowles of the heaven, and to the beasts of the earth,* he scorned him: But when the Host of Israel looked on *Goliath*, as a mighty enemy, that they could not easily resist, much less overcome; the Text saith they were full of fear, because of *Goliath*: the strength of the adversary was that that filled them with fear. So when a man looks upon Death, and seeth it come as a mighty armed man, provided with all weapons of war, seeth it come in to the most populous Cities (as in the pestilence) and slayeth ten thousand before it, seeth it come on the most strong and valiant men, and breaks their bones, and destroyeth them; Who can stand before this *Goliath*, *he that defiest the Host of God, host of Israel?* not only the wicked, but the servants, of God are overcome by this enemy: I say, thus nature discourseth, and thus a natural man apprehendeth Death, and therefore he conceiveth Death to be a fearful Ill, because it is a thing that he cannot easily overcome; That is the second.

The apprehension of death as an ill unavoidable.

Thirdly, he conceiveth it as a thing Future, as an Ill to come. I am yet living and in health, but how soon this health may turn to sickness, and this life to Death, I know not; this is that that holdeth down the spirit *under fear*. As *David* said, *I shall fall one day by the hand of Saul*: one day; so saith a man that liveth now in the multitude of his business, in abundance of strength, and ability every way, I shall one day fall into the Grave, I shall one day fall into the hands of Death. *Peter* we know how he affected *Sapphirah*, with telling her of the death of her husband, and saith he, *the feet of those that carried out thy husband, shall carry thee out*; this affected her with fear, so that she fell down dead upon the apprehension of it.

The apprehension of Death as an ill future.

Thus I say, if we look upon the object, Death considered as an Ill, that is, a thing contrary to nature. Death considered again, as a strong and mighty Gyant that none can overcome, but it overcometh them. And then considered again as a thing coming upon men now in the approach, and we know not how soon he will grasp a man in his hands, and seize upon him: this is that, I say, that causeth that natural fear, that is in the children of God.

Then again consider the Subject, the person in whom the apprehension of such an object is, and so likewise we shall see somewhat in the dispositions of men, or in their state and condition here, that may affect them with a natural fear of Death.

In respect of the subject: men.

The first is, some men by constitution are more melancholy, and are naturally of a more fearful temper, indeed distemper. The brain is distempered, the heart is distempered. The brain apprehends things, and looks upon them through a false glass through a deluded fancy, and so make a false report to the heart, presenteth things more terrible then they are: so sometimes the heart is ill affected, by the mis-report that is brought to it by the understanding: sometimes both are distempered, as that humor prevaileth more strongly in the body. So also there are sometimes raised up turbulent, and disquieting, and violent passions that make some full of fear, as we see in *Belshazzar*, whose knees did smite together, and all through the apprehension of Death; and so *Felix* when he heard of death and judgement to come, he trembled. Though the fear of these men did not rise from melancholy, but from inward guilt of conscience, yet the effect sheweth, that when men are affected with the apprehensions of Death in the worst sight and apprehension of it, it causeth fear and terror.

Secondly, it cometh in others, and generally in all from weakness of nature, which in some is more then others, according to their different constitutions and educations; so the rich many times are more fearful of death then the poor, because they have more to lose; so likewise voluptuous persons, are more fearful of Death then



Judg 8. 20.

Gen. 20. 1.

1. Sam 16.

then those that are most temperate, because by voluptuousness they have disjoyned, and weakened their spirits. So young men many times are more fearful of Death, then those that are old, as we see in the story. *Judg. 8. 20. Jerer the son of Gideon* when he should have killed *Zeba*, and *Zalmunna*, the Text saith, *He was afraid because he was a young man*; but *Gideon*, that was elder did it willingly, as a man better accustomed, and experienced with observations of changes and varieties of accidents amongst men.

We shall see the servants of God themselves have discovered this weakness of spirit, specially upon sudden apprehensions of things. *Abraham* upon the sudden and violent apprehension of Death, was put to a sinful shift: *I thought (saith he) the fear of God is not in this place, and they will slay me for my wives sake, therefore I said this is my sister.* So *Samuel*, when God sent him to anoynt *David*, he discovered his weakness, *If Saul should know what I am a doing, he will slay me*; therefore he desired to have some other message, under the colour whereof he might put *Saul* off. So *Peter* out of a sudden apprehension of death, and fear of it, he denied his Master: This weakness of spirit is in man naturally.

Further, there is another thing that causeth this natural fear, and that is, the unacquaintedness men have with Death, there is somewhat in this matter, that is strange to men; notwithstanding they hear, and see many die before them daily, they hear things spoken of by the Minister, and they read the Scripture, and many excellent comforts, but who hath seen these? what becometh of these men? they see Death the strict porter of the world, let men out of the earth, but he locks the door of the Grave upon them, and none cometh back again to tell what is done in that place of silence, to tell what is become of man, when they are in the Grave, how they speed in that world of souls; there is no man returneth from the dead to report these things to them. Now this affecteth the natural man, nay all men naturally are affected with the fearful apprehension of death, because they know not what will come after as the natural man speaks in Ecclesiastes. When *Joram* set out a watch-man to see what was abroad, and spied an army coming, he sent a servant, but *Jehu* biddeth him goe behind him, he sendeth another, and he goe behind him still: saith he, *I see the men go but they come not back*: the Text saith, *he was afraid. Make ready the Chariot*, saith *Joram*; If this be the issue that men go, but never come back again, it is high time to look about us. Certainly (beloved) such are the apprehensions of death: We see men (saith the natural man) go down to the Grave and not come back again, we see that a man ceaseth to be, and to do those actions that we do, when we are upon the earth, therefore let us consider the matter more seriously. When the *Captain of the fifty*, that came to the *Mount to Elijah*, saw the two former *Captaines*, and their companies consumed, saw that they were all dead, that they ceased to be, but he saw not what became of them afterward, therefore he cometh with fear to the Prophet, and intreateth him that *his life might be precious in his sight*.

All strange things we know affect men, and every thing, as it is more strange; so it more affecteth man naturally: Let there but come a beast out of the Wilderness, as soon as ever he cometh unto a man and seeth him, he flieth from him, because he is not used to the sight of man, it is strange to him; but now take a beast that is brought up in the pasture, in the field, he will come to a man without fear, because he is used to the sight of him. So it is hear: Death is apprehended as a strange thing, as a thing that a man never knew by experience; Men have seen thus much that people have died, but they never heard of any that came back again to tell them how it fared with them after death. This (I say) that men should go to the place of silence and have all matters hushed, all things kept secret down there, there cometh no report thence, this affecteth men with fear.

These are the natural causes.

Secondly, there are other causes within, that affect men with the fear of death, and those are sinful causes.

First, the want of the fear of God, and as this is less, so the fear of death is more; There-

2. Inward  
causes sinful.  
1. the want  
of the fear  
of God.

Therefore we shall find that wicked men that cast off the fear of God in their lives, they are slavishly held under the fear of death, this you shall see in those examples of *Belshazzar*, a man that set himself with a high hand against God, went on in a contemptuous course against God, and profaned the holy vessels, when there was a hand writing upon the wall, some terrible thing presented unto him, his knees smote together, he could not hold his joynts still: And so *Felix*, a man that lived without the fear of God, when he heard of judgement, and other things; the text saith, he trembled; and so likewise *Cain* and divers others, I need not stand on it.

It was one of the judgments threatened in part, *Deut. 28. Because thou dost not fear the Lord thy God, therefore wheresoever thou goest, thou shalt find no ease, neither shall the sole of thy foot have any rest, but the Lord shall give thee a trembling heart, and thy life shall hang in doubt before thee,* (that is, thou shalt be in continual fear of death) and thou shalt fear day and night, and shall have none assurance of thy life; in the Morning thou shalt say, would God it were Even, and at even thou shalt say, would God it were morning, because of the fear of thine heart wherewith thou shalt fear; and for the sight of thine eyes which thou shalt see. This is the first thing.

*Deut. 28. 65*  
66, &c.

Secondly, another thing is this, when mens hearts are too much glued to the world, and mark it, according as there is worldly affections, and worldly-mindedness in the hearts of Gods servants, so the fear of Death is more in them: according to the strength of the one, is the fear of the other. What is it that disquieteth men ordinarily, and makes them that they cannot think of Death with comfort, but this? now they must lose their company, part with all their friends when they die once. *Hezekiah* complained of that, *I shall see man no more* (saith he) *with the inhabitants of the world.* This I say, is that that affecteth the heart exceedingly, that they must lose all their friends, specially when husband and wife must part, parents and children must part, and familiar and dear acquaintance must part, this causeth the fear of death, because the heart is too much set upon the creature. So likewise worldly business, when a man loveth much employment, much business, he cannot abide to think of death, Why so? because all work, all enterprises cease in the grave, (as *Job* saith) A man hath neither the works of his hands; nor the enterprises of his head in the grave, all actions cease, both of the mind and body there. So when a mans heart is set upon pleasures below, there is neither love nor hatred in the grave (saith *Solomon*) That is, those things that affected the heart that men love, they cease there, all his pleasures and comforts are gone. So if a man love honour, and applause amongst men, it ceaseth in the grave, all honour there is laid in the dust, contempt is cast upon Princes: this is that that affecteth men exceedingly, that they shall lose their honours and pleasures, and acquaintance, and business, and all when they come to the grave, and that because mens hearts are set too much upon these things. That is the second reason.

2. In ordinate  
love of the  
world.

*Isa. 38. 11.*

*Eccles. 9.*

There is a third thing, which is a sinful cause of this fear of Death; and that is the want of Assurance. There be two things that a man not being assured of, makes him fear death; and these may be in the children of God, and as they are more in any one, so the fear of death is more in them.

3. Wanto  
the assurance  
of Gods fa-  
vour.

The first is, when they are not assured of reconciliation with God, that God is at peace with them, pleased with them in Christ. The want of this assurance makes death fearful, for now they look upon Death, as a Sergeant, as a Jaylor; either it is a Sergeant to take them off their present comforts, or as a Jaylor to hold them under those bonds and fetters, that they would fain escape: Now when a man looks upon Death either way, it is terrible. As a Sergeant; so the rich man in the Gospel, *This night they shall fetch thy soul from thee*: they shall come to thee as a Sergeant to a Debtour, to require a debt, they shall require thy soul of thee; Now, we all know, that a man that is in debt, and either hath not to pay, or is unwilling to part with that he hath, such a man cannot indure the sight of a Sergeant above all men, because he cometh to fetch that from him, that he would not part with. Or if he look upon Death as a Jaylor, so Christ saith; *Agree with thy adversary quickly, lest he deliver thee to the Judge, and he give thee to the Jaylor, and then he holdeth*

*Luke. 16.*

*Mat. 6.*

Rev. 6.

Isa. 33. 14.

holdeth thee in prison from whence thou shalt not go out, till thou hast paid the utmost farthing. Now when a man looks on Death as a Jaylor, that holdeth all in the grave, till the great Judge of heaven and earth calleth for them, at the general day of Assizes, that great day of appearance, when all the world shall be gathered together, and every prison shall give up their prisoners, *The sea and the grave shall give up their dead.* I say when a man standeth thus as reconciled to God, or at least, as one that doth not apprehend this reconciliation, is not persuaded of this, that God is reconciled to him, it is no marvel if Death be terrible to him. Therefore in the sixth of the Revelation; *The King and Captaines, and the great and mighty men, they cryed to the mountains to fall upon them, and to hide them from the presence of the Lamb; because the great day of wrath was come, and who could stand.* So wee see in 33. Isa. 14. there is crying out concerning the coming of God, *the sinners in Sion, the hypocrites are afraid, what is their fear! who shall dwell with everlasting burnings? and who shall remain with consuming fire?* when they shall see nothing but terrour and wrath in God, fire and consumption, when they see nothing but such terrible things, then fear cometh upon them. Now mark, hypocrites stand altogether unreconciled, and therefore it is no marvel if they be afraid: and the Saints of God, so farre as they are defective in the assurance of Gods love, so farre they conceive themselves in the state of Hypocrites, and therefore they are so full of fears.

Again, a second thing that they stand unresolved of, is concerning the future estates of their souls and bodies after death, they are not sure of this, that there is a better condition afterwards: this is that great question, *whither go we?* I go now out of the body, and whither then? I go out of the world, and whither then? I am going out of the company of men, and whither then? shall I go to Angels and Saints, or to devils? shall I go to Heaven or to Hell? shall I have a being or not, in misery or in happiness? They know not what shall become of them, they are unresolved of this point, of their own state to come, whether they shall be in happiness or horror after death, and therefore Death is terrible. You have the point opened; I will answer an objection or two, and then come to the use.

Object.

It may be objected: It seemeth the servants of God are not kept under the fear of death: all those that are in the state of grace, have faith; faith, that spendeth these fears, and therefore since they are in the state of believers, how can they be held under the fear of death?

Answer.

To this I answer briefly; there is faith in all the children of God that are effectually called, but we must know that Faith is considerable two wayes, first as it is in conflict, and secondly as it is out of conflict. Now the faith of Gods servants in conflict, so sometime it is in conflict with fear, and sadness of spirit; *why art thou cast down oh my soul? why art thou disquieted within me?* &c. Sometime it is in conflict with reason and sense; thus the people of Israel, when they came into the Wilderness; they looked for nothing but dying, and destruction of nature (for sense presented it to them,) therefore saith Moses (which is the voice of faith) *Stand still, and see the salvation of God,* &c. Now in this conflict the success is doubtful, sometime (as it was between Amalek and Israel fighting together) Amalek prevailed, and Israel had the worst: sometime Israel prevailed, and Amalek had the worst, so sometime, Faith prevaieth against sense, and those fears that arise from sense, and sometime again carnal fears, and sense prevaieth against Faith; now accordingly are those effects in the hearts of Gods children.

Psal. 42.

Exod. 14 11.

Psal. 23.

But secondly, sometime Faith is out of conflict, it now triumpheth in assurance, it is come now to full assurance of Faith, as it is called in the Scripture, and then there is nothing so comfortable, and desirable as death it self to the servants of God. So we see David in the 23. Psal. *Though I walk through the valley of the shadow of death I will fear none ill, for thou Lord art with me:* And so the Apostle Saint Paul, triumpheth over all things, *Nothing shall separate us from the love of God in Christ, neither principalities nor powers, nor life, nor death, nor things to come;* nothing shall do it, the Apostles faith now was out of conflict, it had got the field, the day of Sense, and now he looks on death with comfort. So that I say in that measure that Faith works, in that measure, fear of death ceaseth.

Secondly,



Secondly, it may be objected. But we see the Servants of God are said to love the Appearance of our Lord Jesus Christ, and the Apostle Paul is said to desire to be dissolved, and to be with Christ; How can these stand with the fear of Death, under which Gods Servants are held?

Object. 2.

To this I answer briefly. God's servants must be considered in their desires two ways. First, in their general desires; Secondly, in a particular state wherein they are. In their general course, their desire is most for the appearing of Christ, they most desire to be with him as *best for them*: But take them in some particular state wherein they are less provided, and less fitted and prepared, then, they may be at a stand in their desires, they may have the fear of death in them. As a Wife, her general desire is for nothing so much as for the presence of her Husband, yet she may be under some particular unfitness, there may be something or other in the way, that she would not have him come in at that instant, though her desire be for nothing so much as for his company. So it may be the case of the Servants of God, they may say sometimes, *Lord spare me a little before I go hence*, to strengthen my Faith, to perfect my Repentance and Holiness, to do some particular work, and the like. David considered this, that there was something that he might do that he had not done, and that he would fain do before he went: And so *Hezekiah*, and the rest of the Servants of God. The point is clear. I come to the Application.

Answer.

It shall be a word of Exhortation (to cut of other Uses) and that is this.

Use.

To stir up the Servants of God, that if they be disposed to *Distemper under which they are held*, that they are afraid to die, that therefore they by all good means, to shake off the fear of Death. Why? Consider, and note well those things that are in the Text.

For Exhortation,

The first is this, that it is an uncomfortable state to be held under the fear of Death, you see it is called a Bondage here, and that is enough to shew the uncomfortableness of it, it saith, by the fear of Death, they were held in Bondage all their life long.

To be under the fear of death and uncomfortable estate.

Now the fear of Death is a Bondage principally in these two respects; first, because it is with them as it is with a Bond-slave. A Bond-slave is afraid to look on him that hath the command of him, he apprehendeth him as no Friend, therefore he doth not love to look on him: So it is in this case, when a man looks upon Death as a thing that is no Friend to him, he cannot abide to look on him, every thought of Death is a presenting of Death to him, and it is a miserable Bondage, when a man cannot present Death to himself without fear.

The fear of death and bondage in two respects.

Secondly, there is this in it that makes it a Bondage, it holdeth down the spirit of a man. A Bond-slave (you know) is bound with Fetters and Chains in his Captivity, so that he hath neither freedom of spirit, nor freedom of action: So it is with a man that is held under the fear of Death, he cannot do what he would, he cannot rejoice in God; he cannot delight in the apprehension of glory to come, he cannot entertain a thought of parting with things present, with that security, and comfort of heart, that he should doe, and all because this fear, (as the Fetters) bindeth his hands and his feet, and keepeth him in Bondage. This is the first thing, the fear of death, to be held under it, it is an uncomfortable state.

2.

Secondly, as it is uncomfortable, so it is possible that the Servants of God, may be free from these Fears under which they are held. We see the Text sheweth it, *Christ came for this end, that having destroyed him that hath the power of death, that is the Devil, he might deliver those, that for fear of Death were held under Bondage*. Did Christ come for this end? then it is possible to be had, for certainly Christ would not lose his end he came for: This was his end, not only to deliver them from eternal death, but also from the fear of temporal death: It is possible therefore; the servants of God have found it, and therefore you shall see them brought in insulting, and triumphing, and glorying over death: *Oh Death, where is thy sting? Oh Grave, where is thy victory, thanks be to God that hath given us victory, through Christ our Lord*: When they looked upon Death through Christ, they looked on it without this fear, the Sting and Power is took out, the very nature of it is changed, and it is made now every way beneficial. I say it is possible, for we are regenerate, and begotten again

It is possible to be freed from the fear of death,

Means to be  
freed from the  
fear of death.  
1. Humility.

to a lively hope, to an inheritance immortal and undefiled, and in what measure the hope of Heaven is in the heart of man, in that measure the *fear of death* falleth in that heart, now it is possible that we may attain this fulness of hope, and therefore it is possible that we may be freed quite from the fear of Death.

This may suffice by way of Motive. A word or two by way of direction. If this be possible to be had, How shall the Servants of God get it? You see some of Gods Servants *are held under the fear of death, and that all their life long*; How shall we be freed from this fear?

I shall now orderly take up the particulars laid down as causes, and shew that by these it is cured: As for instance. Doth God do this for this end, that he may humble a man? Then the more humble thou art, the less thou shalt be in the fear of Death, for God layeth these fears upon men to humble them, therefore labour for perfect Humiliation, and thou shalt perfectly rid these fears out of thy heart: as we see plainly, the Servants of God, the more humble they have grown, the less careful they have been of Life, and the less fearful of Death: And so those Servants of God that have been brought to deny themselves, and to renounce all their worldly Expectation and Advancements, they have always been ready to die. *Saint Paul* was grown humble, and the Lord had prevailed upon him, kept down his Spirit from *being exalted above measure*, and now (saith he) *my life is not dear to me*, he was content to lay down his life and all when he was humbled. Beloved, pride in some outward excellencies or other, setteth a man above his place, therefore when a man is took off from all that puffs up the spirit of a man, he will be content to lay down any of those things, even life it self if need be.

2. Faith;

Again secondly; Doth God do it to strengthen Faith in a man? then the more thou strengthenest Faith, the more thou shalt be freed from these fears; you know Faith looks upon Christ as the proper object of it, and the more a man interesteth himself in Christ, the more by Christ, he is freed from the fear of Death, Christ hath redeemed us from the Grave and from Death, and therefore when by Faith he looks upon Christ, and through him upon Death; he looks upon that as a thing made, instead of Poyson a Medicine; instead of a Destroyer, a Saviour and Deliverer, as a means to free him from the Bondage of sin, and misery, and afflictions, &c.

3. Watchfulness.

Thirdly; Doth God do this, that he may make men more Holy and Watchful in their course? then certainly the more thou canst purge out thy sin in the course of thy life, the less thou shalt fear Death. *The Sting of Death is sin*, then if thou wilt have Death comfortable, let thy life be conformable to God's Rule and Word, or else every sin will present it self in death before thee, specially those sins, thou allowest thy self in, will make Death as bitter as Hell.

4. Preparation.

Fourthly; Doth God do it for this end, that he may make thee better prepared for death? Then the more thou art prepared for death before hand, the less thou shalt fear it, when it cometh upon thee, it will not come as a stranger, but thou wilt be ready to receive it, as one with whom thou art acquainted already.

It is a great matter if men could learn this Wisdom *to die daily*; that is, be every day employed, as dying daily: I mean for the manner of your carriage, not for the matter, for the substance of the duty. If a man were sure to die this day, he would lay aside all business, and set himself to be prepared for Judgment, and would lay aside the use of any other comforts and delights. But this is not the meaning, but this, that we carry ourselves in business every day, as if death should seize upon us in that business, that we *might be found well-doing*; that is, when a man followeth his earthly business with a heavenly mind, when he keepeth to the rule of Righteousness, and truth in his ordinary calling, when he is doing, or receiving good in his company, when he useth his pleasures and recreations, as the Whet-stone to the Sinner, to make him fitter for God; I say, when thus we do things to a right end, and to a right manner; if death now should seize upon us in such an action, it should find us well-doing: And this is that we perswade you to, if you would have death comfortable, and not terrible, be so employed, as that your actions may be good, both for matter and form, that you are now about, because death may strike you in such an action. But I cannot stand on these Particulars.

Again,



Again, for the causes in our selves; If you would be freed from the terror of Death, then rectifie your Apprehensions and Opinions of Death, think of it as it is, as it is I say to Believers, to those that are in Christ.

1. Right apprehension of Death.

It is not the destruction of nature, and so a natural Ill, as you account it; It is rather a cure of nature, for as soon as ever we live, we are dying, and all our life it is but a living death, a continual decaying and dying. Now when death cometh, it putteth an end to all the decays of nature, and setteth all right again. It is but a sleep, and sleep it is not a destruction, but a help of the body, and that which enableth to vigour and strength, and fitness to action.

Again, it is not the destruction of any part of a man, the body it self is not destroyed: Indeed it is in the Grave, but it is in the Grave as in a Bed of Peace, *They shall come and rest in their Beds* (saith the Prophet.) The Grave is but as a Bed wherein the body lies asleep, and no man (you know) is troubled with fear that he goeth to bed. The Grave is but as Gods Chest to keep in all his Treasure, whereof the bodies of his servants are a part, precious to him, even in the Grave, in Death, *Precious in the sight of the Lord, is the death of his Saints*; and God will open this Cabine, the Chest of the Grave, in the great day of the Resurrection, and bring the body out again, and then it shall be as good as ever it was: nay, I say not only as good, but much better too, for our *vile bodies shall be made like the glorious body of Christ*.

*Phil. 3.* No Man when he goeth to bed, thinks much to have his old Cloathes taken off, that they may be mended, and made better against Morning. When we sleep in the Grave, it is no more but this, the Garment of the soul, the body, the old Apparel, that is taken off, that it may be made better, and a more glorious body, this is all, we lose nothing by it, but our estates, even our bodily estate is bettered by it.

*Phil. 3.*

And for the soul, Death doth not destroy that neither, for know this, the soul liveth for ever, the body indeed returneth to the Earth as it was, but the soul returneth to God that gave it. The soul I say liveth, that is the thing that Christ himself proveth in *Mat. 22.* Abraham is alive, Why so? For God is not the God of the Dead but of the Living: for God said, *I am the God of Abraham, &c.* How can this be, that God is the God of Abraham, and yet he is dead? Indeed he is dead, if we look to the separation of the soul and body, in the Cessation of bodily actions; but if we look to the better part of Abraham, his soul, that continueth, the ever-living God hath made an everlasting Covenant with him, and therefore he dieth not.

Again it is not only, not the destruction of nature, but nor of your actions neither, Death doth not destroy them neither; Indeed there is a Cessation of bodily actions, but it is, that the body may have better strength, and be the fitter Instrument of Holiness, after. But for those actions of the soul, that depend not upon the body; they are as perfectly done, when we are dead, as when we are alive, and better too. When a man liveth upon the Earth (you see,) his soul is much hindred by the body; A distempred, sick, crazy body, or a full well-fed body, is a hindrance to the soul, because of that tie that is between the body and the soul, and the spirit: So there is a sympathy, the soul is affected somewhat in this sense. But it is not so when, the soul shall be loosed from the body, and so freed for spiritual actions then now it is. *The soul under the Altar*, they cry, *How long Lord, holy and just, wilt thou not revenge our blood upon them that are upon the Earth?* The souls of Gods servants you see then are glorified, when they are out of the body, and therefore shall glorifie God more perfectly, and enjoy God more freely and fully, then now while their souls are in these Mortal bodies. And at that very instant, when the soul of Gods servant is carried out of the body to Heaven, it more perfectly enjoyeth Christ, and is more sensible, and more fit to answer the love of Christ to him, than ever when it was in the body. So then here is a Cessation of baser actions and employments, to give place to more noble, and Heavenly, and excellent actions, wherein the soul shall be employed in Heaven. There is then no loss of actions neither.

Again, there is not loss of Company. This is a thing that troubleth men, Husband and Wife to part, Friends to part. But we lose no company by death, howso-



ever we lose the company of men, that we cannot assure our selves friends indeed: For of all the friends we speak of in the main point, when they come to be tried, there are few to be found to be friends: But then, we go to them whose love is perfect, that you may be sure of, and have the truth of their love. Again, how little comfort, nay, how little have you company with those Friends you desire? Is not much part of our life spent without any sight of our Friends? Is not half of it spent in sleep in the Night? And the other half in business and pleasure? Alas! how little time have we to enjoy our Friends we rest on? But then, we shall perfectly enjoy them, when there shall be no need of sleep, when there shall be perfection of Love, and freedom from distraction and imployment, when the Servants of God shall fully, and freely, and sweetly, and comfortably enjoy one the other. *Abraham*, and *Isaac*, and *Jacob*, and the meanest of the Saints, shall meet in the expression of Love, in such a perfection as we cannot speak of. And this is certain, you shall go to many. *Who can tell the Dust of Jacob?* Now you have some one, or two, or three, or a few Men or Women that you account Friends, and dote much upon, but then you shall have enumerable company, a world of Friends of Men and Women, multitudes, they cannot be numbered, they are as the Stars of Heaven for number. I say, there is no loss of company by this means.

Again, you shall lose no pleasures by death, it may be you shall lose some few sensual brutish pleasures, a few mixed, corrupt pleasures, pleasures that have the mixture of sorrow and fear in them, that embitters them to the soul of a man, but it shall not be so then: You shall be freed from imperfect pleasures, and have perfect ones at Gods right hand for evermore, pure pleasures.

Again, you lose no necessary convenience neither, the rich man loseth no riches by death; he loseth his Money, doth he lose his Riches therefore? No; The Angels are rich, but they have no Money; the Saints are rich, they want nothing, but they have no Money. It may be thou lovest a Child, thou shalt find a Father; it may be thou lovest a weak Friend, that loveth not long, or it may be not so truly as thou thinkest he doth; and thou findest Friends that are many and perfect, and pure in their Love, that Love with a perfect heart; And what then are all those losses, when you enjoy that which make the soul happy for ever?

Thus I say you shall rectifie your Opinions concerning Death, look upon it aright, have true apprehensions of it.

Assurance of  
Gods favour.

1 Cor. 3. 23.

Get an interest in Christ, and look on death through him, get Faith, and then all these things that I have spoken shall be your advantage, so the Apostle concludeth, *Christ is to us in life and in death advantage*; If we live he is gain to us in life, and if we die, he is advantage to us in death. And death is reckoned amongst the special Favours and Priviledges Christ hath given to his Church; *All are yours*, what all? *Life and Death, things present, and things to come; all are yours, and you are Christs, and Christ is Gods.* So we see that Death is amongst the Priviledges that Christ hath given his Church, therefore rectifie your Opinions concerning Death, make good that I speak before, and you shall find this good that I now speak.

And for the last, the unacquaintance with Death: Let not that trouble you, none come from the dead to tell you what is done there, but look on the servants of God before, and when they die, and you shall find enough how they apprehend Death, when they have looked on it in the Glass of the Gospel.

Look upon them before Death, *Jacob* being to close up his dayes with blessing of his Children; *Lord* (saith he) *I have waited for thy Salvation.* He looked upon Death through Christ, the Saviour of the World, that he should be saved by him: And though it be true, that there is a further meaning for the Tribes in these words of *Jacob*, yet this was proper to *Jacob* himself, he looked upon Death now approaching, as that that he was delivered from, and set into that freedom purchased by Christ. So old *Simon*, *Lord*, now lettest thou thy Servant depart in Peace according to thy Word, for mine eyes have seen thy Salvation; *Jacob* accounted it his Salvation; old *Simon*, a departure from a worse place to a better, from worse company and comforts to a better; A change for the better still, and a departing in peace.

Again

Again secondly, look on the Servants of God in death, see what they have said too: *Josiah*, a man that was upright in heart, he went to the Grave in peace, he was gathered to his Father in Peace, that he should not see the Evil that should come upon his People: Here is all; it was but a peaceable taking of him away from a more troublesome condition if he had lived longer. Beloved, he died in War, yet it is said he was gathered in Peace; he had inward Peace with God, though he failed in that particular action. And the Apostle in the 2<sup>d</sup> Cor. 5. 4. *This is our desire, that we may be clothed upon, not that we would be unclothed, but clothed upon, that Mortality may be swallowed up of life.* A strange speech, he counteth Death, Life to him, he counteth the death of this life, to be the death of Mortality, by laying aside this earthly Tabernacle (as he said in the first Verse) *Mortality is swallowed up of Life*: And therefore you give wrong names to things, for while you live, you die, because your life it is a dying condition, and while you die, you live, because then the Cessation of life it is as the River *Jordan* to the people of *Israel*, no more but a passage to *Canaan*, not a flood to drown them; so it is with the servants of God, death is but a passage to Heaven; it is not destructive to them.

2 Cor. 5. 4.

So that if men did but rectifie their Opinions of death (as I told you before) when their hearts are aright set, when they are humbled, and not lifted up with worldly things, when their Faith is strengthened, and settled in them, when they are made watchful in a Holy course, looking for death, when they are established with the assurance of Gods favour, then I say they may find that of all these natural Fears of death were upon mistake, they did not rightly apprehend the thing. Other things I should have added, but I am loth to hold you too long.

A word for the occasion; and so I will conclude: The departure of our Sister here was the occasion, as of this meeting here, so of this Text in particular. She gave good evidence to those that knew her more inwardly, that she was in Christ, that she was delivered not only from Eternal death, but from fear of Temporal death too. It pleased God to exercise her a great while under the fear of Death, the apprehension of it was of some terror to her, but nevertheless when God called her to it indeed, then the fear of Death was hid from her, and Christ then applied the Fruit of his death, in freeing her from those fears. She was not freed from them out of a Stoical Apperthy, or want of natural affection and passion, but of a special and faithful Application of Christ to her self upon good grounds. She looked upon God as her Father, and much delighted to express her apprehension of him under that notion, and she very often manifested her rejoicing in that interest she had in God, as his Child: No marvel then if the fear of death were taken away: We see here in the Text, that they are Children that are delivered from the fear of Death. When we are in the state of Gods Children, by Adoption and Grace, then there is rather a desire than a fear of death: It is but as our Fathers pale Horse, so it is called in the Revelation. A Child at School, when he seeth the riding Post through the streets, as if he would run over him, or tread upon him, he cryeth out: But if he sees that it is his Fathers Man sent to bring him from School to his Fathers house, all his fear is past, and he laugheth and rejoiceth. So when we are the Sons and Daughters of God by Adoption, we apprehend death as our Fathers pale Horse, sent by him to bring us from a place of Prison on Earth, home to our Fathers house, a place of liberty in Heaven; So it was with her.

She looked upon Christ as her Husband, and though she left a Husband upon Earth, yet (it was her own Expression) *she was to go to her Husband in Heaven, which was far better for her.* And therefore (I say) having these apprehensions of God as her Father, and that she was adopted to the estate of a Child by Grace, and looking upon Christ as her Husband, no marvel she was freed from the fear of Death. And that these were upon good grounds, those that knew her course best, know that she expressed in by her abundant care to please God, by her desire to serve God, by her endeavour to mortifie and subdue ill in her self, by her growth in Grace in her latter times, those good evidences did shew that it was not a rash and groundless persuasion, but a true and real apprehension of God and Christ, that freed her from this Fear of Death.

Beloved

Beloved, many times the life of Gods servants is uncomfortable to them, because (for some of those reasons I have spoken of before) they are afraid of Death, and they apprehend it not with comfort, and this they do, because they see not the Interest they have in better comforts then Death can take from them; I have the rather therefore spoke this of her, that you may take notice of it, and apply it to your selves.

And to conclude, make this use of all, to grow more humble, and watchful, and holy, to strengthen Faith more, and by dying daily, to prepare more for Death: For Faith is the rectified apprehension of things: Death is not so fearful as you think it is, you lose not so much as you think you lose. Nay again, because this trouble, and this fear dishonoureth God, therefore when God calleth us to Death, he hideth these fears from us; as he did from the Servants of Christ at this time before us: though she were fearful before, yet she was exceeding comfortable all the time, when the apprehension of Death approached upon her. So it shall be with thee, if thou be careful to use the means to prepare for Death: Mind thou the duty that God enjoyneth thee in thy life, and leave the event and issue to him; either he will glorifie himself by thy fears, or else he will glorifie himself by delivering thee from thy Fears.



**THE**





THE  
PERFECTION  
OF  
PATIENCE:  
O R,  
THE COMPLETE  
CHRISTIAN.

SERMON IV.

JAMES I. 4.

*But let Patience have her perfect work, that you may be perfect and intire, wanting nothing.*



IN the second Verse of this Chapter, the Apostle perswadeth the distressed Servants of God to bear their Afflictions chearfully, *My Brethren (saith he) count it all joy, when you fall into divers Tentations*: This Exhortation he presseth in the third Verse, by shewing the gracious effects of Tentations, when God sanctifieth them; *Knowing this, that the tryal of your Faith worketh Patience*. Yea, but if this be all the fruit of our Afflictions and Tentations, that we shall be made patient, what great matter is that? What great advantage cometh by Patience? It is but a dull grace, it is merely passive? He telleth them, that it is such a grace, as is necessary to the being, and perfection of a Christian, in the Words that I have now read to you, *Let Patience have her perfect Work, that you may be perfect, and intire, wanting nothing*.

I shall speak something for the Explication of the Terms and Phrases used here, and then come to elect such Points as shall offer themselves to us from them.

First,

*Coherence.*

Definition of  
Patience.Rom. 15. 5.  
Gal. 5. 22.

Mat. 23.

First I will shew, what is meant by *Patience*.

Secondly, what is meant by *Patience having her perfect work*.

Thirdly, what is meant by this, that doing of this, they shall be *perfect and in-tire wanting nothing*.

*Patience* (in a word) it is a *Grace or Fruit of Gods Spirit, whereby the heart of a Believer willingly submitteth it self to the will of God in all afflictions, and changes in this life*.

I say, it is a *work or fruit of Gods Spirit*. In respect of this work, the efficient is called, *The God of Patience* and *long-suffering* (which is the same with *Patience*) is made a *fruit of the Spirit*, Gal. 5. 22.

The subject of this, is the *Heart*.

The act of this *Patience*, is to *submit a mans self willingly to God in afflictions*: I say *willingly*, for there is a submission which is by force; when God subjects a man to himself, not by a gracious and sweet inclining of the will, but by a powerful subduing of the Person.

Now, when I say there is such a *willing submission to God in afflictions*; the meaning is thus; that there may be in a Believer, in a child of God, a *Veliety*, an inclination of the will, a natural desire to be freed from Afflictions, yet nevertheless there is in him that willingness that is here the *Patience* of a Christian. There may be a willingness, and an unwillingness in one and the same person arising from divers principles. In every renewed soul, there is a principle of nature, and a principle of grace, (I speak not now of corrupt nature, but of pure nature, for we may so speak.) There is a desire that ariseth from nature, and that tendeth to the conservation of a mans being, and to the conservation of a man in all the comforts, and contentments of his being: This is and may be in a Child of God. But then it is over-swayed by Grace, which makes a man now resign up this will of his to Gods hand, to be content (against his own natural desires,) to be disposed of according to Gods will. This we may see in our Lord and Saviour: *Father* (saith he) *if it be possible, let this Cup pass from me*. Here is a desire to keep, not only in this Natural being, but to keep in the comfort of Nature and Life: And this is lawful and a good desire; for these afflictions, are the works of God upon the Soul of man. The will of man moveth naturally by these afflictions, these desires they are the fruits of Nature, and so the works of God in nature, and therefore not simply to be blamed. But now that which keepeth them within compass, is an over-ruling work of Grace, whereby the Creature is made to acknowledge his distance from the Creator, and that subjection he oweth to God, as the sovereign Lord of Nature, and of all Creatures. And in this sense our Saviour Christ doth check his natural desires; *If it be possible let this Cup pass from me, nevertheless, not as I will, but as thou wilt*, saith he. So here is a work of Grace, ordering an over-ruling nature, that it might not exceed that proportion of the Creature, and those desires that should be in nature.

So then you see what kind of willingness we mean, such a kind of willingness, as in the issue and close resteth in Gods will.

The object of this *Patience* is *Afflictions, and the changes of this life*. Affliction is properly anything that is grievous to a mans sense; any thing that crosseth a mans will. There are some things that indeed are Afflictions, but not to this or that Person, because he is not sensible of them, or because he is not carried with any desires against them: But when a man is crossd in his will, that is an affliction to him; but specially when this is set on him with a change, when God brings, as *Job* speaks, *changes upon him*, when a man is in another turning and course of life, this is an affliction indeed. A man that hath tasted the sweetness of prosperity now to be left in affliction, this was *Jobs* case, and this is specially the object of *Patience*. *You have heard of the Patience of Job*.

But how did *Jobs* *Patience* appear in the afflictions, in the changes of this life? That notwithstanding he had felt the sweetness of a prosperous estate, and the comfort of Friends, yea, and the comfort of Gods favour shining upon his heart, and many other particular mercies, yet when God turned his hand, and took away the comforts of his life, the comfort and society of his friends, the comfortable expressions of

of his own love to his soul, and threatned the taking away even of life it felt; Job could now in this case resolve to rest in the determination, and appointment and will of God. Here is *Patience* now.

Thus briefly you have heard what the duty is, to which the Apostle exhorteth, It is *Patience*, that is, a willing resigning of our selves to Gods appointment in the changes of our life.

But now that is not enough, the Apostle contents not himself, to say: *Have Patience*, but *let patience have her perfect work*; He would have them grow in *Patience*, to grow from one degree to another, to abound in *Patience* (as the Apostle speaks of *Hope* and *Joy* in *Rom. 15. 13.*) that they might not only have *patience*, but have it brought to *perfection*, which in *Col. 1. 11.* is called *all long suffering*; that there might not be the least defect, that they might have a measure of *patience* proportionable to the measure of *Tryals*: that look as God increased the measure of their tryals upon them, so they might have *patience* to answer those tryals, somewhat to support the heart, when the greatest weight should be laid upon the soul to press it down: so the word *Hipomene*, that is translated *patience* signifieth, to bear up a man, to support him under a burthen, that he be not prest down by it. So he would have them have such a measure of *Patience*, as might bear up the soul in the greatest pleasures, that though they were afflicted, they might not be broken in their afflictions. Thus you have the duty opened: *Let patience have her perfect work*.

The reason is, *that you may be perfect and entire wanting nothing*.

*That you may be intire*. Some understand it thus; that you may be *intire* in respect of every grace, in respect of all gracious habits, that you may have one grace as well as another, that as you have *knowledge* and *faith*, so you may have *Patience* too, that which is so necessary a grace for a Christian, as well as any other.

Others by *intireness* here, and *wanting nothing*, think that the Apostle meant this; that they might have that which might supply comfort to their souls in all their wants. A man is then said to *want nothing*, when he is content and satisfied with that estate wherein he is, as if he had all things: So *David*, when *Ziſlag* was burnt, his Wives carried away captive, his souldiers began to mutiny, and then him, yet nevertheless he seemed to want nothing, when he could comfort himself in the Lord his God. *Godliness is great gain*; (but how?) *with contentment*; that is, there is such a sufficiency with contentment of heart, as if a man had the things he wants. So then hear is the thing, *that you may be intire*, in respect of all gracious habits, necessary to the being of a Christian, that you may have that inward store and supply of comfort, that may support your hearts in all outward wants. Thus you have the meaning of the words.

The parts are two.

An exhortation to duty.

An argument to enforce that exhortation.

The duty whereto they are exhorted is, *that they should be perfect in Patience*; *let patience have her perfect work*.

The Argument whereby they are perswaded to this duty is *that they may be intire, and wanting nothing*, that they may have all that is necessary to a Christian.

We will observe two Conclusions hence, which we shall follow at this time. The first is this;

*That patience is necessary to the perfection of a Christian. Or, A Christian is not perfect without patience.*

The second is this;

*That every Christian should strive for a perfection of degrees of Patience. Or, that a Christian must labour to attain the highest degree and perfection in Patience.*

What is it to let patience have her perfect work? Rom 15. 13. Coloss. 1. 11.

What is meant by intire and wanting nothing

1. Sam. 30. 6.

The parts of the text.

1. A duty exhorted to.

2. An Argument to enforce it.

Conclus. 1.

Conclus. 2.



Conclus. 1.  
A Christian  
not perfect  
without pa-  
tience.  
Mat. 5. 48.

Reas. 1.

A twofold  
perfection of  
a Christian.

perfection of  
parts what it is

2 Pet. 1. 5. 6.

Reas. 2.

These two Conclusions we will handle apart in the Explication and proof, and joyn them together in the application and use.

For the first then, that *A Christian is not perfect without patience.* Our Saviour exhorting his Disciples to patience (in the fifth of *Matth.*) because they should meet with many enemies, and injuries in the world, he concludeth, *be perfect* (saith he) *as your heavenly father is perfect.* What perfection speaks he of here? Such a perfection, such a work of Grace, as might enable them to carry themselves, as became them in the midst of those many enemies and opposites they should meet withal.

I will not stand upon this, I will endeavour to make it appear to you. First it may appear thus.

There is a twofold perfection of a Christian; There is a perfection of parts, and a perfection of degrees. A child is a perfect man in respect of parts, but not in respect of degrees, because it is not come to that measure of strength (for that age is not capable of it) which a man hath.

Now there is a necessity that there should be a perfection of parts.

First, perfection of parts, in a Christian, is but the making up of all those graces which are necessary to a Christian, and without which he cannot obey God, nor walk according to the rule: All these are necessary: Now *Patience* is one of those parts, one of those habits of grace with which every renewed soul is endowed, and without which a man is not truly sanctified, without which a man expresseth himself not to be regenerate. And for this observe what the Apostle *Peter* saith, *Ad more over to your faith, vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love; What is the reason of it? If these things be in you and abound, you shall neither be idle, nor unfruitful in the work of the Lord.* As if he should say, you will be idle and unfruitful professors, unless that these Graces be in you, and abound in you. Now what are the Graces? you shall see the necessity of every one of them; The Apostle exhorteth believers there, to the *giving all diligence to the making their calling and election sure*, to make it certain to themselves that they are effectually called. But might some say, there are many graces necessary to a Christian, but there is one principal, which we call the radical and main grace of all Faith? I but saith the Apostle, there are many others necessary besides that, as you must have faith towards God, so you must also carry your selves so, as may adorn your profession among men, therefore *add vertue to faith.* But they might say, *vertue*, that is that that guideth a man in all Moralls, in all the course of his life and conversation? You shall have many provocations to sin, therefore *add to vertue temperance.* But we have many discouragements to good? therefore *add to temperance patience.* But what though you should have both *temperance and Patience*, these are but moral virtues? Therefore *add to patience godliness*, that you may in all things you doe, ayme at God, and approve your selves to him. But when we have carried our selves in a holy manner according to the rule and word of God, yet nevertheless there are many Christians that require offices of love from us, and what shall we doe to these? Therefore *add to godliness brotherly kindness.* But then again beside that conversation we have with believers, there are many men in the world that expect certain duties from us? Therefore *add to that, Love* that extendeth to all men according to their necessities. So you see how the Apostle takes all graces, as it were into several parcels, and sheweth how they cannot be without one parcel of grace, they cannot go through the course of Christianity, except they have every thing: they cannot carry themselves toward God without *faith*: they cannot adorn their profession without *vertue*; they cannot escape temptations without *temperance*; neither can they be encouraged against discouragements without *patience*: Therefore he bringeth *patience* in amongst the rest, as a necessary part and duty of a Christian without which he cannot goe through the work of Christianity and religion.

Again in the second place, as it appeareth by the parts of a Christian and Christianity, that a man cannot be perfect without *Patience*, so it appeareth by another

another Argument, and that is this; A Christian cannot be perfect without that, without which he cannot keep that grace he hath. Look what ever grace is in the Soul, a man cannot keep it without *Patience*. *By patience possess your Soul.* The Soul which is the seat and subject of Grace, cannot it self be kept without *patience*, therefore neither can any Grace be kept in the Soul without *patience*: Because as the riches and treasures in a Castle cannot be kept, when the Walls are beaten down, so those treasures of grace in the heart of man cannot be kept, when once *patience*, which is as the wall of the Soul, that keeps it from the Battery of Temptation, from the Enemy that would steal them away while men sleep; I say, unless these walls, these supporting graces, specially this of *patience* be in the Soul, it cannot stand intire.

Luke 21. 19.

For indeed let impatience once into the Soul, and you let in all sin with it; impatience is a destroying of all grace, a pulling down of the wall. Nay, what is sin indeed, but impatience in a sense? What is pride, but the impatience of humility? What is Uncleanneſs, but the impatience of Chastity? What is Drunkenneſs, but the impatience of Sobriety? Every sin beginneth in impatience, when a man cannot bear with that abſtinenſe, and forbearance as formerly, cannot keep that ſtrict courſe in his ways, but groweth impatient againſt the rule of God, he runneth into a courſe of ſin preſently. So you ſee that for the very preſerving the Soul, the ſubject of grace, and grace the treaſure of the Soul, it is neceſſary that we ſhould have *patience*.

And then again thirdly; It will appear thus to you, that a Christian cannot be perfect without *patience*; because he cannot do his work without *patience*; he cannot do the works of Religion; the task that God layes upon him without *patience*. Look in what meaſure *patience* is defective, in that meaſure he halteth in his duty, in the very actions of Religion he goeth about.

Reaf. 3.

Take any one duty of Religion that you can name, ſee whether a man can do that without *patience*. Suppose it be Prayer; How can a man go on in the duty of prayer without *patience*? Sometimes God delayeth the grant of a mans petition: A man will now ſink, and give over in diſcouragement, if he have not *patience* to ſupport the Soul. The *Canaanitiſh woman*, when ſhe came to Chriſt, and ſpake once to him, and he did not answer a word; ſhe had ſo much *patience* as to make her ſpeak the ſecond time to him, then he answered her, but churliſhly; but yet her *patience* held her to the third tryal, at laſt ſhe received her deſire: Had ſhe not been *patient* to go on with her request, ſhe had loſt her Petition. The Apoſtle Paul in 2 Cor. 12. *For this thing* (ſaith he) *I beſought the Lord thrice*, He would have given over at the firſt ſeeking of the Lord, if he had not had *patience* to uphold him to the ſecond, and third petition, to the renewing of his ſuit twice, nay thrice.

No duty can be rightly performed without patience. Not prayer. Matth. 15.

2. Cor. 12.

Come from praying to hearing the Word preached; how can a man hear the word profitably without *patience*? Therefore the good ground is ſaid to hear the word, *And to bring forth Fruit with patience*: And it is the commendation of the Church of *Philadelphia*, *Thou haſt kept the word of my patience*. There is a neceſſity of *patience*, if a man will profit by the word.

Not hearing.

Luke 8. 15.  
Rev. 3. 10.

For firſt, if a man will obey the word, he ſhall be ſure to have many ſet againſt him in the world, he had need of *patience* then, or elſe he will leave the rule of the word, becauſe of the reproaches of the world.

Again, there are many ſecret Corruptions in his own heart that will be met with in the preaching of the word, which a man cannot abide to hear of, but he will be vexing and fretting, and diſcontented at it (as we ſee in *Ahab* and divers others) unleſs he have *patience* to keep him from raging againſt the Preacher, and preaching of the word. You have need of *patience* then (as the Apoſtle ſaith) that you may bear the Reproofs, and Exhortations of the word. Therefore ſaith the Apoſtle James, *Receive with Patience the ingrafted Word, or receive with Meekneſs, the ingrafted Word, that is able to ſave your Souls*. There is no ingrafting the Word in the heart, except thoſe forms of impatience, thoſe hinderances of the growth of the Word be taken away.

Heb. 10. 36.  
James 1. 21;

Reas. 4.

Heb. 10. 36.

Heb. 12. 1.

Concluf. 2.  
A Christian  
must labour  
for perfecti-  
on in patience.  
Col. 1. 11.

Mar. 5. 48.

Reas. 1.

Eph. 5.

Exod. 34. 7.  
Rom. 11.

1 Pet. 3.  
2 Pet. 2.

But further, there is yet a further end : The whole life of a Christian is a continual exercise of *Patience*, there is a necessity of it, for he cannot persevere without *Patience*, it is impossible for a man to begin in the Spirit, but he shall end in the flesh, if he have not *Patience* to persevere in well-doing. Therefore saith the Apostle, *You have need of Patience, that after you have obeyed, you might receive the promise.* You have need of *Patience*, for between the time of the making of the Promise, and the time of the accomplishment of the Promise to the Soul, there is a great distance many times, therefore *ye have need of Patience*, to waite, that after you have obeyed the word, you might receive the Promise. *Let us run with Patience the Race that is set before us, looking to Jesus the Author, and finisher of our Faith.* Our Lord Jesus himself had not perfected the work of our Redemption, if he had wanted *Patience*: Neither can we finish our course of Christianity ( wherein we must follow Christ ) and *run the Race that is set before us*, except we have *Patience* added to other graces.

You see then a Christian cannot be perfect without *Patience*; First, because he cannot have all the parts of Christianity, that is one thing. Secondly, because he cannot keep and preserve the grace he hath, that is another thing. Thirdly, because he cannot act and work according to the rule, that is the third. Lastly, because he cannot persevere in the course he is in, except he have *Patience*. There is a necessity of *Patience* to the perfection of a Christian.

Secondly, the second point was, That it is the duty of a Christian to strive to bring *Patience* to the uttermost perfection, to be as perfect in the degrees of *Patience* as he can attain to, to make this the strife of his life, that *Patience* may have her perfect work, that there may be no defect in it. The Apostle prayeth for the *Colossians*, that they may be *strengthened in the inward man to all long suffering.* And when our Saviour setteth God as a pattern before men, *Be ye perfect, as your Heavenly Father is perfect;* What aymeth he at in that place but this? that we should strive to the uttermost extent, and highest degrees of *Patience*, for our Saviour intendeth of *Patience* in that place. This then is the duty of a Christian.

Why so?

First, because a Christian is to follow the best pattern: The best patterns are propounded in the Scripture. And God doth not propound examples and patterns to men in vain: But as he giveth them rules to tell them what they should do, so he giveth them examples and patterns to lead them to that degree, and direct them in the manner of doing. Therefore ye have God himself set as a pattern of *Patience*: *Follow God as dear Children*; Wherein? In all those examples wherein you have a rule: For all the examples of God, and Christ, and the Saints, bind no further, then there is a rule in the Word. There are many things wherein we cannot follow God and Christ, and we need not follow every one of the Saints; but those things that are enjoined by the rule, these examples are set to direct us in obedience to that rule. Among other things, the *Patience* of God is set forth as a pattern for us to follow. In that glorious Proclamation made of him, in *Exod. 34. 7, 8.* Among other of his Attributes, he is set out to be *a God long suffering and patient.* You see how patient God is (saith the Apostle,) *And God that he might shew his long suffering and Patience, bore with the world,* saith Saint Peter; With what world? *with the world of ungodly men.* God hath born with the world many Ages of years, many thousand years already, and yet beareth still with the world. The most holy God that perfectly hateth wickedness, yet to shew his *Patience*, he beareth with *ungodly ones*: Yea, and he beareth with men too: The mighty God, that is able to destroy all the world, with the very breath of his Mouth, that as with a word he made the world, so with a blast he is able to bring it to nothing, yet this mighty God beareth with men, this Holy God, with ungodly men; yea, and this God that might suddenly destroy the Earth, as he did the old World with water, he beareth so many thousands years with the world of ungodly men, that his *Patience* and *long-suffering* may appear. You have God for an example then.

And



And Christ for an example too: And you are predestinated for this very end, to be like the Image of the Son, to be made conformable unto Christ; Wherein? In all imitable and necessary graces. I say, in all those graces that are necessary, by vertue of a rule, and that are imitable, wherein we may or can follow him. Amongst the rest this is one, his *Patience*. See the *Patience* of Christ. In his carriage toward his Father, how he bore the displeasure of his Father: In his carriage toward men, when he might have commanded *Fire from Heaven*, yet you see how he bore with them, and rebuked his Disciples, *You know not of what Spirit you are. He was lead as a Lamb, dumb before the Shearers; and he opened not his mouth.*

Rom. 8. 29.

Luke 9.

Again, you have the examples of the servants of God. *Tate my Brethren (saith Saint James) the Prophets who have spoken in the Name of the Lord, for an ensample of suffering Affliction, and of Patience.* The Prophets suffered long, and endured the Frowns of the world, and the Rage of Princes, they endured a thousand Miseries, and all to discharge their duty. But amongst all the servants of God, you have heard of the *Patience* of Job, and what end the Lord made with him. Every man can speak of the *Patience* of Job, but this was written for our ensample, to teach us to be patient as he was: *Whatsoever things were written afore-time, were written for our Learnings, that we through Patience, and Comfort of the Scriptures, might have hope.*

James 5. 10.

Verf. 11.

Rom. 15. 4.

Again secondly, as it is necessary for a Christian to strive for the perfection of *Patience* in the degrees of it, because of the Conformity that should be between him, and those examples of God, of Christ, and of the Saints, between God the Father, and Believers his Children; between Christ the Head, and Believers his Members; between the Saints of God, Children of the same Father, and Servants of the same Master, that should honour him in the same grace of *Patience*. So there is a necessity likewise of it, in respect of the tryals whereunto a Christian may be put: You had need to strive that you may be perfect in *Patience*, because you know not what tryals ye shall be put to, what times ye are reserved to. Every man must expect troubles and afflictions, they are called *Tribulations*, and you know what *Tribulation* was, the Iron Ball that was full of pikes round about, so that wheresoever it was cast, it did stick; an Engine used in War: *Tribulations* are unavoidable, they will fall and stick, yet cannot escape them on any side, by any turning to the right hand, or to the left. *It is the will of God, that through many Tribulations, we should enter into the Kingdom of Heaven: And whosoever will live Godly in Christ Jesus, must suffer persecution.*

Reas. 2.

Acts 14. 22.

1 Tim. 3. 12.

Now (beloved) is this so, that this is a Statute in Heaven, decreed, and ordained by God, and will not be reversed, like the Laws of the *Medes and Persians*, that every man must pass to Heaven through *Tribulation*, and *Affliction* upon Earth; then it concerns every one to be armed, to get such a measure of *Patience* as may support him in such afflictions. Ye know not what afflictions ye may have, what particular tryals God may put ye to: In what a miserable case then is a man, if he be to seek of his *Armour*; when he is in the midst of the Pikes; if he be then to get *Patience*, when he is in the midst of tryals, when he is disturbed and distracted with vexation of Spirit? What foolish disorderly speeches proceed from men in the time of affliction? We may see it in *David*, so foolish was I and ignorant, and in his point a beast before thee. What foolish, sensual, beastly speeches, unreasonable absurd passages proceed from men in those times of trouble, if they have not got to themselves before hand this grace, and are not fitted to a Christian carriage in time by *Patience*.

Psal. 73. 27.

Thus you see the necessity of *patience* to the perfection of a Christian, and the necessity of the perfection of *patience* to the Ornament of a Christian.

Now we come to make use of both these together. First, it serveth for the just reproof of Christians that are careful for other parts, and acts of Religion, and are not so seriously mindful of this duty of *patience* as they should be, but are so far from striving for *patience*, that they seem rather to strive for impatience, that make their crosses more heavy, and their afflictions more bitter than they would be. Indeed we make Gods Cup (that of itself is grievous enough to Nature and to Sense)

use. 1.  
For reproof.

Ways how  
men increase  
impatience in  
themselves,  
1. By aggrava-  
ting their af-  
flictions.

Lam. 1. 12.

2. By giving  
liberty to their  
passions.

3. By refusing  
comfort.

Gen. 37. 34.

4. By looking  
only on affli-  
ctions present  
not on mer-  
cies.

Sense) by putting into it our own Ingredients, that are inbred in our own passions, and Pride, and Self-will, and our own Earthly minds, far more bitter then else it would be.

But how doth a man make Afflictions worse?

There are divers ways that men take, wherein they are so far from perfecting *patience* in themselves, that they wholly destroy *patience*.

The first is, by their aggravating of their afflictions; by all the several circumstances that possible they can invent. All their Eloquence is used in expressing the grievousness of that cross and affliction that is upon them. They that in the times of Mercy could scarce ever drop a word in thankfulness, and acknowledgment of Gods goodness to them, now they can pour out floods of Sentences in expression of Gods bitter, and heavy dealing with them in such afflictions, and crosses, and distresses that befall them. As the Church speaks in the *Lamentations*; *Consider all that pass by, is there any affliction like my affliction, wherewith the Lord hath afflicted me?* The like speech you have ordinarily in the mouths of persons; Is there any affliction like mine? There is no body so wronged in their Name as I; nor hath such pain in their body, nor never went with such an heavy heart as I; never any man suffered so many injuries by Friends and Enemies, and all sorts of people, as I have done: As if all the afflictions in the world, the Floods and Waves of tryals, were all met upon one person. This is the Language of men, whereby they aggravate their afflictions, and increase impatience in themselves.

Again, another way whereby they do is, is this; By giving vent and free course to their passions: Passions are like a wild Horse, if they have not Reins put upon them, if they be not pulled in, they will flie out to all excess. If once we give our Passions vent, there is no stopping of them. *David*, we see checks himself, he had a curb to bridle his passions; *Why art thou cast down, oh my Soul?* But otherwise when men give the Reins to their passion, and do not stop their course, but think they have reason for it, they break out into all Exhorbitancy. *Jonah*, when the Lord challenged him for his anger, *Dost thou well to be angry? I (saith he) I do well to be angry even to the Death.* So *David*, *Oh Absalom, my Son, would God I had died for thee; Oh Absalom, my Son, my Son.* What hurt was done to *David*? What wrong had the man to take on thus? His Son was took from him, it was *Absalom*: *Absalom* died, but it was *Absalom* that would have killed his Father; And yet he takes on, as if the Father could not live, because the Son that fought his death, was took from him. Such unreasonable Passions, such causeless Distempers oft-times are in the Souls of men, that they mistake Gods ways, and that very way that he intendeth them good in, they complain of, as if it were their utter undoing.

Again thirdly, another way whereby men increase their impatience and distemper is, when they will not give way to Comfort: They will not only be exceeding vehement and intent upon their Passion, but besides, stop all passages and In-lets, against Comfort; It was *Jacobs* fault concerning the death of *Joseph*: When he heard that *Joseph* was dead, not only his Heart sunk within him, but he rends his Garments, and covereth himself with Sack-cloth, he takes on so, that when his Sons and Children rose up to comfort him, he would not be comforted: *Why?* Because *Joseph* was not, and *I will go to the grave to Joseph*: Nothing would comfort *Jacob* but he would goe down to the grave to *Joseph* by all means. What a great matter was this? He only heard that *Joseph* was dead, he was alive, he knew not so much, but he heard a present sound of fear, and he was carried away with that. So it is with us, the very apprehension of our fears are as bad to us, as the things themselves could possible be. Nay we multiply upon our selves, our fears, and we will not hear counsel and comfort, as *Rachel*, that mourned for her Children, and would not be comforted, because they were not.

Again, a fourth thing whereby men increase Impatience in themselves, and aggravate their sorrows, is this, when men look only upon the present Afflictions, and not upon the mercies they have: As if they had but one eye to behold all objects with, as if they could look but upon one thing at once: There should be a looking

looking upon the affliction, and there should be a looking upon the mercy too. This was *Hamans* case, when he was vexed that *Mordecai* did not do him reverence, all his wealth and his honours could do him no good: he had much wealth, and the glory of his house was increased, he had the favour of the King and was inclining to have the honour of the Queen put upon him; yet all this availeth me nothing (saith he) so long as I see *Mordecai* the Jew sitting in the Kings gate. He looks only on this particular that vexed and grieved him, and not upon the rest. So it is with us, if there be but one particular affliction upon us, we fix our eyes upon that: Like a Flie that flieth about the glass, and can stick no where till she come to some crack: or as a Gnat that cometh about the body of a beast, that will be sure to stick on the galled part, or some sore or other. So it is with these disquieted thoughts of men, that are of no other use, but to further Sathans ends to weaken their faith, and discourage their own hearts; men stick on the gall, on the fore of any affliction, there they will rest. It is true, God hath given us such and such favours and mercies, hath offered us such and such opportunities, but what is this? this and that particular affliction is upon me. This is that that increaseth impatience, when a man will not look on the mercies he receiveth, but only looks on that that he wanteth,

Est. 5. 13:

Again, a fifth course that men take to aggravate their sorrows, and encrease impatience in themselves is this. They look upon the instrument of their sorrows and afflictions, but never look up to God that ruleth, and over-ruleth these things; Men look upon such a person, such a man and no more. Ye see how *David* was disquieted at this: *If it had been an enemy that reproached him, then he could have borne it; but it was thou my friend, my equal, my guide, my acquaintance, that sat at my table, we took sweet counsel together, and walked unto the house of Gods company;* This troubled him; and see how he multiplied his sorrows, when he looked upon the instrument, till he looked upon God, and then *I was dumb, I opened not my mouth, because thou didst it.* There is no quiet in the heart, when a man looks upon man, till he looks upon God that ordereth all things by his wisdom and counsel.

5. By looking on the instrument and not on God.

Psal. 55. 12.

13.

Psal. 19. 9.

Lastly, men aggravate their sorrows, and increase their impatience, by another course they take, that is, when they look on their sorrows and afflictions only and not upon the benefit of affliction: they look upon that that flesh would avoyd, but not that which if they were spiritual and wise they would desire. No affliction (saith the Apostle) is joyous for the time, that is, to flesh and nature, but grievous, nevertheless, afterward it yeeldeth the peaceable fruit of righteousness to them which are exercised thereby. Now men look upon that only which is grievous in affliction, upon the smart of it, but not upon the profit of affliction, the quiet fruit of righteousness that cometh by it. As a man when he hath a Corroding plaister put to a sore, he cryeth and complaineth of the smart it putteth him in; but takes no notice of the healing that cometh by it, and the cure that followeth. That it is with men, they complain of God, as if he envied them the comfort of their lives, as if he intended to rob them of all conveniences, and to make them utterly miserable, to begin a Hell with them on earth, when they never look how God by this means fitteth them for heaven, by this means purging out corruption; and strengthening grace in them: *We are afflicted of the Lord, that we may not be condemned of the world:* Men look upon the affliction, not upon their freedom from condemnation.

6. By looking on the smart and not on the benefit of affliction.

Heb. 12. 11.

1. Cor. 11. 32.

So much for that. I come now to a second use.

You see here the way whereby men aggravate affliction, and get causes of impatience in themselves, and if we seriously consider it, we shall find one of these, the ordinary causes of all distempers, and impatience in losses, in sicknesses, in distress of mind, in crosses upon a mans name, or whatsoever befalleth him amiss in the world, that which makes him stie out, that which makes him, that he cannot submit unto God, it is some of these particulars here spoken of.

Let it therefore in the second place, stir us up every one in the presence of God to set our selves upon this task of Christianity, to labour for *Patience*, that we may be perfect

Use. 2.  
For exhortation.



perfect Christians, and to be perfect in patience, *Let patience have her perfect work.*

But all the question is, how a man may get it.

As there are two sorts of afflictions in a mans life, so *Patience* hath two offices. One affliction is those present evils that a man undergoeth and suffereth, *Patience* is to support him in those present miseries and calamities.

Another sort of tryal is when the good that a man expects is delayed, and is not presently granted, and here *patience* is necessary in this case also. I will shew ye how a man may set *patience* a work in both these, and so conclude.

How to exercise patience in present crosses.

First, for the present calamities of a mans life, (For crosses of any kind, in name, state, friends, or families, or in whatsoever a man hath, or goeth about, they may all be reduced to this one head) when a man cometh from a state of health to a state of sickness; from a state of comfort to a state of sorrow; from acquaintance, and society, to be as a *Pelican in the wilderness* (as *David* speaks) destitute of all freinds and helps; from inward rejoycing in his heart, in the assurance of Gods love, to spiritual disersions, wherein he seemeth to be as in a cloud, under the frowns of God. When a man is in this case, how shall he exercise *Patience*? how shall he come to it?

Briefly, the way for a man to get *patience* in such cases as these, is this.

1. Consider God the orderer of all conditions.

First to consider, that there is no change in my life, there is no condition whatsoever that I am cast into, but it is ordered by God. Set thy soul a work now, to give God his glory in that change of thy life. First give God the glory of his absolute Sovereignty and Dominion. Secondly, give him the glory of his wisdom. Thirdly, give him the glory of his mercy in those changes of thy life that seem most grievous to thee.

Therefore give him the glory of his sovereignty.

First, I say, give him the glory, of his absolute sovereignty. Acknowledg him an absolute in-dependent Lord, that doth what he will among the creatures. His will is the rule of all his actions upon the creatures here below, and uncontroll'd, unquestionable. It is high arrogancy, and presumption, and pride of spirit, for the creature to contest with his Creator, concerning his actions on earth. Let every man reason thus? I must give God the glory of his sovereignty, and acknowledg that he hath power and right, to rule all the *families of the earth*; and why not mine as well as another? Why not my person as well as anothers? Why not to order all the changes of my life, as well as another mans? That which *Benhadad* spake proudly to *Ahab*, *thy silver and thy gold, thy wives and thy children, and thy house, and thy cite are mine*; That may God speak truly, and by right; All that thou hast, and all that thou art is mine, therefore give him that glory that *Job* did in the change of his life; *The Lord hath given, the Lord hath taken away, blessed be the name of the Lord.* The Lord that gave hath right to take what he will. There is nothing that will keep the creature in his due place, but the consideration of Gods absolute sovereignty. This consideration was that that meekned the spirit of *Eli*, when that heavy message was brought to him, that there should come such misery upon his house, that *whoever heard it, both his eares should tingle, well, saith he, it is the Lord, let him do what seemeth him good*: It is the Lord, and it becometh not servants to stand and contend with their Lord. So *David*, when the Priests offered him their service to go along with him to the field from *Abolom*, if (saith he) *I shall find favour in the eyes of the Lord, he will bring me back to Jerusalem, and his tabernacle, but if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him*, Here was that that humbled the spirit of *David*, when he considered that he was under the hands of an absolute Lord, let the Lord do with me what seemeth him good.

1 King. 20. 3.

Iob. 1. 21.

2 Sam. 15. 25.

Of his wisdom.

Secondly, as thou must give him the glory of his sovereignty, so of his wisdom. Know that God ordereth all his wayes with wisdom and counsel; he knoweth what is good for his children. Ye are content when ye are sick, that the Physician should diet ye, because ye account him wise, and one that hath skill in that course. If God diet thee for the purging out of some corruption, and for the curing of some spiritual disease in thy soul, submit to God in this case, be willing to resign thy

thy self to be ordered by him. A man that hath a *Gangreen*, or such a dangerous disease in his body, submitteeth to the Chirurgeon in his course, though it be to the cutting and sawing off a limb, though it be never so painful, and the loss be never so great, yet he is (for the saving of his life) willing to have that taken away. God is a wise God, that knoweth what estate is best for thee; not only when Tryals are better than Comforts, but what one kind of tryal is better than another: It may be it is better to exercise one with poverty, another with disgrace, another with spiritual trouble, another with restraint of liberty, which particular tryal is necessary to cure that disease, and which this, that is in my soul: The heavenly Physician will bring that upon thee as a spiritual prescription, and a heavenly course that he takes in infinite wisdom to cure thee.

Lastly, give him in all this the glory of his Mercy. What hast thou lost, but thou maiest have lost a great deal more? What dost thou suffer, but thou maiest have suffered a great deal more? As *Alcibiades* when he was told that one had stolen half his plate, *I have cause* (saith he) *rather to be thankful that he took no more, then to be troubled that he took so much*; I am sure it is true of God in this case: What hath God took from thee? Some part of thy estate, some friend, some comfort of thy life, some one or other particular comfort: Could he not have done more? He afflicteth thee in thy body, he might have afflicted thee in thy soul, and *A wounded Spirit who can bear*? He hath afflicted thee in some one Member of thy body, he could have cast body and soul into Hell. There is not a tryal upon thee, but God could have made it heavier: Let that make thee therefore to submit with a more meek heart, and willing spirit to God, as a merciful God: As the Church in the *Lamentations*; *It is the Lords mercy that we are not consumed*: The Church was in great affliction, when the *Babylonians* came upon them, and they were driven from the house of God, and their own houses, but yet *it was Gods mercy that they were not consumed*. So the Prophet *Jeremy* telleth *Baruch* in the Captivity, *Seekest thou great things for thy self? Thou shalt have thy life for a prey*: *Baruch* was wonderously disquieted, he complained that the Lord had added grief to his sorrow; What grief was that? That *He must go to Egypt*, and after to *Babylon*; Well saith the Prophet, thy case is not so heavy, as thou seemest to make it, *Thou shalt have thy life for a prey, in all places wheresoever thou goest*. God might have taken away life and all, but *thy life thou shalt have for a prey*; Therefore be content with so much. So I say to thee, when great afflictions come upon thee, they might have been greater, therefore consider that, that thou maiest give God the glory of his mercy. And so much for the first direction; that is, to acknowledge God in all the changes of life that befall thee.

Secondly, look to sin, as that deserving cause that draweth on all the afflictions of this life. Consider, thou hast fallen by thy sin into Gods displeasure, therefore whatsoever affliction befall thee, thy sin hath deserved that at the hands of God. The Lord now dealt with thee as a just God; though not in the extremity of rigor, yet nevertheless there is Righteous proceeding in it, as the Church confesseth; *Righteousness belongeth to thee, O Lord*, though they were in great affliction, yet God was righteous in it. It is profitable to consider this; nay, not only that thou sufferest righteously, (as the Thief on the Cross said, *We suffer according to our deserts*) but thou sufferest not so much as thy sins deserve, thy sins deserve greater things at the hands of God, then yet he hath inflicted on thee. We see, that a Commutation, and change of Punishment, a less for a greater, hath the place of a Mercy upon a Malefactor that deserveth greater, when he deserveth to be Executed and to die, he is not only content to be burnt in the hand, but he confesseth it to be a Mercy of the Prince. So it is with us, whatsoever affliction God hath laid on thee, thou maiest conclude, I have deserved greater. Therefore, saith the Church, *Why is the living man sorrowful? Man suffereth for his sin, let us search and try our ways, and turn again to the Lord*. So let this be the main business of thy life in this case, rather bechink thy self how to get the favour of God, then to be eased of such a trouble. Let a man look to sin in all this.

Of his mercy.

Lam. 2.

Ier. 45. 3.

2. Consider the desert of sin.

Dan. 9.

Ezra. 19.

Lam. 3.

1. Consider  
the comfortable  
fruit of  
affliction born  
with patience

Rev. 3:10.

How to exer-  
cise Patience  
in Gods de-  
laying of  
Mercies.

1. Consider  
that delays are  
not denyals.

2. That delays  
increase mer-  
cies.

Isa. 61:7.

1 Cor. 4.

2. Cor. 1.

1. That delays  
are but short,  
compared to  
Eternity.

Lastly, consider the gracious and comfortable fruit of Affliction that is born with Patience: For first Patience lesseneth the judgment, impatience increaseth it on a man. The struggling Child hath more stripes; A man in a Fever, the more he struggl-eth and striveth, the more he increaseth his pain. The more patiently a man yeeld-eth himself to the hands of God, the more (by the mercy of God) he findeth ease, and mitigation of the affliction. And this God promiseth, *Because thou hast kept the word of my Patience, I will deliver thee in the time of trouble.* God will take off the affliction, when once he hath perfected Patience by affliction: For you must know this, that all that God aymeth at in all afflictions that he layeth on men, is to perfect Patience in them: Therefore the issue will be good. There will for the present be more ease to the heart, and afterward a gracious issue and deliverance from trouble, when thou art exercised by Patience.

Secondly, there are other afflictions of our life, and that is not only in those cases wherein some positive evil, as we account it naturally, some affliction grievous to Nature and Sense are upon a man: But mercies are delayed, *And hope deferred, maketh the heart faint.* It is an affliction to a man, to be kept and delayed in the expectation of that good he hath not: If he seem to catch at it, it is drawn from him further and further. There are many men that have sent many a Prayer to God, yet the thing they ask is not granted to this day: Many a man hath waited long, and sought the Lord, yet he hath not that his Soul desireth. How shall a man come to exercise Patience in such a case as this?

In such a case when God delayeth, know first that Gods delays are not Denyals; though God delay the thing, he may and will in time certainly graint it, yea though he delay it a great while: As we see in other Servants of God, we may see it in David, in Job, in Paul, in the Canaanitish Woman, and in others; *The Vision is for an appointed time (saith Habakkuk) wait for it, it will come, and it will not tarry, it will not lie.* God will be known a God of Truth, what he hath promised he will performe in due time: Only what doth he expect of thee? to wait for the present. Now this is an act of Faith; *He that believeth will not make haste.* Glorifie God by believing, *Put to thy Seal that he is true:* Whatsoever God hath promised in the Word, and thou hast a Warrant to believe, wait for it.

Secondly, Gods delays are not only not denials, but Improvements of Gods favour; God increaseth and commendeth the excellencies of his Mercies by delays, he recompenceth our Expectation, and waiting for them, with putting in greater sweetness into those Favours when they come: I say, God increaseth the comfort answerable to the delay, as in the 61. Isa. 7. God to comfort the distressed Church in the time of Calamity, *For their afflictions (saith he) they shall have double; Double what? Double Comforts for their tryals; Our light afflictions (saith the Apostle) that are but for a moment, cause us a far more excellent and surpassing weight of glory.* A weight of glory for light Afflictions, an eternal weight of glory for momentary Afflictions. Here is the issue; *As our Afflictions have abounded, so our Consolations abound much more.* This is the course of God.

Thirdly, know that Gods delays are never long; at the longest they are but for a short time: What if he delay a Year? What if twenty, thirty, forty years? What if the life of a man? This is no great delay. Compare this time of thy waiting for Mercy, with the time to come of thy enjoying of Mercy. A small time of waiting on Earth, to an Eternity of recompence in Heaven. Compare Eternity with the time of thy suffering. Alas how little, what a small or no agreement is between them? A moment to Eternity. If the life of a man should extend to a hundred Years, to a thousand Years (to which age never man yet lived) yet that is but a point, a moment to Eternity. A thousand years past and to come, they are but as Yesterday to God. Take the Eternity past, in God himself that is without all beginning, and the Eternity to come, that shall be without all end, and put the life of man in the midst of these two, and we will conclude, it is as a point in the midst of a Circumference, it is but a moment; nay, not so much as a moment of time. Stretch out the duty of Patience then; hast thou waited a Week? Wait a Month, a Year, seven Years, seventy Years, nay, seventy Ages, all the Ages of the World if it were possible; All these are but a moment to Eternity.

And



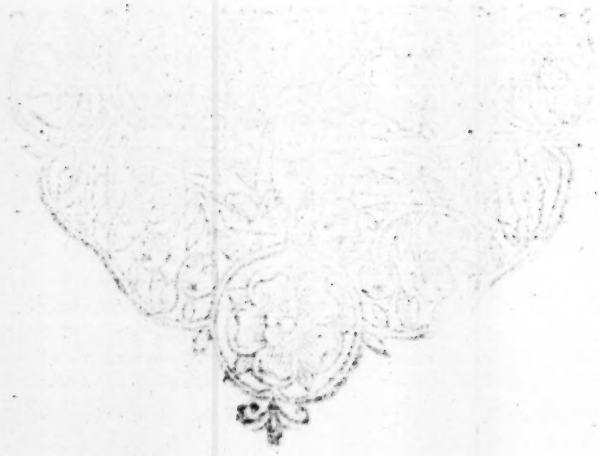
And where is there a man that hath waited so long, but God, that his servants may not faint in their expectation, either supports them with other comforts, lest they should faint in their desire, or else giveth them that which they desire before their hearts faint. Know therefore, that it is no such great matter for a man to wait upon God, it is but a short time: And resolve in the time of thy waiting upon this, that when thou art fittest for mercy, it shall come, and when it cometh, it shall come with an abundant weight and sweetness, such as shall countervail all thy expectation and waiting.

Thus I have told you how men should exercise Patience by exercising their Faith: And how they should strengthen Patience by Hope: And how they should perfect Patience by Self-denial.

The reason why I took this Text for the present occasion is, that there might be a concurrence between the Rule and the Example. Here is the Rule, *Let Patience have her perfect work, that you may be perfect, and intire, wanting nothing.* One reason among others was this, because we know not what changes and trials, God hath reserved any of us to, therefore we *had need of Patience.* Our Sister here is the Example; a pattern to others of those tryals of life, whereto a Christian may be exposed even to extremity. Howsoever it pleased God to give many other mercie to her, yet nevertheless she had a continual exercise of *Patience*, in extream anguish of body, in a vexing tormenting pain, that a long time, for many years together held her under such extremity of torture, that a man on the Rack, or in any other extremity, could hardly have greater torments then she sometime felt, in the time of that extremity upon her. God laid this affliction upon her to *perfect her Patience*, and that she might be a pattern of *Patience* to you, that you might study and pray for *Patience*, and endeavour after it, that when afflictions fall upon any of you, you may not be found wanting, and destitute of *Patience*. So much for this time.



The church of St. Mary, which was founded in the year 1120, by the nobleman, Robert, Earl of Gloucester, and was dedicated to the Virgin Mary, the Mother of God. The church was built in the Norman style, and was one of the most beautiful churches in the country. It was destroyed by fire in the year 1555, and was rebuilt in the Elizabethan style. The church was again destroyed by fire in the year 1793, and was rebuilt in the Victorian style. The church is now one of the most beautiful churches in the country.





A  
 RESTRAINT  
 OF  
 EXORBITANT  
 PASSION:  
 OR,  
 GROUNDS  
 AGAINST  
 Unseasonable Mourning.

SERMON V.

2 SAM. 12. 22, 23.

*And he said, while the Child was yet alive, I fasted and wept: For I said who can tell, whether God will be gracious to me, that the Child may live? But now he is dead, wherefore should I Fast? Can I bring him back again? I shall go to him, but he shall not return to me.*



These Words contained *David's* answer to a question that was put to him (in the V. rise going before the Text) by some of his servants. The question was grounded upon their observation of his divers carriage, when the Child was sick, and when the Child was dead. When the Child was sick, *He fasted and wept, and lay upon the ground, and prayed:* When the Child was dead, he forbeareth, *weeping, washeth himself, calleth for bread, &c.* And now they ask him the reason, for they thought rather that he would have expressed a greater sorrow, then he had done before, as it may be discerned in the consultation among themselves: Every man was loth, to tell *David* of the great loss that was befallen him, that his Child was dead. When he heard of it, and altereth his carriage,

*Coherence.*



carriage, and sheweth himself more chearful, contrary to their expectation; they put the question to him, What should be the reason of this?

The words I have read to ye, are an Answer to that Question. He telleth them the reason, both of his Fasting, and Weeping in the time of the Sickness of the Child, and of his calling for Meats, and forbearing to weep now at the death of the Child.

The reason of his former carriage, he giveth in the 22. verse; *While the Child was yet alive, I fasted and wept, for I said, who knoweth, whether the Lord may be gracious to me, that the Child may live?*

The reason of the alteration of his carriage, why he exprest himself in another manner, upon the Death of the Child, he giveth in the 23. verse. *But now, he is Dead, wherefore should I Fast? I shall return to him, he shall not return to me.*

#### Division.

In the former part (the reason of his sad and mournful carriage, during the time of the sickness of the Child, *Then* (saith he) *I did fast.*

Ye have first the declaration of his Action, and Behaviour, and Carriage at that time; *while the Child was yet alive, I fasted and wept.* And the reason of this Action and Carriage, *For I said, who can tell whether the Lord will be gracious to me that the Child may live?*

I shall be brief in speaking of this part only.

1. *David's carriage during his child's sickness. Meaning of the words.*  
1 Cor. 8. 8.  
Rom. 14. 17.

First for his Carriage, *I fasted and wept.* These are but external actions: Fasting, of it self, is not a worship of God, but as it helpeth and furthereth another end, as it helpeth a man in Prayer, as it furthereth the work of Humiliation, and declareth that; *For neither if we eat are we the better, nor if we eat not, are we the worse;* as the Apostle speaks; *And the Kingdom of God consisteth not in Meats and Drink.*

*David's Fast a religious Fast.*

There is a Fast inforced by necessity, that which either is by sickness or want, and is merely civil and outward, without any respect to God. And there is a Fast too, which hath a pretence of respect to God, which is not acceptable, as that of the Pharisees, that rested only in the external action. There is a Fast that is Religious, and accepted of God, and that is that which is both a testimony of the inward Humiliation of the soul, as also a help and furtherance of it. Such a Fast was this that *David* speaks of here. A Fast that did arise from a sense of his unworthiness of the Creature, and did exprest the sorrow of his heart for sin; A Fast which he did set upon only for this end, that he might be more free, and more fit for Prayer.

*David's Tears proceeded not from a natural, but from a spiritual principle.*

And so likewise for the Mourning, and Weeping, he speaks of. It was not such a weeping as ariseth merely from the temper of the body, as in some that are more apt for tears, are; such as the tears of *Esaie* to his Father, *He lift up his voice and wept, hast thou not one blessing more? Bless me, even me also, oh my Father.* But they were tears that did arise from a Holy affection, from a gracious Disposition of heart, from inward contrition and sorrow; like the tears that *Peter* shed, *when he went out and wept bitterly.* They were tears that discovered the inward vehemency of his spirit in Prayer: Like those tears of *Jacob*, when he wrestled with the Angel, the Prophet *Hosea* telleth how he wrestled, *He prayed and wept.* Such tears were these; as did exprest the Fervency of his spirit in Prayer, the earnestness of his desire, in putting up this Request he had now to God: Like those of *Hezekiah*, *I have heard by Prayers, and seen thy Tears,* saith God: Such tears as God putteth into his Bottle: Such tears as he takes special notice of. There are no tears that are shed for sin, our of an inward sorrow of heart, that are shed in Prayer, to exprest a Holy desire, that proceed from an inward inflamed affection and fervency of Spirit, but they are very precious with God: As far (I say) as they declare the inward truth of the heart, and the inward sense of our wants, and the weight of the Petition we put up to God. Such were these tears here: *I fasted and wept.* I will not stand upon this.

Gen. 31.  
Hos. 12.

1sa. 38.

2. The reason of *David's* carriage.

The reason of this action, why he fasted and wept. I did it for this end, *For* (saith he) *I said, who knoweth whether the Lord will be gracious to me, that the Child*

*Child may live?* A man may wonder if he read the former part of the Chapter, whence this perswasion and hope shall come into the heart of *David*, that there should be a possibility of having the life of this Child by his Prayers, whereas the Lord had said before by *Nathan* to him, *That the Child should die*. *Nathan* had told him in expresse terms that the Child should die, yet he putteth up his Prayers for it, and said, *Who knoweth whether the Lord will be gracious to me, that the Child may live*.

We must know therefore that God sometime, even in those sentences that seem absolute, implies, and intends a condition. *David* had respect to such a course as God ordinarily took: He knew well that God at other times had threatened things, yet nevertheless upon the Repentance, and prayers, and Tears, upon the Humiliation, and Contrition of the hearts of his Servants, he hath been pleased to alter the sentence, to suspend; nay, (it may be) wholly to take away and change the Execution. Thus it hath been; It was so in the case of *Hezekiah*: The Lord sent an expresse Message by *Isaiah* the prophet to *Hezekiah*, as he did by *Nathan* to *David*: *Set thy house in order, for thou shalt die and not live*. Yet nevertheless *Hezekiah* turneth his face to the wall, he wept, and laid open his Request before the Lord: *Remember now, oh Lord, I beseech thee, how I have walked before thee, in Truth, and with a perfect heart, &c.* Ye see, the Lord presently sendeth the Prophet to tell him, that he had added fifteen years to his life: And yet the Message was carried in expresse words, and in as peremptory terms, as a man would have thought it had been absolute, and no condition intended.

The like in the case of *Niniveh*. *Jonah* cometh to *Niniveh*, and began to enter the City, a dayes journey, and he cryed, and said, *Yet forty dayes, and Niniveh shall be destroyed*. Here was the time limited, the Judgment declared, and no condition expresse: Yet the King of *Niniveh* humbleth himself, and the people, they Fast and Pray, and go in Sack-cloth, &c. And the Lord was pleased to alter this Sentence.

But some will say, these Examples were after *David's* time, What were those to him? Upon what ground did he take this course? Had he any Promise or Example before time of any such thing as this, that did give him Incouragement to Fast and Pray, in hope that though God had said the Child should die, yet it shall live?

Certainly *David* had Examples before time of the like nature, when God had threatened Judgments, and they did not know, whether the issue would prove or no as they desired, yet they sought God. As in the case of *Saul*. When the Lord sent an expresse Message by *Samuel*, that the Kingdom should be taken from him and given to another, because he had not dealt Faithfully in the Execution of God's Command concerning *Amaleck*, yet saith the Text, *Samuel mourned for Saul still*. Inasmuch as the Lord questioneth him; *How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel*: Yet *Samuel* continued in seeking God: As if he should say, Who knoweth what the Lord will do?

But more expressly *David* had Examples before his time, not only of seeking the Lord, but of a gracious success, and answer that those had that sought him. As in the case of the *Israelites*, when there was a discontent among the people, because of the ill report, that the Spies put upon the good Land, the people began now to murmur against God: *Well* (saith the Lord to *Moses*) *let me alone, and I will destroy this people at once*. *Moses* setteth himself to seek the Lord, and prayeth, and presseth the Lord with many Arguments, for his own glory, for his peoples sake, for his Covenant sake, and many other ways to spare them. What was the issue of it? He was heard, the Lord told him that he had heard his Prayer, and granted his Request, *Though he would fill the Earth with his glory*, and all the World should know what a jealous God he was, another way; yet in this particular he had granted his Request, they should not be cut off at this time.

So that *David* had good Experience, that though judgment hath been threatened before, yet nevertheless courtes have been taken, that the Sentence hath been

Gods absolute sentence implies condition.

Isa. 38.

Jonah 3.4.

1 Sam. 15.

Verse 35.

Chap. 16.1.

Num. 14.

altered,

altered, with a change of Gods purpose at all. For God ever intended it to be understood with a condition, if they returned not to him he would go on, if they returned to him, he would not go on. So the purpose of God remaineth unchangeable, yet the sentence according to the external Expression seemeth altered to us: So the change is in us, and not in God.

Use. 1.  
For instruction.

Ier. 18. 7.

Hence let us note something (briefly) for our selves, and that is this: First, how to understand all these Threatnings in Scripture, that seem peremptory and absolute, by this rule. A Judgment is threatned, against a Nation, against a Person, or Family, &c. Yea, and it is absolutely threatned in divers places; because thou hast done such and such Evils, therefore such and such things shall come upon thee. All such as these, are to be understood conditionally, though they seem to be expressed absolutely. And the rule, God himself giveth. *At what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it. If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to doe unto them.* Whatsoever I threatned in my Word, if they turn to me by true Repentance, I will turn all that evil from them, that I have threatned against them, and would certainly have brought upon them, if they have not returned.

Use. 2.  
For encouragement.

Ezek. 11. 10, 11.

I say, thus we are to understand all these: And upon this ground we may build some further uses, that I will but touch. First, to take off those Discouragements, that lie upon the hearts of many; When they find themselves guilty of a sin against God, when they see, that, sin threatned with severe punishment, and judgment in the word of God: Now they conclude their case to be desperate, it is in vain to seek further, to use the means, the Lord will proceed in judgment, and there is no stopping of him. This is an addition to a mans other sins to conclude thus. Mark how the Lord expresseth himself in *Ezekiel. 33.* The people were much troubled about such things there, say they; *Our Transgressions, and our sins be upon us, and we pine away in them, How shall we then live?* The Prophet had encouraged them notwithstanding their great sins to return by true Repentance, and they should not perish; nevertheless they are muttering, discouraged, with fear, breaking their spirits, withdrawing themselves from God: The Judgments of God are begun upon us, the hand of wrath is gone out against us, *We are pining away in them*, though we are not wasted yet, yet we are like a man in a Consumption, that wasteth by degrees, How shall we live? Certainly we shall die. Saith the Lord, say not thus among your selves, but know if ye turn, ye shall live; *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live: Turn ye, turn ye from your Evil ways, for why will ye die, oh house of Israel?*

Gen. 3.

Beware of discouragement therefore, it is Sathans device, that when once he hath drawn men from God, by a path of sin to hold them under Discouragement, that so he may ever after keep them from turning to God again. It was his device whereby he would have kept *Adam* from turning to God, after he had committed that great sin in eating of the forbidden Tree; He thought of nothing but hiding himself from God, and so he did hide himself amongst the Bushes of the Garden: *I heard thy voyce, and was afraid, and I hid my self*: Mark, here was a fear of Discouragement in *Adam*, that whereas he should have come and fell down before the Lord, and have begged mercy, and said as *David* here, *Who knoweth whither the Lord will be gracious to me?* He run clean away from God. There is a fear of Reverence that keepeth a man with God, and there is a fear, that draweth a man to God: But this fear of Discouragement driveth a man from God: And that is the Temptation of Sathan, to keep a man from God, when once he hath turned aside from him. Therefore (that is the first thing) take heed of such inward Discouragements as may drive you quite off.

Ioel 2. 12, 13.

Secondly; Take Encouragement then to seek the face of God in his own means and way. He hath threatned Judgments against others for the same sins that ye find your selves guilty of, when they have returned to him, they have found mercy. Return ye to him in Truth, and seek his face aright, and ye shall find the same mercy. In the prophesie of *Joel*, ye shall see there, that though God hath threatned Judgments;



ments; nay, though he had begun judgment (for that was the case of those times, judgment was begun upon them) yet nevertheless the Prophet calleth them to Fasting and Weeping, and telleth them, *That the Lord is gracious and merciful, and ready to forgive; and who knoweth if he will return, and repent, and leave a blessing behind him?* I therefore let us do our parts, and seek God in truth, amend our lives, and then no question of this, but that God will return.

It is an old device of Sathan, to draw men, instead of Gods revealed will, to look to Gods secret will: Whether I be absolutely rejected, or cast off or not. But this is not the thought wherein a Christian should exercise himself: His main business is this, to make his Calling and Election sure, by all the evidences of it; by a holy life: Walk obediently to Gods revealed will, and be certain thou shalt not be rejected by Gods secret will. He never rejecteth those by his secret will, and purpose, and decree, to whom he giveth a heart to walk obediently to his revealed will. So much for that.

*Who knoweth that the Lord will be gracious to me, that the Child may live?*

The encouragement is this: *That the Child may live.* But mark his expression, *Whether the Lord will be gracious to [me] that the Child may live.* If he had said no more but this, *who knoweth whether the Child may live?* A man would have thought this would fully enough have expressed his mind, but there is more in it that could not be expressed without this addition, *who knoweth whether the Lord will be gracious to me, that the Child may live?*

The life of a Child is a mercy to the Father, David expresseth herein both his Piety, and his Piety.

His piety; He accounteth all the good or ill that befalleth his Child, as his own if death befalleth it, he accounteth it as misery that befalleth himself: If sickness befalleth his Child, he accounteth it as an affliction upon himself. This is his natural piety, that some natural affection of a Father to his Child. See such an expression of the woman of Canaan; *Have mercy on me, thou Son of David, my Daughter is miserably vexed of a Devil.* The Daughter was miserably vexed, and the Mother cryeth out, *Have mercy on me;* There is such a sympathy ariseth hence from the natural and free course that love hath in descending from the Father to the Child. There are not only moral persuasions that may invite and draw on love, but besides that, there is a course of affection, that floweth naturally, and kindly, from the Father to the Child: As it is with those Rivers that fall downward, they fall more vehemently then those that are carried upward: So the more natural the affection is, the more vehement it expresseth it self in the motion to such objects. Now when the Father expresseth his affection to his Child, this is more vehement, because it is more natural, there is more strength of nature in it.

I cannot stand upon this, only a word by way of inference, and Application to our selves.

First; Are natural Parents thus to their Children? Then here is ground of Faith for the Children of God, that he is pleased to stile himself by the Name of Father, and to receive them into the Adoption of Sons and Daughters. This was David's expression of God. *As a Father hath Compassion of his Children, so hath the Lord on those that fear him.* And the Prophet Isaiah expresseth it fully: *In all their affliction, he was afflicted, and the Angels of his presence saved them; in his love and pity he redeemed them, and he bare them all the dayes of old, he bore them upon his wings.* This giveth confidence, and boldness to Gods Children, in making their requests known to him. This was it that encouraged the Prodigal; *I will arise and go to my Father, and say, Father, I have sinned against Heaven and before thee, &c.* God (saith S. Bernard) always grants those Petitions that are sweetned with the Name of Father, and the affection of a Child. I should hence speak somewhat to Children, to stir them up to answer the love of their Parents; but other things that follow forbids me any long discourse of this.

Secondly, here is Davids piety expressed in this, *Who knoweth whether the Lord*

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Observe first  
Davids piety.

Mat. 15. 22.

Comfort to  
Gods children

Psal. 103.

Isa. 63. 9.

2. Observe  
Davids piety.

will be gracious to me? He expresseth not only the pity and Affection of a natural Father to a Child, but piety also, arising from the sense of his guilt. He was guilty of sin, and by sin he had brought this sorrow upon himself, and therefore *Who knoweth whether the Lord will be gracious to me*, in sealing to me the pardon of my sin this way, in adding this mercy as a farther assurance of his love, in granting me the forgiveness of my sin. God had told him by *Nathan*, that his sin was pardoned, though he told him the Child should die: It may be by the same mercy he will release me from this sentence of death upon my Child, whereby he released me from the guilt of my sin before. Here (I say) is the sense of his own sin.

Parents in  
their childrens  
miseries should  
remember  
their own sins.  
1 King. 17.

The point I note hence is; *That Parents in the miseries that befall their Children, should call their own sin to remembrance.* All the sorrows, and sicknesses, and pains, and miseries that befall Children, should present to Parents the remembrance of their own sin. It was the expression of the Widdow of *Sarepta* to the Prophet *Elijah*; *Art thou come to call my sins to remembrance, and to slay my Child?* She saw her sin in the death of her Child; So I say in all the Afflictions and Crosses that befall Children, the Parents should call to remembrance their own sin.

Object. 1.  
Deut. 24. 16.

Ezek. 18. 20.

But some men will here say; There seemeth to be no need of such a course, for God hath said plainly, *That the Child shall not die for the sin of the Parent.* And after God clearth his own ways from inequality and injustice by that argument, *The Son shall not bear the iniquity of the Father.* Therefore what reason is there that Parents should call their sins to remembrance, in the miseries that befall their Children?

Answer.

I answer, Though he say, *The Child shall not die* for the Parents sin, yet we must understand it aright, for what doth he mean by the sins of the Parents? And what doth he mean by death?

By sins of the Parents, he meaneth those sins that are so the Parents, as that the Children are not at all guilty of those sins: Then the Children shall not die.

By death, he meaneth (as the word signifieth) the destruction of nature.

So Death shall not befall the Child for that sin that himself is not guilty of.

Object. 2.

Answer.

Rom. 5. 14.

But how then come little Children to die before they have committed any sin actually? was this for their own sin, or for the sin of their Parents?

I answer, for their own sin they die, *For the Soul that sinneth it shall die*, and all Children have sinned: They brought sin into the world, and sin brought death (as the Apostle speaks) *therefore death reigneth over all, even over those that have not sinned according to the similitude of Adam's Transgression*; that is, that have not sinned actually as *Adam* had done, yet nevertheless they die because they have sin upon them, they have the corruption of nature: *In sin they were born, and in iniquity their Mother conceived them, and the wages of sin is death*: Therefore they die for their own sin.

Quest.

Answer.

But what if Temporal judgments and afflictions befall them, is this for their own sin, or for the sin of their Parents?

I answer for both; both for their own, and for the sin of their Parents: For as death, so all the miseries of this life are fruits of Original sin, which is an inheritance in the person of every Child by nature, as soon as it is born: But yet if the sin of the Parents be added to it, that may bring temporal judgments. There are many instances and examples of this, how God hath visited upon the Posterity of wicked Persons, the sins of their Fathers, according to that threatening in the second Commandment. And this you shall see, either in godly Children of wicked Parents, or in ungodly Children of godly Parents. Suppose a man leave a great deal of wealth to his Children, and have one that fears God amongst them: It may please God to lay some loss or cross upon him, to the undoing of him, he may utterly be impoverished, and beggered, and deprived of all that means that his Father left him by Unrighteousness; *He getteth an Heir, and in his hand is nothing* (saith *Solomon*) that

is, God deprived him of all that Estate his Father left him by Unrighteousness.

Now I say, here is a judgment upon the Father, and yet a mercy upon the child: A judgment upon the Father, that all that he hath laboured for, that which he lost his Soul for, should be vain, should come to nothing, and not benefit his posterity as he thought. Yet it is a mercy to the child, to the child of God; He by this means is humbled, it draweth him from the world; Nay, when God emptieth him of these things that were unrighteously gotten, he giveth him (it may be) an estate another way, wherein he shall see God his Father provide for him without any indirect and unlawful courses.

So sometimes the very shame and reproach that falleth upon wicked children here, it is a judgment to the Parents, and to the children too. Upon the Parent, as far as he is guilty of the neglect of his duty, and of evil example, and the like, so he is punished in the shame that befalleth his posterity. As it is a blessing upon a man *that he is not ashamed to sit in the Gates* (as Solomon speaks) no man can upbraid him with his children; So it is a correction to Gods children, even when their children prove ungodly, so far as they have been negligent, and careless of their duty. This was the case of old *Eli*, a good man, yet nevertheless the hand of God was gone out against his House and Family, and what was the reason of it? *Because thou honourst thy Sons above me, they made themselves vile, and thou restrainest them not, therefore will I bring a judgment upon both thy house, at which both the ears of every one that heareth it shall tingle.* I say it may come to pass (and that by reason of that natural affection that is in Parents) that that misery that befalleth their Children, may be an exceeding cross and affliction to them. God lays sharp corrections on them, when he makes those Children which they account as comforts, and the hope of their life, to be the very cross and vexation of their life.

There is then ye see, such a course of Gods dealing with men, to visit the sins of the Fathers upon the Children; that is, if the Children in their Fathers steps if the Child and the Father agree in a course of sin: If the Father by omission or commission make himself guilty of the sin of the Child, &c. And so if the Child, either by imitation, or allowance go on in his Fathers way, he draweth a greater judgment upon himself, by adding to his Fathers sins: And as they are alike in sin, so they shall be alike in judgment.

You see likewise for temporal judgments, that God may, and often-times doth lay many sicknesses, and crosses upon the Children, for the sin of their Parents, that they may be smitten by the judgment that is upon their Children, and yet nevertheless the Children may be free from sin, *For whoever was afflicted being innocent.*

Is this so? then in the first place it should teach Parents to take heed of making themselves miserable in their posterity by sinning against God.

There are specially three sorts of sin in Scripture, for which God continueth his judgments upon mens Posterities and Families.

The first are, sins against the first Table, against the worship of God, Idolatry, and such like; for these God smiteth mens posterities, as we may see in *Jeroboams* and others; And so the neglect of duty, prophaneity and negligence in Gods worship: *Let thy wrath come upon the Heathen, and on the Families that call not upon thy name.* A Family I know, in a large sense, signifieth a Nation; but in a strict sense a Family, or Posterity; in that place it signifieth both. A Family or people, that lay aside the worship of God, and the sanctifying of his Name, those that lie under this charge of not calling upon the Name of God: *Let thy wrath come upon them.*

A second sort of sins, are those against the second Table, unrighteousness, injustice, uncleanness, and the like: For those sins God visiteth mens posterities, punisheth them in their Children: Sometimes by taking them away, sometimes by smiting them with such sicknesses, and temporal afflictions, and chastisements, as Parents have continual matter of sorrow, and humiliation, and calling their sins to mind; The Scripture is full of instances of this kind.

Pro. 31.

1 Sam. 3. 29.  
chap. 3. 12, 13.

Use. 1.

To Parents.  
The sins that  
bring judgments upon  
mens posterity



Thirdly, For the neglect of Duty to their children, when Parents are too fond and remiss in their Education, and careless in their Duty: Therefore *Job* was fearful of this, lest his Sons should sin against God, and he was continually in prayer, that God would keep them in his fear. Parents, if they would have a blessing continued on their posterity, they should be careful of sanctifying their Families, by the worship of God, and by their *walking with an upright Heart in the midst of their House*, by dealing Righteously with men in all their business, not to strive to rear their posterity by Wealth, but by grace, to leave them Heirs of the Blessing, rather than of much money. That is the way to have comfort in children and posterity.

Ye see how few of those that in this City, or other places that have got such Wealth, thrive in many Generations; nay, it may be not in the next Generation, but come some to notorious Beggary in the sight of others, that others may be warned how they get Estates by Unjustice and Unrighteous, to leave to their Families. There is the judgment of God going along with unrighteous gain, and a sinful life, and falleth upon posterity, as far as they approve of, or walk in their Fathers ways.

Use. 2.  
To children.

In the second place it should teach children to take heed of the sinful courses of their Parents, if they will not joyn with them in their punishment; nay, if they will not have the increase of their punishment, take heed, I say, take heed of going on in their sins. Remember the charge that the Lord gave concerning *Babylon*, *Come out of her if you will not partake of her Plagues*: If we will not partake of their plagues, take heed of partaking in the sins of your Parents.

Here was *David's* piety, he calleth his sins to remembrance. So ought Parents in all crosses that befall their Families or Posterity; if any child be sick and weak, or if there be any cross in their Estates, or Trade, or success in their business, whereby they should maintain their Families, to call their own sins to remembrance, to look over the several commands of God, to see what sins they are guilty of, that they have not yet repented of.

3. *David's* carriage when his child was dead.

Now we come to *David's* carriage, when the child was dead. *But now he is dead, wherefore should I Fast? Can I bring him back again? I shall go to him, but he shall not return to me.*

The reasons of it.

Here you have *David's* carriage, and the reasons why he did not Fast. First, because it was against reason, *wherefore should I Fast?* In this expression, he implieth that he saw no reason for it, and that made him forbear it. Secondly, it is altogether bootless and needless; *Can I bring him back again?* Thirdly, *I shall go to him*: I have somewhat else to do, then to spend my time in unprofitable sorrow, there is a matter that concerneth me more nearly to think upon; that is, concerning my own Death, to prepare for that. And lastly, the last reason is, *He shall not return to me.* These are the reasons of the alteration of his carriage upon the death of the child.

Concerning sorrow for the dead, ye must understand it of excessive sorrow. Here is not forbidden a due measure of sorrow, that is allowed; but he speaks of sorrow in the excess. Why should I do this?

The reasons he giveth against excessive sorrow, are first (I can but give you the Heads of things) because it is a thing against reason. Hence I will note this to you;

Observation from the first reason,

*That one way to moderate our sorrow, and to regulate them aright, is to bring them to the examination of reason and judgment.*

When passion sway, when they do not look to the commands of reason, to be subject and ordered according to that, but usurp a rule in the Soul above reason, then there is nothing but confusion, and distemper, and disorder, in a mans affections and actions, and in his whole course. A man should therefore consider what reason there is for every thing. If he sorrow for a thing, what reason have I for it? If he rejoice in any thing, what reason have I for it? It is worth this sorrow, or this joy? I say

this

this is the way to rectifie and moderate our passions, and to order them aright, if we try them all by sound reason.

David took this course at other times, *Why art thou cast down, oh my Soul, why art thou disquieted within me?* Is there any good reason for it? Reason I say, is a Curb and Bridle, to stop Passion when it is running on it's free course.

Psal. 44.

If David had done thus, would he have run out to that excessive expression for his Son? *Oh Absalom, my Son, my Son, &c.* What great reason had he for this? that Absalom a rebellious Son was took away that sought the death of his Father; that God glorified himself in the punishment of a disobedient, proud, insolent child in the sight of all the world? Was this a matter for David so much to grieve, and to be troubled at?

If Jonab had done thus, if he had considered what reason he had to be angry; (as GOD putteth the question to him; *Dost thou well to be angry?*) Would he not have stopped that Passion?

If Cain had done thus; if he had put the question to himself as GOD did, *Why art thou wrath? why is thy countenance fallen?* Or as that great King said to Nehemiah; *Why is thy countenance sad?* So if men would put the question to themselves concerning their affections: As, concerning love, why do I set my heart upon such and such things? And so likewise concerning their sorrow and anger, and every thing, Why is it thus? As Rebecca said when the children did strive in her Womb, so when there is a conflict of passion in the Soul against reason, since it is so, *Why am I thus? Who art thou that fearest mortal man?* saith Isaiah to the Church, If men I say did thus, they would not break out into such exhorbitancy of passions, as commonly they do.

The way then to order any affection aright, is to reduce it to the principles of sanctified, and rectified reason and judgment. Let reason be guided by the Word of GOD, and let the affections be ordered by that reason so rectified. Thus it was with man in the state of Innocency; and experience telleth us, that in the state of corruption, all disorder cometh from the want of this subordination of the affections, to reason in their several actions and motions. When a man goes hood-wink'd up and down, he is in danger of stumbling, and falling into one hole or other: This is for a man to walk in darkness: Then a man walketh in darkness, when he is not guided in all his actions and affections; by the light of truth shining in his understanding. A man should therefore strive to check himself, and to suffer others to check him, Why is it thus? If a man cannot give a cause and a reason, it is a passion to be rejected, a distemper to be repented of. This is the first thing; He saw no reason, therefore he would not do it.

The way to order our affections is to reduce them to the principles of rectified reason.

The second is this. It was altogether bootless, *Why should I Fast? I cannot bring him back again.* He meaneth, bring him back again to live on the earth. So Job meaneth, when he speaks in the same manner, *If a man die, shall he live again?* He cannot be brought again to live, and converse among men.

Iob 14. 14.

The point I note hence is this,

*That all the Actions, and Opportunities of this life cease in death.*

Observation from the second reason.

There is no calling of them back again. No bringing of a man back to take new opportunities, to enjoy the Comforts he hath lost, and to make use of the means he hath neglected, and to redeem the time he hath slackly let pass. When the request was put to Abraham by Dives, that some might Come from the dead to tell his Brethren upon Earth where he was: No, saith he, that request shall never be granted; that a Man should come from the Dead, to give warning to the Living, much less that a Man himself should return from thence, to begin upon a new score, a new reckoning, to have a new time appointed, when that time is past over: *They have Moses and the Prophets, let them hear them.* God hath appointed the means, and a time to use the means; Now they have Moses and the Prophets; After this life, they shall have none of these means, no time of using them; *The Child shall*

*shall not come back again*, nor the man shall not come back again. Death is a strict Door-keeper, all that pass out that way, the door is shut on them, they shall never return back. We read of many several Ages that have gone to the place of silence, we never read of any that came thence, to tell what is done there: We never heard of any yet, that came back again to reform his course. A friend with all his Prayers and Tears, cannot bring back a Friend that is dead.

Use.

It teacheth us a point of wisdom to make good use of our time, the time of grace we have. We draw nearer death every day than other, and when once we are dead, we shall never be brought back again upon the Earth; If a man had all the world, and would give it to obtain an hours time upon earth, to do what he neglected before, he cannot have it: Therefore *while it is called to day, harden not your hearts: Yet a little while and you shall have the light* (saith Christ) *while ye have the light, walk in the light*; Make use of the means of grace: The time may come, when ye may wish (as *Divis* is described to wish) that some body, much more that you your selves might come from the dead.

Certainly, if those in Hell were to come from the dead again, though it were to live a hundred yearson earth, a holy, strict, and conscionable life, to watch over all their ways, to keep a good conscience towards God and man, they would not omit a duty, nor slight a duty, they would not omit an opportunity, a minute, but spend their whole life in *working out their Salvation with fear and trembling*, they would sleep and awake with fear, lest they should sin, they would be careful that they had no sinful thoughts, they would be patterns of the strangest expressions of conformity to the rule that can be imagined, if it were possible to be granted. You may easily be perswaded of this, do you that now which they wish for, and wish in vain: Make use of the time of grace now, there is no coming back again afterward.

Eccles. 1. 2.

Thirdly, A third reason is this, *I shall go to him*. As if he should have said, I have another business in hand, now the child is dead, it is not for me to stand blubbering, and spending my time for a dead child; I am going to him. The word here is, *I shall return to him*. Return signifieth, to go back to a place where one was before; So David shall return to his child: For he was there before; there, in respect of his body, the principles of that is in the Earth where the child is, and in Heaven in respect of his Soul where the child is: *The Body returneth to dust whence it was taken, and the Soul to God that gave it*. The body is of the dust, and returneth to dust, the Soul cometh from God, and returns to God again. Therefore he saith here, *I shall return to him*, because I came from him. When things are reduced to their principles, the Body to the Earth, and the Soul to God, they are said to return. Ye see the phrase then.

The point (briefly) is this;

Observation  
from the third  
reason,

*That the greatest care of a mans life, the greatest business he hath to do on Earth, is to prepare for Death.*

His business is not to care for his children that are dead, and to spend unprofitable sorrow for them: The main business of my life is, how I shall make my peace with God, and be fitted for death, for I am going thither. We should observe the death of others, to stir us up to a serious preparation for our own death: The Father should be stirred up by seeing his child dead before him, the elder by seeing the younger die before them: We see how death hath shot his Arrowes beyond, and short, and above, and below us, in those that are elder, and younger, and richer and poorer, all sorts, he will strike us at last: This thing (I say) should stir us up to prepare for our own dissolution.

A man would think that there were no need of such a thing; the very bare sight of a Corse, or a Hearse, the bare sight of a dead corpse, the bare ringing of a Bell, or a *Funeral Sermon*, should be warning enough to the living to tell him of death. When a man sees a company carrying a dead body to the Grave; he should say to himself; *It may be the feet of these may carry me next*. But how cometh it to pass that it is not thus?

Certainly



Certainly, there is not power in all examples to work this: It is the work of Gods Spirit. Though a man observe the death of never so many before him, yet this cannot work in him a serious care, to make preparation for his own death, except God add a further work to it. We may see this in the Expression of *Moses*, when so many died in the Wilderness: *Lord teach us to number our dayes, that we may apply our hearts to wisdom.* As if he should have said, Though so many thousands died in the Wilderness, and that by so many several kinds of death, yet we shall never apply our hearts to wisdom by those examples, except God teach us that wisdom. Therefore we shall pray to God to teach us by his Spirit, to make use of Examples. Men must give account for examples as well as for rules; men must give account for examples of Mortality, as well as for Sermons of Mortality: Therefore let the example of others Mortality stir you up to prepare for your own, and that you may do so, be much in calling upon God.

Lastly, *He shall not return to me*: That is in this sense, to converse on earth, as he had done before; *I shall return to him, but he shall not return to me.* He doth but reiterate, and repeat what he had said before in effect.

Observation  
from the  
fourth reason.

This is the thing then that Parents must make account of, both for themselves and their Children.

For their Children. It should make them moderate therefore in their sorrow for them. God now hath shewed his purpose, and declared his will, therefore we should rest in that will of God. This is the thing that *David* aimed at. Gods will was not only to take away his Child, but so to take him away, as never to return to him again in that manner; Now God had declared his will, and therefore, *Why should I Fast* (saith he,) as if he should say, I will now rest in the will of God.

In all the things which we account crosses, and losses, in Children and Friends, &c. The main business of a Christian, is not to express sorrow, but submission and subjection to God, to exercise and inure his heart to Patience, and to rest in Gods good pleasure and will. As *Eli*, though he failed in his carriage to his Sons, yet he shewed a dutiful respect to God his heavenly Father. When *Samuel* told him the judgment of God that should come upon his house. *It is the Lord* (saith he) *let him do what seemeth him good in his own eyes.* Though it were a heavy judgment, such as *whoever should hear of it, both his Ears should tingle, yet it is the Lord, let him do what seemeth him good.* As if he should say; I have nothing to do in this business, but to subject my self with patient submission, and contentedness to his will, it is the Lord, it becometh not me to contend with him, and to reason with God concerning his work, I confess *he is righteous, let him do what seemeth him good in his own eyes.* And so *Aaron*. There was a heavy judgment befallen him, his Sons were consumed with fire; yet, the Text saith, *Aaron held his peace.* When God manifested so great wrath to his house, in wasting, and consuming, and burning his Sons, for offering of strange fire, yet *Aaron held his peace*; that is, he did only mind how to glorifie God by a contented submission to his will. So *Job*, he heard not only of the loss of his Children, but that he lost them in such a manner by a violent death, by a house falling on their heads, *Yet the Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* Whereas a carnal worldly man would have fallen to struggling, and contending, and quarrelling against God, and so trouble and perplex his own spirit. We do exceedingly imbrute Gods Cup, by mingling with it Ingredients of our own passions, and so make the affliction more heavy and grievous then God intends it. Here is the reason: *We possess not our Souls with Patience.*

When we are sensible of the loss of Friends and Children, &c. Let us learn to make it our business, to think, I have a greater work to do, to prepare for my own death. God in the death of this man speaks to me to prepare for my own; And then to glorifie God by submission to his will, make it appear that thou acknowledgest a power in God to dispose of thy house, to do every thing, by patiently resting in his will.

And

And yet this comfort is added, though children be took away that they should not return in an earthly manner, yet they shall in a better manner. Parents are contented to part with their children for a time for their preferment. Children (though they are very young) that are commended by the prayers of the godly Parents into the hands of God; these whose hearts God hath enlarged, and quickned fervently and faithfully to pray in the behalf of their children, they may rest in this assured, that they shall meet at the Resurrection in a better manner, their children shall be better preferred then if they were on Earth, and shall be raised up to perfection.

Here you see there is not a Tooth bred in a child without a great deal of pain, and every Tooth cost some pain, but this *Mortal body shall put on Immortality, and this Corruption shall put on Incorruption*; This weak body shall be made strong, weak children strong without pain. Death endeth these things, and the Resurrection shall present him in a perfect measure of strength in a glorified estate. So much for this Text, and for this time.

THE



THE  
STING  
OF  
DEATH,  
OR THE  
STRENGTH  
OF  
SINNE.

SERMON VI.

1 Cor. 15. 56.

*The Sting of Death is Sin, and the Strength of Sin is the Law.*



Solomon telleth us, that there is a season for every thing, there is a time to be born, and a time to die: These two are the two great seasons of all men, we are as sure to die, as we are sure we have lived; and every degree of our life, is but a step to our death. Every man of us hath but a part to act here in the world, when we have done that that God hath appointed us, we are drawn off from the Stage by Death.

You will say, this is a hard condition for so Noble a creature as Man is to be folded up in the grave, for so fair a beauty as the life of man is, to be closed up in eternal darkness, that man should turn to the acquaintance of dust and worms, and make his habitation with rottenness and loathsomeness, that Death should have the victory of so excellent a Creature, it is a hard condition.

Eccles. 3. 2.



Coherence.

The Apostle thinks not so, he thinks otherwise, *Death* (saith he, ver. 54.) *is swallowed up in victory*; As if he should say, It need not trouble you to think so of Death, the condition of it is not so strange and hard as men take it to be; *It is swallowed up in victory*? If a man have a strong enemy to deal with, it might trouble him, but it is no great matter to deal with a conquered enemy: Christ hath overcome Death, hath conquered that strong enemy, *Death is swallowed up in victory*. Therefore Saint *Paul* in the precedent, and subsequent verses of this Chapter, seemeth to insult and triumph over Death, *Oh Death* (saith he) *where is thy sting?* *Oh grave where is thy victory?* As if he should say, before Christ came and conquered thee, Death thou wert victorious; so it was, there was a sting in it: before Christ sweetned the grave, there was something that was terrible in the Grave, but now because Christ is come, and hath gotten the victory over the one, and sweetned the other, therefore Saint *Paul* breaks forth thus into an insultation and triumph.

But, how can this be? Why doth the Apostle thus triumph?

The reason is insinuated in the verse: I have read to you, *the sting of death is sin, and the strength of sin is the Law*.

But this is the occasion of trouble to Christians?

No, it is not, *thanks be to God, that hath given us victory through Jesus Christ our Lord*: As if he should say, I will shew you the reason, of my triumphing over Death, there was a sting in Sin, and Sin is the sting of Death, and the Law is the strength of sin, but Christ hath took away sin, and hath satisfied the Law, sin being taken away, Death cannot hurt me, the Law being satisfied, Sin cannot prejudice me. This was the cause of the Apostle, and in him of every Christians insultation over Death.

Division.

The words I have read contain two parts;

First, the sting of Death.

Secondly, the strength of Sin.

First, the sting of death, is sin.

Secondly, the strength of sin, is the Law.

If there were no law, there would be no sin, and if there were no sin, there would be no death: *Sin is the transgression of the Law, and sin is the sting of death*.

I shall only at this time insist upon the first of these, from whence I shall deliver that, which if it please God to accompany with his Spirit, may be useful to you.

The proposition shall be the very words of the Text.

*Sin is the sting of death.*

Propos.  
Sin is the sting  
of death.

This Proposition I would not have you understand in this sense only, that death came in by sin merely in a habit, though that be true too. But understand it in this sense, That all the horror and terribleness of Death, all the power and rage it hath, whatsoever makes it fearful to a man, it receiveth it all from sin. It is sin that armeth Death against a man, if Death have any weapons against a man, Sin puts those weapons into the hands of Death; if Death have any poyson against a Christian, the sin of that person putteth that poyson in it.

A double con-  
sideration of  
death,

Death may be considered two wayes, either as Christ hath made it, or as we make it.

Death as Christ hath made it, is a medicine to a Christian, a passage and entrance to happiness, it is a day of redemption and refreshing, and so we need not be afraid of it.

Death as we by sin have made it, is the Pale horse Saint *John* speaks of in the Revelation, it is as a fearful arrest to the debtor, it hath a sting in it: and so it is fearful.

But that I may open this point more profitably, we will inquire into these particulars.

First,

First, what death the Apostle speaks of here.

Secondly, of what sin he speaks of.

Thirdly, in what respect sin is called the sting of death.

And then we will make the use and application of all this.

First, of what death doth the Apostle here speak of, that sin is the sting of ?

What death is here meant.

For answer hereunto, there is a double death, corporal and spiritual.

Corporal death, is the privation of the soul : when the soul is severed from the body.

Spiritual death, when God and grace are severed from the soul.

Corporal death, Principally.

The Text speaks of the corporal death. Sin is not the sting of the spiritual death, for the spiritual death is sin it self. And here I will not contend with any man, if he be full of enquiry, but I will distinguish two parts of spiritual death, and I grant in one of them is this sting.

Two parts of spiritual death.

In spiritual death therefore, there are two parts, or two degrees ; The first is called, the first death ; That I take to be the death of the soul in sin.

The second part is when soul and body are for ever closed up in Hell. And in this part, sin is the sting ; And remember this by the way, Sin is not only a sting now, but it will be a sting to men in Hell : the sting, the deadliness, the extremity of punishment that is in Hell, it is received all from sin : for the damned in Hell, when they come there, as they cease not to sin, so the sting of sin ceaseth not to be with them : and it may be delivered by conjecture, I think Hell were no Hell, if there were not the sting of sin there.

So then you see what death the Apostle speaks of : principally of corporal death, but it may be extended to the second part of spiritual death, for their sin continueth and so the sting remaineth.

The next question is, what sin the Apostle speaks of, when he saith, *the sting of death is sin* ?

This is not a time to stir controversies, therefore those ancient controversies, and such as are lately stirred up about original sin, how far it is the sting of death, I let them go.

What sin is the sting of Death? Sin two ways considered.

In a word, to let you see what sin is the *sting of death*, remember this. Sin may be considered two ways, either as it is intire, untouched, uncrushed. Let that sin be what it will be, whether it be original only, or whether it be any actual sin, streaming from original, whether it be a sin of ignorance or knowledge, whether it be of pleasure or of profit ; A sin immediately that respecteth God, or immediately respecteth our neighbour, whatsoever the sin be, if it be not touched, if it be not crushed, if it scape uncontrouled, if it be in its native power, and keeps in his kingdome, if it rule in a man ; that sin will certainly be the sting of Death. Every sin virtually is *the sting of death*, there is an aptitude in every Sin, but in the event that sin proveth *the sting of death*, that is untouched, uncontrouled. Not every sin in the event proveth the *sting of death* ; but that sin that liveth in us, or rather that sin that we live in, that ruleth in us, that we affect, and love, this is the Sin that putteth a *sting into death*. That very sin that thou lovest, and likest so much, and pleadest for, that sin will make death terrible.

Sin unmortified proves the sting of death.

Secondly ; Sin may be considered as it is galled, and vexed, and mortified in the Soul ; When a man setteth upon the root of Sin, and the way of Sin, and falleth a crucifying the body of sin, and the members of it, I say, howsoever there be divers motions and stirrings of Sin in the soul ; yet if these be disavowed, disaffected, and mortified, if there be a crucifying vertue pass over them, if they come not within the judgement to approve them, or within the affections to embrace and like them ; if they come not to be a mans trade, and way, and walk, but fall within the improbation of the judgement to disavow them, and the misliking of the affections to sorrow for them : These shall not be the *sting of death*, whatsoever the motions are ; But these untouched, unmortified sins, these are the *sting of death*.

Now these are the *sting of death*, in a double respect ; First, in respect of the guilt ; Secondly, in respect of the corruption.

1. In respect of the guilt.

First, they are a *sting* in respect of guilt. Every Sin remaining unsatisfied for, remaineth with his guilt, and when Sin is not satisfied for, there is the *sting of death*. When the sinner hath nothing to oppose to the justice of God, for the sin he hath committed, if the Sin be in the book of God uncrossed, be a debt there not blotted out by the blood of Christ; if Christ have not satisfied for it, if the sinner have not part in him (as we shall hear anon) then Sin is the *sting of death*.

2. In respect of the filth.

And then secondly, they are a *sting* in respect of the corruption and filthiness of Sins unmortified. Those filthy sinful motions, these depraving qualities in thy soul that thou likest, and practisest in thy conversation, they give thee up into the hand of Death, to execute his Sting upon thee; And therefore you that applaud your selves in sin, and will go on in Sin, do so; But know this, when thou comest to the full strength of thy Sin, let it be what it will, when Death cometh, it findeth the strongest weapon it hath in thy sin: the very power of thy sin armeth Death against thy soul. No man is more obnoxious, and open to the sharpest dart of Death, than that man that will go on in Sin.

How sin is said to be the sting of Death.

So you see what Sin is spoken of, that is the *sting of death*, that Sin is the *sting of Death*, that a man loveth and doeth on.

The third Question is, in what respect *Sin is the sting of Death*?

First by way of Eminency, because that then the sting of Sin beginneth most sensibly to work in a man. Not but that Sin hath a *sting* before Death, but then the deluded sinner feels his sin; there be divers times that Sin can sting a person before that, but then (howsoever the sinner hath deluded himself, and the word of God, and the world) he can delude them no more, Death then (most ordinarily) fixeth his *sting* in the soul, and makes the sinner feel the smart of his sin.

There be three times wherein Sin can sting a man;

Before death.

At death.

After death.

Sin stings before death.

Before Death. God sometimes letteth loose the conscience of a man, even of the most resolved sinner, of him that bears himself up aloft in his own eyes in scorn, and contempt of the ministry of the Word: sometime (I say) God singeth out such a person, and rippeth up all his heart, strikes his Arrows into his very soul, and stings his conscience so irresistably, that he knoweth not which way to turn from the wrath that boyleth in his soul. And it is one thing to deal with the Minister, and another to deal with God; When God strikes his *Arrows* of vengeance into the soul of a sinner, then such a one is stung indeed, this God doth sometimes before death.

Nay sometimes God stingeth the consciences of his own children for sin. *David* cries out, he roared for the disquietness of his spirit, his bones were broken, he was sore vexed, *Lord how long?* saith he. If there be such deep disquiet, by reason of this sting in the consciences of good persons; tell me then, what is the disquiet that springeth from sin, in a *Cain*, a *Judas*, when it meets with a despairing disposition? Thus you see Sin hath this time to *sting*, and therefore think not that Sin will never *sting* till death, sometimes *Sin stingeth a man before death*.

At death.

Another time is at death. When Death cometh and arresteth a sinner in an Action from God, seizeth on a person that is under the power of Sin, on one that is in his sins untouched, howsoever he behaved himself in his life-time, yet then the very name of Death breaks his heart, it apaleth him, and then it stings such a Person. *It is appointed* (beloved) *for all of us once to die*; Death will one day arrest every man, but when Death appeareth before a man, that hath not a part in Christ, that is under the power of his sins, when it cometh to a *Belshazar*, it makes his very *joynts to smite one against another*, it is a *sting* to him amidst all those *sweet morsels* his sins, which he so much affected, and so earnestly pursued, it is a very poyson to him; nothing is a poyson now to us but sin only; but then at the time of death sin is a poyson indeed.

After death.

Lastly, Sin can sting not onely before, and at, but after death. Both at the day of Judgement, and after.

At



At the day of Judgement. Is not the conscience of a sinner (think you) stinged, and his spirit deeply affected, by reason of the great wrath of God that is to be poured out, when he shall cry *to the mountains to cover him*, when he shall call to those insensible creatures, that are not able to lend him that courtesie to crush him to nothing? Make this our one cause, think of it, it will be our case, as *it is appointed for us all to die, so we must all come to judgement.*

At the day of Judgement.

And after the Judgement, when the sentence, *go you cursed*, is past, the *sting* of Sin ceaseth not, no, the *worm* for ever gnaweth in Hell. It were a happiness for a sinner, if he might only hear the sentence, if this *worm* might not still gnaw his conscience, but then, this is his burthen, Sin shall *sting* him for ever.

After the Judgement.

This is the first respect in which sin is called the *sting of death*, because then Sin stingeth more eminently and sensibly.

Secondly, it is called the *sting of death*, in respect of the metaphor the Apostle aludeth unto, it is taken from the sting of a Serpent, and so Sin is a *sting* in a double respect; First in respect of the fearfulness, and then in respect of the hurtfulness of it.

First, in respect of the fearfulness; It is Sin that makes Death fearful to a man. Indeed I confess, that in the best Christian (though Christ have pulled out the *sting of death* yet) there are natural grudgings, and shuglings. As to a Serpent, though the sting be pulled away, yet there are some abhorrings, and dislikes in a man. But then how terrible is Death when it cometh in a compleat Armour, as it doth against a person in whom Sin remaineth in its full power? it must needs then be terrible.

Sin makes death fearful.

See the differences between two persons, the one is afraid of every one he meeteth, the other is not; what is the reason? the one is greatly indebted and engaged, the other is free. So it is with a Christian, and another man, the one cannot hear of Death but his heart breaks, he is full of fear and horror; the other heareth of Death, and is only somewhat affected in the hearing of it, but not possessed with that fear as is the other; what is the reason? the *sting of death* remaineth in one, and not in another. Sin therefore is a *sting* in that respect.

Secondly, it is a *sting* in respect of hurtfulness. The sting of the Serpent is a hurtful thing, it poysoneth the vital parts; it takes away life it self. All the evil that cometh to us by death, cometh by sin. Man need not complain of the illness of the prison so much, as of his own folly, that he engaged himself in debt, whereby he is cast into prison. Why complaineest thou of the misery in Hell? rather labour to *break off thy sins* that are the cause of all that misery: all the hurtful quality, and miserable condition that befalleth a person in Death and Hell, is for Sin: the eternal separation of the soul from God, and all punishment that follows after in Hell, are the fruit of mans sin. Hell had not been Hell without Sin: it is Sin that causeth it to become hurtful.

Sin makes death hurtful.

Thus I have explained these inquiries.

Now I come to make Use and Application, and so conclude the Point.

The first Use of this point shall be this; If Sin be the *sting of death*, let it be our wisdom to get this sting pulled out in the time of our life. *Oh that this people were wise* (saith God) *then would they consider their latter end.* If you were wise that hear me this day, you would consider that Death will come, and (if it be not taken away before-hand) with a *sting* upon the soul.

Use.

My brethren, we have many enemies to deal with, even now at this very instant, but there is yet an enemy, as the Apostle saith, *The last enemy to be subdued is Death*, he is behind: and here is the difference betwixt Death our last enemy, and some other of our enemies: some other of our enemies cannot be subdued, but by their presence; but (let me tell you) this Death is such an enemy, as is never subdued, but by his absence, thou canst never overcome Death in death, thou must not reserve this combat till thou come to the field, but thou must overcome this enemy before he cometh, thou must overcome him in thy life.

How

How is that? Pull out the *sting* of him now, then Death is conquered. How will you disarm the tongues of malicious slanderous persons, and deprive them of their viperous speech? by an innocent life. So, how will you take away the *sting* of death? watch against Sin, take away sin, and you take away the power from Death, set upon Sin, and Death is overcome, so much sin as is now dead, so much is Death conquered.

I beseech you seriously consider these particulars.

Ecclef. 12.

First, that it will not be long, ere Death knock at these doors of ours, these houses of clay must shortly be ruined, we must certainly be resolved into dust. What is this life of ours, but as a ship that is driven by a gale of breath? When the breath of man ceaseth, the ship lieth in a dead calm. *Man goeth to his long home,* (saith Solomon) *and the mourners follow in the streets.* Death is our long home, we all are the *mourners*, we follow in the streets. This dead carcass is an example that leads us to our home, and a sermon to tell us that we must follow: we follow now in a charitable expression, but we shall follow one day, in paying of the same debt. Look over all the times of the world, and the dispositions of persons, look over learning and folly, greatness or poorness, find me a man that escaped Death. Die we must; and we have need to have this much pressed upon us, for it is a hard matter to believe that we must die, that I must be the man that must die: common notice of Death are granted, but that I must die, and lie in the dust, and stand before God, it is a hard matter to believe this.

And consider this secondly, that Death will be terrible to thee, if he knock and find a *sting* in thee. Thou that now wilt not be reclaimed from swearing; Alas what will become of that blaspheming soul of thine, when death shall come and find a *sting* of blasphemy in thee? How darest thou think of giving up that swearing soul of thine to the Judge of heaven and earth? Thou unrighteous person that wilt not sanctifie the Lords day, how darest thou give up that unholy soul of thine to the holy God? Dost thou think to have an eternal rest in heaven, and wilt not give God a rest here? So I might say for all kind of sinners. Think of this, take heed lest Death find a *sting* in thee, for all the *sting* that Death hath, it findeth in thy self, look to it, thy condition will be fearful, if Death come and find Sin unmortified, unpented of in thee. *God will certainly bring thee to judgement*, for every thought, and word, and action.

Thirdly consider this, that naturally we are so tempered, that if Death come, he shall find his weapons, and strength in us, in every man of us, I mean considered naturally.

How a man shall know whether Death shall come with a sting to him.

But how shall I know whether Death when he cometh, shall find a sting in me or no?

I will only give you two tryals, you shall know it thus. First, if thy conscience now sting thee for some approved sin, if thou repent not, Death will assuredly meet thee with a *sting*; that approved sin of thine will be the *sting* of death.

Ecclef. 11. 9.

Conscience will sting a man either for the act done, or for the approbation of the act, if conscience sting a man, for his approbation of a sinful quality, or for a sinful course, if a man continue in that course, surely that will be the *sting* of death to his soul: therefore look to thy self, perhaps thou art convicted of such a sin, perhaps thy conscience hath so wrought on thee, that it hath stung thee for such a sin, thou yet approvest thy self in it, and thou wilt go on in thy pride still, in such and such sins still, thou wilt do so: do, but know this, that stand thou never so much upon thy resolution; Death will certainly come, and if he find thee in such a sin against thy conscience, thou hast reserved in thy self a *sting* for Death. Secondly, a man shall know if Death come with a *sting* by this trial that Solomon giveth us in Eccl. 11. 9. *Rejoice ob young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thy heart, and sight of thine eyes, but know that for all these things God will bring thee to judgement.* If thou live a voluptuous life, Death will certainly come with a *sting*. Dives he lived a voluptuous life, had he not a *sting* for it? So others in Scripture, did not their plentiful tables, and voluptuous courses bring a *sting* on them? A voluptuous life makes a *sting* for Death. When a poor wretch is a dying,

dying, and shall begin to reflect back on his life, what have I done? how have I lived? so much time I have spent, or mispent in apparel, in vanity, in eating, in drinking, in swaggering; What comfort is this to his soul? how can he answer this before God? this is the very thing that will sting him at such a day, when he can read nothing in his life, but barrenness, and unfruitfulness, nothing that hath honoured God in all his life. Certainly, my brethren, if there be an Epicurious, voluptuous life, this life will provide a sting for Death.

Alas you will say, Is it so, then we may fear that Death will seize on us thus, for we confess, we have gone on in a voluptuous life, gone on in sin, that our conscience hath condemned us for, how shall we do to pull out this sting?

I would to God you were thus affected, that you were convicted, what a fearful thing it will be, if sin remain. But wouldest thou have the sting of death pulled out before death come?

I. How shall I disarme it, that I may look death in the face with comfort?

I shall give you some wayes and means, remember them, and practise them.

First, get but a part in Christ, and the sting of death is gone: thanks be to God (saith the Apostle here) that hath given us victory, through our Lord Jesus Christ.

It is he that in the Revelation is said to have the keys of Hell, and of death: they are under his command and subjection, he is victorious over them, he hath vanquished them, so that if a man have Christ, he hath victory and power over Hell and Death. I told you in the beginning, that that which giveth a sting to Death, is the guilt of sin: It is so, and it is a fearful sting: Now that which takes away the guilt of sin, is Christ. If Christ be mine, I have enough to answer the guilt of sin. Therefore the Apostle saith, *Death cannot separate from the love of God in Christ*; What shall then? Indeed nothing, it is not the guilt of his sins, Christ hath satisfied for them. So that if thou wilt have the sting of death out, get faith in Christ: if thou be not hidden in the clefts of that Rock in the blood of Christ, if Christ be not thy Justification, and thy righteousness, what hast thou to answer the Justice of God? you must die, and stand before God, and how can you stand before God in your sins? you cannot without Christ, why do you not then study more for Christ? Why do you not labour for faith in him? It will be your wisdom to labour earnestly to make sure of him, if you have him, the sting of death is gone. Death cannot hurt a person that hath Christ. Get faith in Christ therefore, that is the first.

Secondly, if you would not have Death terrible, and fearful to you: labour for sincerity. My brethren, it is a marvellous thing, and yet the truth, uprightness, and sincerity of heart, it is an enabling grace. All the particular things that we account particular, otherwise they have not an enabling vertue in them. Some persons have a great deal of learning and wit, and many friends, much riches, and the like; yet there cometh an occasion sometimes that puzzleth all these; there cometh an occasion sometimes, that a mans learning is of no use, and natural parts and wit cannot help, and riches cannot inable him. What time is that? The time of death, the heart of a man is put to it at such a time; and now these shrink, nothing can inable a man against fear so much, as sincerity and uprightness. When the Prophet *Isaiah*, told *Hezekiah* from God, that he must die, he flieth to this, *Lord remember how I have walked before thee with an upright heart, and done that which was good in thy sight*. When Death cometh to a wicked voluptuous person, and telleth him, I am here come for thee, thou must appear before God, what can this man say? Lord I have lived before thee, a voluptuous, proud, wretched life, I was a scorner of thy Word, a contemner and persecutor of thy people, a swearer, &c. What though perhaps he can say, Lord I have heard so many Sermons, I have been so much in conference, and the like, will this inable a man against the fear of Death? No, nothing but this, that he hath a sincere heart, that his heart is unmixed, that sin is not affected in his soul, that there is no sin that he would live in, no duty that he would not do, *Lord remember I have walked before thee uprightly*; I say, nothing will inable a man more against fear than sincerity, and nothing disgraceth, perplexeth the soul in an exigent, more than hypocrisy. It is sincerity that takes away the sting of Death. The Apostle in *Rom.* 14. saith he; *No man liveth to himself, but if he live, he liveth to the Lord*;

How to get the sting of Death pulled out.

1. Get a part in Christ.  
Rev. 1. 8.

Rom. 8.

2. Get sincerity of heart.

Isa. 38.



Lord; and if he die, belongeth to the Lord, whether we live or die, we are the Lord. Here is the comfort, we are the Lords, saith he. How proveth he that? We live unto him: That is the work of a sincere heart; A true Christian liveth not to himself, but to Christ; Now if thy conscience give thee this testimony, I have lived unto Christ, then whether I live or die, I am the Lords; the Apostle concluded it. So right is that of Solomon, *Riches availeth not in the day of wrath, but righteousness delivereth from death.* Thy righteousness and sincerity delivereth thee, not from dying, but from death; It takes away the sting and power of Death; Death shall not be death to thee, it is only a passage to thee. Therefore remember, as to get a part in Christ, so to get a perfect, and sincere heart, and then the sting of death is gone. But an hypocritical divided heart, a heart and a heart, that will sting a man. That is the second.

3. Practise  
Mortification.

1 Cor. 15.

Thirdly, wouldest thou have the sting of death pulled out now; Then mortifie thy sins now, do it presently. Remember what Saint Paul saith (but I think he speaks it in respect of afflictions) *I profess by our rejoicing in Christ Jesus, I die daily.* If it be meant of afflictions, yet it should be verified of us in respect of sin, die daily to sin, and then the sting of death is gone. Oh beloved, our condition will be sad, and discomfortable, when at once we must enter into the field with Death and Sin; he that dieth daily to Sin, he hath nothing to do with Death when it cometh; Death may come to such a party, but cannot hurt him, he may rest quietly when it cometh. And observe it, so much sin as thou now sparest, so much sting thou reservest for Death, and is it not folly in a man to spare sin that giveth a sting to Death?

But now, as a man is to crucifie every sin, (let me put in this caution, and remember this advise) As the sting of every sin is to be pulled out, so pull out especially the sting of that sin, that now stingeth thy conscience, that now lieth upon thy conscience; for if it work now, it will work fearfully at death: Death doth not lessen the work of sin, but increaseth it; God will then present and set thy sins in order before thee: perhaps God hath brought thee here to day to hear this Word; get thee home, and set thy soul in order.

The love of Sin, and the fear of Death, seldome part; and where Sin is much loved, Death will there be much feared; Death is never more terrible, than where sins is most delighted in. Therefore crucifie sin, if thou wilt have the sting of death taken away. It may be thou thinkest it is a troublesome work: but remember, that those sins which thou now so much delightest in, and lovest and livest in, will then prove the sting of death to thee; If a man would spend his time in the mortification of sin, when death cometh, he should have nothing to do, but to let his soul loose to God, and to give it up to him, as into the hands of his most faithful Creator and Redeemer. And is it not an excellent thing for a man to have nothing to do with Death when it cometh?

use 2.

Lastly, here is a use of comfort. If it hath pleased God to give any of us the grace to pull out the sting of death, it is a great comfort.

But Death is approaching, you will say.

Oh but Death is disarmed, the sting of it is taken away, what a singular comfort is it then to you that Death is coming? Indeed all the comfort that the soul is capable of is this, that the sting of death is took away? Now when Death cometh upon such a man, it doth but free him from all that state of misery he is in here, from all that extremity of condition that he is put into, from all those diversities of occasions, pressing occasions, of tumbling about in the world, Death doth but put an end to all.

And (which is an excellent comfort to a Christian) Sin is ended with Death: what afflicteth the soul of a Christian, but that he carrieth about him a body of sin, and of death? This was a trouble to Saint Paul, and is to every true Christian. Now, When Death cometh, there is an end of this Body of sin, thou shalt never sin more, thou shalt never grieve the Spirit of God more, thou shalt never be clogged with such imperfections, and infirmities in duty: that death, that cometh to thee, shall pass thee, to the fruition of eternal glory, and what canst thou desire more, than to be happy in eternal glory with God?



THE  
DESTRUCTION  
OF THE  
DESTROYER:  
OR,  
The Overthrow of the last  
ENEMY.

SERMON VII.

1 COR. 15. 16.

*The last Enemy that shall be destroyed, is Death.*



**D**EATH is a Subject that a Christian should have in his thoughts often, and neither the hearing, nor thinking, nor speaking of it can be unseasonable for any place or person. We have heard that the life of Philosophers, is nothing but a meditation of Death: And certainly the life of a Christian much more should abound in such meditations. No man can live well, till he can die well. He that is prepared for Death, is certainly freed from the danger of Death: Neither is there any so fit a way to be ready for it, as to be often minded of it. Therefore I have made choice at this time to speak of this Verse, wherein (ye see) the Apostle declareth, and leadeth us to treat of four things.

First, that there is a *Death*.

Secondly, that this *Death* is an *Enemy*.

Thirdly, that this *Enemy* is the last *Enemy*.

Lastly, that this last *Enemy* shall be destroyed.

A word or two of each of these parts.

Division of  
the Text.

M

First,

1 Death is.	First; <i>Death</i> is. Ye know that well enough, your Eyes shew it you daily: Our senses declare it so plainly, that no man is so senseless that knoweth it not: It is agreed upon by all. Only for your better furtherance to make use of this point, let us acquaint you with that which Nature will teach ye concerning <i>Death</i> . Secondly, with that which Scripture will teach you, above, and better than Nature.
Nature teacheth. 1 what death is.	Nature sheweth ye concerning <i>Death</i> , first what it is. And then, Secondly, what Properties it hath. It telleth us this, That <i>death</i> is in absence from life, a ceasing from being, when one was being, to be thrust (as it were) out of the present world, and be cast some where. This is all that Nature informeth us concerning the Essence and Being of <i>death</i> . <i>Death</i> is a deviding of us from this life, and from the things of this life, and sends us abroad we know not where.
2 The properties of death. That it is. 1 Universal.	Secondly, Nature teacheth us three Properties concerning <i>death</i> . One, that it is <i>universal</i> ; It hath fled all to it, high and low, rich and poor. <i>Death</i> knocks at the Princes Pallace, as well as at the poor Habitation of the meanest man. It is a thing that respects no mans greatness, it regardeth no wealth, nor wit, nothing; <i>death</i> takes all before it. That Nature teacheth too.
2 Inevitable.	Secondly; Nature teacheth that <i>death</i> is <i>inevitable</i> . If a man would give all the world, he cannot thrust it out of doors. It takes whole Armies as well as one man. It scorneth to be resisted by the Physicians; there is no words, no means to escape it. It is such an enemy as we must grapple with, and it will conquer. This Nature teacheth.
3 Uncertain.	Again, Nature teacheth that <i>death</i> is <i>uncertain</i> . A man knoweth not when <i>death</i> will come to him, or when it will lay hold on him, or by what means it will fetch him out of the world. It may fetch him out of the world at any time, or in any place, and by such occasion, as it is impossible for any wit to think of before. This is in substance all that Nature teacheth. And the knowledge of this, it is for good use, as well to remember and consider it, as to understand it. But now I go on to tell ye; what the Scripture teacheth concerning <i>death</i> ; For that giveth a perfecter and larger Information of the thing, than the dim light of Nature.
The Scripture teacheth. 1 what is death.	The Scripture then (over and above that which Nature sheweth) telleth us concerning <i>death</i> these things. First, it sheweth better what it is; and then, It sheweth whence it cometh, and what are the causes of it. Thirdly, it declareth the consequences what follow upon it. And lastly, and bestly, it telleth us the remedy against the ill of <i>death</i> . In all which Nature stumbleth, and can do little or nothing.
2 what are the causes of death	First, the Scripture telleth us what it is; It telleth us how that it is the desolation of a man, not the Annihilation: It doth not make him cease to be, but takes a sunder a while the Soul from the Body: It carrieth the one to the Earth, and the other to another world: So that both continue to be, though they be not united as before. The word of God teacheth us, that he hath created the world (as it were) a house of three Stories. The middle is this present life where we be. And there is a lower place, the Dungeon, a place of unhappiness and destruction; there is a higher place, a Pallace of glory. According as men behave themselves in this middle room; so <i>death</i> either leadeth them down to the place of unhappiness, or conveyeth them up to the Pallace of glory and blessedness. This Nature is ignorant of, but the Scripture is plain in. The <i>rich man</i> dieth, and his Soul is carried to Hell; the poor man when he died, his Soul was advanced to Heaven. So that <i>death</i> is nothing but the Messenger of God to take the Soul out of the body, and to convey it to a place of more happiness, or more misery than can be conceived. Secondly, the Scripture acquaints us further with the cause of <i>death</i> . Philosophers wondred since nature desireth a perpetuity: and continuance of it self, that man should be so short a time in the world. The Scripture endeth this wonderment and



and tells us indeed that man indeed was immortal, to continue for ever, and should not have died; but *sin came into the world, and by sin death*. Death is the Mother of sin, and of all misery, that by little and little draweth to death.

I say sin; the first sin of our first Parents whereby they transgressed that most easie and equal mandate about eating the forbidden Fruit. That transgression was the treading under foot the covenant of works, and the disanulling of it, that sin let in death at a great gap; and now it triumpheth, and beareth rule over all the world.

Nature cannot tell which way in the world a man should die so soon, and that he that is the Lord of all creatures, should be inferiour to a great number of them in length of life. But the word of God unriddleth this Riddle, and telleth us that God made man; that he might and should have lived for ever, but sin coming, and coming in the person of the first man, it brought death, and made all men mortal: And when sin entred. Gods curse came, and that working upon us poor and miserable creatures, it is the cause that we cannot continue long here.

It was equal that death should follow sin, for since God made man to obey his will, when man had unfitted himself for Gods service, it was reason that he should have a short continuance of life, for the longer he endured, the more he would abuse himself.

Ye see then two things that the Scripture teacheth concerning death. The third thing it sheweth is, what followeth after death: And that is plain; *It is appointed for all men once to die, and after death cometh Judgment*. Nature never dreamed of judgment after Death, but the Scripture telleth us, there is a judgment after Death.

Judgment, What is that?

Judgment (ye know) is a calling of a man before Authority, a looking into his ways, a considering of his actions, a finding out whether he be a sinner, an evil-doer: And if he find him so, to pass sentence according to his evil deeds. When God hath took the Soul from the body, he takes the Soul first, and after both Soul and body, and presents them before his own Tribunal, and there searcheth into every mans life, ransacks his conscience, looks deep into his conversation, and inquireth into his secrets, openeth his actions, and whole carriage from his Infancy to his last breath, and findeth out the things that he hath done, and passeth sentence according to that he hath done.

This Judgment hath two degrees. First as soon as a man dieth. No sooner is the Soul separated from this case (as it were) the body, but instantly it is presented before the Lord Jesus Christ, and there he passeth sentence, either that it is a true Believer, a godly liver, a person united to Christ, that walked as becometh the Gospel of Christ, and then it receiveth glory, and joy, and blis for the present, more than tongue can expreis. Or else it findeth against him, that he was a sinful man, a wicked man, a Hypocrite, a Dissembler, one that named Christ with his tongue, but did not depart from Iniquity, nor live according to the Gospel of Christ: And then he is delivered up to Satan, to be hurled down to Hell, and there to suffer the wrath of God according to the desert of so great wickedness. This particular judgment passeth upon every Soul as soon as it leaveth the Body.

Then followeth the great universal Judgment, when Soul and Body shall be reunited, and stand before God: Every particular man that ever hath been, is, or shall be, every man shall appear in their own persons, their whole lives shall be laid open, all secret things shall be made known, for God (saith the Apostle) *shall judge the secrets of all hearts by Jesus Christ according to my Gospel*. This is the third thing that the word of God informeth us concerning death, that nature could never do.

The last, that is the best, the Scripture giveth us a Remedy against the ill of death. It is a pitiful thing to hear of Mortality and Sickness, if there were not a good Potion or Physick prescribed to escape the ill of it. To hear tell of Death, and so tell, as the Scripture saith, that it is a going to another world of weal or woe, and not to hear of a remedy, it is woful tidings, and would wring tears from a hard heart.

3. What are the consequences of death. Heb. 9. 17.

The particular judgment.

The general judgment.

5. What is the remedy against the evil of death.

But the Scripture makes report of *death*, not only tollerable and easie, but comfortable and glad some to a Christian heart: For it sheweth by whom, and by what means we may infallibly, and certainly, escape all the hurt that *Death* can do: Nay, by what means we may order our selves so, that *Death* may be beneficial to us. What is that?

In one short word; it is Christ: *I am the Resurrection, and the Life, he that believeth in me, shall never see death.* He meaneth to hurt himself. Again, *This is the message, that God hath given us life, and this life is in his Son.* And, *He that hath the Son hath life.* Our Saviour Jesus Christ came into the world (as the Apostle telleth us) *that he might destroy him that had the power of death, and so set them at liberty, that all their Life time were in Bondage under the fear of death.* And Saint John saith; *He came into the world to destroy the works of the Devil*; which are sin and death. So that now *Death* hath lost his sting, because Christ overcame it: In dying he slue *Death*, and was the death of *Death*: This man Christ, God and Man, be offered himself to his Father as a Sacrifice for the sins of the world, and dying a cursed death upon the Crofs, so satisfied the justice of God on the behalf of all those that are in him, that *Death* can do them no harm: It is nothing else but a passage to Eternal blessedness.

Oh blessed be the Name of God, that hath been pleased to provide so perfect a remedy against so mortal an Enemy: And to lay it open so clearly and plainly in the Gospel.

Ye have heard of those things that I thought to put you in mind of concerning *Death*, and so I have done with the first point.

1. Death is an enemy.

The second is, that *Death is an Enemy*. Therefore the Apostle Paul telleth us of a certain *sing* it hath, *Oh Death where is thy sting?* It is an armed enemy, it cometh as a Serpent with a *sing* that entereth into a mans Soul, putteth it to extreame perplexity, if he takes not order to disarm this Enemy.

An enemy ye know is a person that setteth himself willfully to hurt, a man may hurt his Neighbour, either through indiscretion, or unadvisedness against his will, or he may lay wait to do him hurt, intending mischief, and seeking to perform somewhat that shall be injurious to him. We call not him an enemy that we receive a little hurt from against his will, contrary to his purpose and intention: But he that studieth, and before hand desireth to be an enemy. Now *Death* (as we may say) studieth our hurt in all extremity before hand.

2. Depriving a man of all that is beneficial or comfortable.

There is but two sorts of hurt that can come to man. One is, to deprive him of that which is beneficial and comfortable, to rob him of all that is contentful to him in this life. As when a company of Foes break into a Nation, they burn their goods, and spoyle their houses, and rob and take away all that is comfortable to them, so much as they can. *Death* is such an enemy: It desireth to bereave a man of that necessary Contentment he hath. When it meeteth with a learned man, it takes away all his learning at one blow, as soon as he is dead, he ceaseth to be a great Schollar. It cometh to a rich man, and robs him of all his goods at one blow too: though he have millions, *Death* causeth all to be another mans. When it cometh to a King, it pulleth him beside his Throne, takes his Crown off his head, and casteth both him and it into the dust, he is King no longer when he is dead. And so in all the benefits of this life, it takes away the pleasure and contentments of a man; it takes away the Husband from the Wife, and the Wife from the Husband; it divideth Children from Parents, and Parents from Children: All the benefits that this life afford, *Death* strippeth a man of them all, and turns him naked out of the world, just as he came he must go, and carry nothing in his hand: *Death* will not admit him to take one Farthing, or any thing else with him. So he is an enemy, for he spoileth us of whatsoever is desirable in this life.

3. Inflicting misery upon a man.

But he is an enemy also in inflicting a great deal of ill upon men. So *death* bringeth torment for the present: It is a terrible thing to wrestle with; it makes a man bleed, and swear as it were: No man can incounter with *Death*, but he feelth anxiety and vexation of body and mind, (unless he have comfort from above to enable him to wrestle with it, but) in his own proper nature it is so furious an enemy, that

that it doth not cease till it hath dragged the Soul into the presence of God, and after, from his Tribunal to the torment of eternal fire in Hell. That succeedeth *death*, for naturally of it's own nature it tendeth to the destruction of man, because it is a fruit of sin, and therefore must needs be the perdition, and overthrow of the Soul. For sin bringeth destruction in regard it makes God angry with us, and separateth from him, and by consequence from all manner of comfort: And in regard it separateth from him, it bringeth all manner of ill, his wrath, his hatred, and ill will the greatest of all. *Death* (I say) properly, and of it it self intendeth, and seeks to draw all those that it layes hold on to a state of everlasting unhappiness, therefore it is an enemy. So you see the second point opened.

The third is, that *Death* is the last Enemy, after which there shall be no more.

But I must tell you to whom it is the last, not to all. For there are a generation of men that shall feel *death* to be the last of enemies, and in a manner the first. But to the Saints and those that are prepared for *death*, and those that will use the remedy, to these, and these alone, *death* is the last enemy: After once they have grappled, and fought, and encountered with his enemy, they are at peace and rest; as he saith, *Happy are they that die in the Lord, for they rest from their labours*. There is no more toyl and misery to a good man after death. And why? Because, *death* separateth sin from his Soul, as well as the Soul from the body, and so taking away the cause of unrest, it must needs take away misery and unhappiness it self.

Indeed properly, *death* doth it not, but the Lord Jesus Christ by death. For it pleaseth him when his Servants leave this world, then they are fit to enter into a place of happiness in another world, which they could not be, except they were freed from sin. *Death* is the daughter of sin, and with a happy patricide (as it were) at once it destroyeth it self and sin; and therefore it takes away all misery, because it takes away all sin. Therefore it is the last enemy, because it killeth the worst of our enemies, for when we are dead, there shall be no more enmity between God and us, and so no more enemy. This is the third point.

The last is, that *this Enemy shall be destroyed*. A thing is destroyed, abolished, when it's self ceaseth to be, and it took out of the way, and when all the ill effects that it would produce, and effect or hath, are removed. So the Lord Jesus Christ abolisheth *Death*, he destroyeth it, that it shall never again be known in the world, or felt by his Servants: And he preventeth all those evil effects that it would work in the Soul for Eternity, and removeth all the ill effects of it, that it hath wrought on their bodies for the present time. *Death* takes away a mans goods for the present, Christ abolisheth that, he giveth everlasting substance in Heaven. *Death* takes away Friends, Christ abolisheth that, he sends us to Heaven, where we have more Friends and better. *Death* brings the body to rottenness and corruption, it layeth it in the dust, turns it to putrification, Christ abolisheth that, at the Resurrection it shall rise again in glory. How that is done the Apostle tells us in the end of this Chapter; The body shall be laid in the dust, a weak and feeble, a mortal and natural body, but it shall be clothed with immortality; *This mortal shall put on immortality, this corruptible shall put on incorruption, then shall be fulfilled that saying, Death is swallowed up in victory*. But this is also limited, it shall be destroyed, to whom? To those that use the remedy, those that partake of Christ, those that have put on him, that is the *Resurrection and the life*.

Thus I have laid before your eyes briefly these four things, that the Apostle leadeth us to treat of concerning death. That it is; that it is an Enemy; that it is the last Enemy. And that it shall be destroyed. Now I desire to apply this, and to make use of it.

First, I shall be bold to play the Examiner, to search each Conscience a little. Brethren, let the word of God enter into your Soul: Ye hear that there is a *Death*, and that this *death* is a sore and bitter Enemy: And ye hear that to some sort of men it is the last Enemy that ever they shall encounter with, and be freed from all the hurt of it, it shall be utterly destroyed. Now do so much as descend every one in himself, and inquire what care there hath been to prepare for *death*, to make

3. *Death* the last enemy.

Not to all. But to the Saints.

4. *Death* shall be destroyed.

Use, 1.  
For Examination.



make use of the remedy against *death*: What time and pains hath been bestowed to seek to get that that is the only means to escape the Dart of this enemy, and that that is the only cause to procure this enfranchisement to the Soul, from that that else will destroy all.

A man hath not fitted himself to encounter with his enemy, when he looks after wealth, and followeth the pleasures, and contentments of this life; these things will do no good, they will be rather a burthen to the heart, and vex the Soul, and increase the mischief, laying more sin upon the Soul, and giving *death* Darts to pierce the Soul with.

But when is a man fit for *death*? And who may encounter with this enemy with safety?

How a man  
may be fitted  
for death.  
1. Get death  
disarmed now.

I will tell ye; that man that takes the greatest care to disarm *death* of his weapons, to arm himself with defensive weapons against *death*. If an enemy come upon a man with good weapons in his hand, and find him altogether unweaponed, it is hard for a naked unarmed man to deal with him: It is hard for a man that never thought of it before, to fight with one that is skilful at his weapons. *Death* (I told ye) is an enemy, and an enemy that is skilful in his weapons: And the weapon of *death* is our own sin. *Death* bringeth nothing with it to hurt a man; It findeth with us, and in us, that whereby to hurt us; so many Corruptions as are in thy heart, so many weapons; so many idle words, so many bad deeds; so many Swords to pierce thy heart. *Death* maketh use of those weapons it findeth in our selves, and with them he destroyeth, and killeth, and brings us to perdition.

Now, what have ye done (beloved) to disarm *death*? what care have ye taken to break sin apieces, that it may not be as a Sword ready drawn for the hand of *death* when it cometh? As Arrows in a Bow, to shoot at you, when *death* layeth hold on you?

That man that hath took no care to overcome sin in the power of it, and to get himself free from the guilt and punishment of it, is unfit for *death*. If *death* come upon him, and find his offences unrepented of, unpardoned, unsubdued, he will for order those offences, that he will thrust them into his Soul, as so many poisoned Darts, that will bring sorrow, and anguish, and vexation, and destruction to all Eternity.

Ye may see then whether ye have any fitness to meet with this Enemy, whether ye be in case to fight that battel, that of necessity ye must; for *death* (as I told ye before) is inevitable.

If ye have not: get alone between God and thy self, and there call to mind the corruption of thy nature, the sins of thy childhood, and thy body, of thy mind, bring thy Soul into his presence, confess thy sins, with an endeavour to break thy heart for them, and to be sorry for them, mightily crying to him in the mediation of that blessed Advocate Jesus Christ, that died on the Cross, to pardon, and to wash thy Soul in his blood, and to deliver thee from the pollution of thy sins. Beg the Spirit of sanctification to bear down those sins, and subdue thy corruptions. Bestow time to perform these exercises daily, carefully present thy self before God, thus to renew thy repentance and Faith in Christ, to make thy peace with God: Labour to purge away the filthiness of thy sin, and then whensoever *Death* cometh, thou shalt find in thy self sufficient against it, thou hast disarmed it.

But if you spend your time in pursuing profits, and pleasures, and follow the vanities of this life, and either ye do not think of *death*, or ye think of it no otherwise than a Heathen man would have done, to no purpose; ye think of it to enjoy the world while ye live, because ye know not how soon *death* will end the world and you, if you play the Epicures in the thoughts of *death*, to animate you to enjoy the outward benefits of this life; to think of it to no purpose, but only to talk and discourse now and then as occasion serveth: Then *death* will find your Souls laden with innumerable sins that repentance hath not discharged, and undoubtedly it will bring Eternal perdition. Have ye thus disarmed *death*?

But

But again, a mans self must be armed, or else he cannot incounter with his enemy, What is our Armour against death to keep off that blow.

2 Get armour against death.

The Apostle in one word sheweth us these Armours, when he saith, *a Breast-plate of Faith, and Love, and the hope of Salvation a Helmer.*

If a man have got Faith to rest on Christ alone for eternal happiness, and his Soul filled with the hope of glory, and salvation through him, and then with Love to him, and his servants for his sake; these three vertues will secure a man against all the hurt that death can do. *Faith, Hope, and Charity*, the Cardinal vertues that Christian Religion requires, and commands us to seek, these are Armour of proof against all the blows of death: He that hath them shall never be hurt of death, because he shall never taste of the second death: He hath only to wrestle with the first death, and there is no terror, nor terribleness in that, if a mans heart be secure by these Graces.

Faith whereby we depend on Christ, and on him alone for grace and salvation, bringing hope whereby we expect and look for salvation of our souls by his blood according to his promise, and working Charity whereby we love him for his goodness, and his servants for his sake; (If it be charity not only of the lip to speak well, but that that producing well-doing) I say, this is that that makes us that death cannot separate us from Christ, but the further we are from life, the nearer we are to him, for when this ourward *Tabernacle of our house is dissolved, we have a building with God Eternal in the Heavens*: And death to such a man is nothing but the opening of the door to let him out of the Dungeon of the world, and to place him happily in the Palace of Eternal bliss.

I pray enter into consideration how ye have behaved your selves in the course of your lives, whether as Heathens, or as Christians. A man that takes no care to prepare for death, though he come to the Church from Sunday to Sunday, and partake of all Gods Ordinances, yet if the consideration of death be not so imprinted in him, that it became a motive to him to labour for Faith, and Hope, and Charity, and to endeavour to edifie himself in these graces, he liveth as a Heathen or an Infidel: And when death cometh to him, it will do him more hurt, then it will an Infidel, because by how much God hath given him more means to escape, and by neglecting those means, as his sin is greater, so shall his punishment be.

Secondly, if ye have been careless for to prepare for this enemy; Now be ashamed of it, and sorrow for it, let your hearts now smite ye, and ake within you: Oh foolish man or woman (say) I have lived twenty, thirty, forty, fifty years, and some more; I have laboured against other enemies, if men had any thing against me, I would be sure to take order; I have laboured for the things of this life, for riches and friends, and give my self leave for to enjoy pleasures, and taken pains to do good to my body: But all this while it never came into my heart seriously to think, I must die, and after that comes Judgment, that I must stand before Gods Tribunal, and give account of my ways; I have not laboured to beware of death and of sin; nor to kill my corruptions, I have not laboured to increase in *Faith, and Hope, and Charity*; I have left my self unarmed against the last and worst enemy. Oh what folly is this, to live in the world many a long day, and never to consider, that there will be an end of all these days, and the end of those, the beginning of another life, and a life that will be infinitely more miserable than this.

Use. 2.  
For reprehension,

If this (beloved) have been any of your faults to be carelessly forgetful of your latter end, not to consider of your departure hence: If the world have so tempted you, and pleasures have so enamoured you, that you have forgotten your latter end, blame your selves, it is the greatest of all follies.

And that I may disgrace this folly, and make you ashamed of it; Consider a little. That this is to be like children; The Apostle biddeth us not to be like children in understanding: But he that forgetteth death, and is careless to prepare for it, is a very child. A little one never thinketh he shall ever be a man himself, and maintain himself, and live in the world by his own labour, or by that he shall have from his Friends, he careth for nothing but meate, and drink, and sport, and pastime: We blame their folly, and laugh at it as ridiculous, and therefore by our diligence we

prevent

prevent that ill that might else come upon them. Is it not thus with many of you? Ye live and build houses, and raise your names to be glorious, and to make a fair shew in the world: But to get grace, and to get Faith, and Hope, and Love, and Repentance, none of your thoughts almost run that way, scarce any of your thoughts are to be bestowed. Is not this to be children in understanding.

Again, he is a foolish man that knoweth he shall meet an Enemy, and will not prepare. If a man should hear of twenty or thirty thousand Souldiers were gathered against the City, and besieged it to destroy it: He would not be so foolish, and so simple then, as to bestow himself in his Trade, and to follow his business, and to give himself to Merriment, but he would get his weapons, and he would look about him, help to arm the City, and to make it strong. Why do ye not consider that your soul is as a City? *Death* will come against it, and batter you with sickness, with pains, and at last will certainly take it, and if the soul be not prepared, will carry it to Hell fire. Why will you be so wretched, and senseless to eat and drink, and labour to grow rich, to bury your selves in earthly labours, and never think how to escape, how *Death* may be kept out, that will destroy Soul and Body?

I presume you are ashamed of this folly by this time, I hope ye will go away with remorse and sorrow, for so carelessly neglecting a thing of so great importance to be provided for.

U/c 3.  
For Exhortation;

In the third place therefore I intreat you, begin this great work this day. Consider (if you have not begun) the Enemy liveth in wait for thee, Oh man or woman, if thou be never so young, thou maist meet with him before night, if thou be old, thou must meet with him ere long. Prepare for him betime; think what an Enemy may encounter thee in the way. If a man be to travel, though he be not assured to meet with an *Enemy*, yet he will strive to get good company, and weapon himself, he will carry his sword, something he will do, that if a Thief come to rob him he may be able to prevent the danger. Beloved, think that there is an Enemy that way-lays us, as we go along in the world, one time or other he will be sure to come upon us: Therefore stir up your selves, begin this day to prepare for this *Enemy*.

How shall I prepare for *death*?

I told you before, it is not amiss in a word to repeat it: Get *Faith* in Christ, and *Hope*, and *Charity*, and Repentance. These will be means to prepare and help thee against *death*. Therefore (if hitherto thou have not) lament and bewail the sinfulness of thy nature and life. As soon as thou art out of this place, get thee into a solitary room, fall upon thy knees, lament thy sins, the illness of thy nature and carriage, rehearse thy ways as much as thou canst, condemn thy self before God, mightily cry for pardon in the meditation of his Son, and never leave sobbing and mourning, till he hath given thee some answer that he is reconciled. And then strive to get Faith in Christ, call to mind the perfection of his Redemption, the excellency of his person and merits, that thou maiest repose thy soul on him, that thou maiest say, though my sins be as the Stars, and exceed them, yet the merit of my Saviour, and his satisfaction to the justice of God it is full: In him he is well pleased and reconciled, I will stay on him, Lord Christ, thou hast done and suffered enough to redeem me and Man-kind, thou hast suffered for the propitiation of the world, though my sins deserve a thousand damnations, yet I trust upon thy mercy, according to the Covenant made in thy word. Thus when a man laboureth to cast himself on Christ, to lay the burthen of his salvation, and to venture his soul on him, now he hath believed, this Brest-plate, *death* is not able to thrust through.

And then, labour that this Faith may work so strongly, that it may breed *Hope*, a constant and firm expectation grounded on the promises of the word, that thou shalt be saved, and go to Heaven, and be admitted into the presence of God, when thou shalt be separated from this lower world. He that is armed with this hope, hath a *Helmet*, *death* shall never hurt his head; It shall never be able to take away his comfort and peace; he shall smile at the approach of *death*, because it can do nothing but help him to his Kingdom.

And



And then, labour for *Charity*, to inflame thee to him again, that hath shewed himself so truly loving to men, as to seek them when they were lost, to redeem them when they were Captives, and to restore them from that unhappiness, that they had cast themselves into. Oh that I could love thee, and thy people for thy sake; thou diddest die for them, shall not I be at a little cost and pains to help them out of misery.

Thus if ye labour to be furnished with these graces, then you are armed against *Death*; those will do you more good, than if you had gotten millions of millions of gold and silver. As you have understanding for the outward man, as you have care to provide for that, to preserve and comfort life, while you are here, so have a care for the future world, and that boundless continuance of Eternity. If a man live miserable here, *death* will end it, if he be prepared for *death*, he shall live happily for ever; but if a man live happily (as we account it) and die miserably, that misery is endless. Ye mistake (beloved) ye account men happy that abound in wealth and honour, that have great estates, I say ye, mistake in accounting men happy, that enjoy the good things of this life, that can live in prosperity to the last time of their age, possessing what they have gotten. If such a man be not prepared for *death*; *Death* makes way for a greater unhappiness after death. For the more sin he hath committed, the more misery shall befall him, his life being nothing but a continued chain of wickedness, one link upon another, till he settle upon a preparation for death.

And in the last place, here is a great deal of comfort, to those that have laboured to prepare for *death*: though to them *Death is an Enemy*, yet it is an *Enemy* that is utterly *destroyed*. The Philosopher said, that *Death is the terriblest of all terrible things*; to it is to nature, because it doth that that no other evil can do, it separateth from all comfort, and carrieth us we know not whether.

Use. 2.  
For comfort.

*Death* is terrible to a man that is unarmed for *death*; but to the poor Saints that have bestowed their time in Humiliation, and Supplication, and Confession, that have daily endeavoured to renew their *Faith*, and *Hope*, and *Repentance*, *Death* hath no manner of terriblest in the world: If it be terrible to a Christian at the first, it is only because he hath forgot himself a little, he doth not bethink how he is armed.

If God have fitted his servants for *death*, he hath done most for them: If they have not riches, yet they are fit for *death*: If they have not an estate amongst men, it mattereth not a whit if they be fit for *death*, if they be miserable here, in torments and sickness, when others have health, it is no matter, all these increase their Repentance, makes them labour for *Faith*, and *Hope*, and *Charity*, whereby they are armed against *death*.

Nothing can save us from the hurt of *Death*, but the Lord Jesus Christ, put on by *Faith*, and that furnished with *Hope* and *Charity*. If God give a man other things and not these graces, *Death* is not *destroyed* to him. But if he deny him other things, and give him these graces, he doth enough for him, *Death is destroyed* to him. His body indeed falleth under the stroke of *Death* as other mens, but his Soul is not hurt. *Death* layeth him a rotting as the common sort, but the Soul goeth to the possession of glory, and remaineth with Christ; *When he is absent from the body he is present with the Lord*. Nay, when the last day shall come, *Death* shall be utterly *swallowed up*, then the poor, and frail, and weak body, that sleepeth in Corruption and Mortality, shall be raised in honour, and in immortal beauty and glory, a spiritual body, free from all corporal weaknesses that accompany the natural body; it shall be made most glorious and blessed, even as if it were a spirit, all the weaknesses that accompany the natural being of the body shall be taken away, and it shall enjoy as much perfection as a body can, and therefore it is called spiritual: Therefore I beseech you rejoice in the Lord if your Souls tell you, that you are armed against this *Death*.

[illegible]

1. The first of these is the fact that the  
 2. second of these is the fact that the  
 3. third of these is the fact that the  
 4. fourth of these is the fact that the  
 5. fifth of these is the fact that the  
 6. sixth of these is the fact that the  
 7. seventh of these is the fact that the  
 8. eighth of these is the fact that the  
 9. ninth of these is the fact that the  
 10. tenth of these is the fact that the



THE  
W O R L D S  
L O S S E,  
AND THE  
R I G H T E O U S M A N S  
G A I N.

S E R M O N V I I I.

ISAIAH 57. 1.

*And merciful men are taken away, none considering that the Righteous is taken away from the evil to come.*



When I first began this Verse, I did never think that all things would have been so suitable, to the finishing of it, as now I find they are. For there is no circumstance that can be required to make a Correspondency between a former, and a latter Handling, but it is to be found in the two Surveyes I took upon this Text. The occasion of handling it now, is the same that was before; I began it at a Funeral, and now at another Funeral I shall end it. The place of handling the same as it was before. I began the former part of the Verse, in this very street, at the other end of it; now I shall finish it at this. And the time it is the same, and every way answerable to that it was before. It was begun in a time of Mortality feared; and now will be finished in a time of Mortality certain. And that there should be no part of Correspondency wanting: This latter part of the Verse is answerable to the former; it is but the same again in other words.



In the former part there is mention of the *righteous man*, here of the *merciful man*, they are both one. In that, *he is said to perish*, here to *be taken away*, they are both the same. There, *No man is said to lay it to heart*; and here *is said to consider it*; both the same. So that look upon the whole, both parts joyn together: They walk on by pairs two and two, as the living Creatures into the Ark, Male and Female. The first pair sets forth to you the state and condition of a godly man, he is *Righteous and Merciful*: those are the Male and Female of Piety. The second sets forth to you the state and condition of a dying man, he *perisheth and is taken away*: Those are the Male and Female of death. The third sets out the state and condition of a worldly man, he *lays it not to heart, he never takes it into consideration*: Those are the Male and Female of Carnal security. And that all the pairs should now be made up: The former part was handled at the Burial of a good old Man; this latter now at the Burial of an old and vertuous Gentlewoman: Those are the Male and Female of nature. The former part, that is a complaint that the Prophet made; and so it is the second; and this second is set as a Commentary to the first; this latter part is as *Eve* created as a help to *Adam*, for every word in this latter helps to expound some word in the former.

The first word in the latter part tells us of the *merciful man*, that is the Exposition of the first word in the former part, *the righteous man*. Left any man should make question who this righteous man was, that the Prophet speaks of, how we should know him, and define him, and find him; find me a merciful man, and he is truly a righteous man.

The second word in the latter part is, *taken away*, that hath reference to the second word in the former, and it is a qualification of the harshness of the former: There it is said, *The righteous man perisheth*: But left any man should scandal at this word, shall we think that he *perisheth, whose life is hid with Christ in God*? Shall the Scripture say that he *perisheth, whose name is in the bundle of life, written in Heaven*? To lay aside therefore the rigour of the word, here is the Qualification, *He is taken away*.

The third word of the latter hath reference to the third of the former too. *No man considereth it*. If any man ask the reason, how it came to pass, that people should be without natural affliction, that they take it not to heart, that they are not grieved for *Joseph*, that they are not stricken with any sense of their own losses, what should be the reason of it? The reason is in this word, *They take it not into consideration*: They trouble not their heads, and therefore not their hearts with it. (That it may make an aggravation of that.) They were so far from taking of it to heart, that they never propounded it to the examination, and scanning of their judgment, *They consider it not*. So every word in the latter part is serviceable to the first.

I shewed concerning the first part, who this *Righteous man* is, how great the Indignation of the Spirit of God is, that he will stile holy men, that are so imperfect in holiness, yet because of their holy endeavours to walk in the ways of God blamelessly, the Spirit stiles them *Righteous men*.

Secondly, I shewed how this *Righteous man* is said to *perish*: And in what sense; and how it is impossible they should *perish*; and why the Holy Ghost chooseth *this word*, which is more than Death, to set out to us the Death of the *Righteous man*.

And then the last consideration in particular; how it is lawful to mourn for the departure of those that are gone; how that God alloweth that, how that God blameeth for the neglect of it: *Men are to lay it to heart*, to grieve. How far this grief is to extend.

These were the heads of those things that concern the first part.

I now go on forward to the second.

And that is a complaint (as the former was) that the Prophet takes up over the people of the Jews for their great stupidity, in that they considered not any work of God toward them: And it hath these two parts.

There is the complaint he takes up over the dead: *Merciful men are taken away from the evil to come*.

And the other Complaint he takes up over the Living, those that are living and survive them, they care not though Heaven and Earth be mingled together, though they lose all their props, whereby the Earth is supported, *They never consider it.*

I begin with the first of these. And that is;

The complaint that is taken up over the *Righteous mans* departure;

In that I consider two things;

First, look to the meaning of the words.

And then see, what were the motives that made the Prophet take up this complaint and Lamentation: That whereas others wanted it, the Prophet should supply it, and should give testimony to their departure; *The Righteous are taken away.*

First for the meaning of the words.

It is a Proposition, and there are three parts of it;

The subject of the Proposition, *Merciful men.*

The Predicate, *Are taken away.*

The Affix annexed to it, *From the evil to come.*

Briefly, look upon the meaning of all these, and they will all afford us some instruction.

The First is the subject of this Proposition; It is said here (and it varieth from the former) *Merciful men.*

A man would wonder why he should alter the stile, except it were, because the Spirit of God delighteth to set out godly men, according to the multitude of their Titles, *The righteous and merciful men*; Otherwise the same term might have been kept in the latter part, for they are both the same in effect. He that is a *merciful man*, is a *Righteous man*, and he that is *Righteous* will be *merciful*: Yet the Prophet varieth it, *Righteous men perish, and merciful men are taken away.* There is some special reason of the variation. I conceive it is one of these three, or all.

The first reason why he useth this word (*merciful men*) in the latter part is. For the greater Conviction of their stupidity. They were such as were not affected with the condition, or loss of *righteous* and holy men; nay, they were so stupid, that they were not affected with the loss of *merciful men*, that is more. If there were any sense of piety that should for Gods cause grieve at the loss of godly men: But if their were any sense of their own good, there should be grief for the loss of *merciful men*. Generally (if it be possible to serve them) the world hath more mis of *merciful men*, than of *righteous men*: Every man should mourn for their departure, and miss them, though piety and righteousness may go unmourned for. But these were come to that stupidity, that they had no sight nor sense of their own good: Being a *merciful man*, it is likely there were many naked that he had clothed, many starved Souls that he had fed; there were parched Bowels that he had sympathized with, he used to *mourn with those that mourn*, to lament with those that lament. Many Interpreters would have it spoken, that *Isaiab* said this of himself, in regard of the Persecution that he suffered, (he was taken away by the Saw:) but whether it were of one *merciful man*, or of all, a man would think that *merciful men* should go out of the world without Mourners: There are Orphans and Widows, that will mourn for merciful men; that have been relieved by them. Yet this stupidity so benumbed them, in their own senses they were so frozen, that they had no sympathy at all, neither respect to piety or mercy: *Righteous men are taken away*, and they looked not on that side, *Merciful men are taken away*, and they looked not on that side neither. So it is an aggravation of their stupidity.

Secondly, another reason why he varieth the word, *Righteous men* first, and *merciful men* after, is this; To shew how much God honoureth the works of mercy. Though it be a glorious title, (*A righteous man*) yet the Spirit of God will not let him go without another title, *A merciful man*. *Righteousness* is best known to God, but *Mercifulness* to men. *Mercifulness* is an evidence of piety and godliness,

The first part of the Text.

The meaning of the words.

i. Of the subject: Merciful men.

godliness. *Mercy* is that grace that honoureth God most, and God honoureth it most. All the high Elogies that are given to piety in the Scripture, are specially stated on *mercy*: God honoureth it with large and ample promises, *Blessed are the merciful, for they shall obtain mercy*; It hath ~~not~~ the least beatitude set to it, as *Basil of Sentencia* well observeth. God honoureth it likewise with an approbation, *When I was hungry ye fed me, when I was thirsty ye gave me drink*: And with a publike approbation at the last day, in the presence of Angels and Men, it is *mercy* that God then magnifieth, *Come ye blessed, when I was hungry ye fed me, &c.* God honoureth it likewise with an excellent memorial, he always mentioneth it with honour; see it in *Cornelius*, see it in *Job*, see it in other Saints, they were noted for *mercifulness* in the Scripture; here in this place the Spirit of God, because the *righteous man* shall not go without an Epitaph, he makes on *this righteous man* a memorial. *Merciful men are taken away.*

That is the second reason, that they might understand how far God honoureth the works of Charity and Mercy.

Thirdly, that the Prophet might instruct them, and us now; who are to be reputed, and accounted true righteous men. Those that God accounteth so. And those are *merciful men*. These two, *righteousness* and *mercy*, they meet in God, so they mult in every Christian. They are the two ways of God (saith *David*) *all his ways are mercy and righteousness*. They are the two ways that Christ takes in the world: The first way, at his first coming, a coming of *mercy*; to call men to *mercy*; the second at his second coming, a coming of judgment, to judge the quick and the dead. So they are two ways of God, so saith Saint *Bernard*; they are the two feet of God, by which he walketh through the world: God visiteth men upon one of these two feet, either in *Mercy*, or *Righteousness*: As they are the feet upon which God walketh to us; so they mult be the two feet that we walk on towards God: *Righteousness*, that is one, by which we tread the way of the first table in works of piety to God: And *Mercy* is the other, by which we tread the way of the second table, in mercy towards men. So that as the two tables kiss each other, they are infolded one in another; the love we owe to our Brethren; it hangs and depends on our love to God: the love that we shew to God, is to be testified by our love to our Brethren: So these two are to embrace one another, we must not serve them that God serveth not: According to this, others will judge of us that we are truly righteous, according to this scantling we take of our selves. Deceive not your selves if their be not works of Charity and *Mercy*, flatter not your selves with an opinion of *Righteousness*; it is an empty Name where *Mercy* is not. So the Apostle makes the Argument, *He that loveth not his Brother whom he hath seen, How can he love God whom he hath not seen?* So likewise here, is it possible that there should be *Righteousness* toward God, when there is not *Mercy* toward men?

1 Ioh. 4. 20.

It is the first of those pious Instructions, that I will commend to this place. O. stentation of *Righteousness*, there is a great deal in the world, men desire to be accounted godly men, because they can be referred to themselves. They can get pretences of Piety, and zealous they will seem to be for the Works of the first Table. Did God give only one Table? No: but we shall be tried by the works of the second Table; *When I was hungry ye fed me not, when I was thirsty ye gave me no drink*. Why do we make boast of piety to God, that men cannot judge of? For there is one little grain of Hypocrisie that spoileth all. We may act mercy to men but we cannot act piety: Piety will shew it self here; Here is the touch-stone to give proof of the Piety in our hearts, if it bud out in *Mercy*: The *righteous man* is *merciful* in every kind. Where there is Piety, there will not be Reviling, and Disgracing, and Quarreling, and Contention: It is impossible that Piety in the Heart should be Contentious, that pure and untainted Liquor should pass through a filthy Kennel: If there be grace in the heart, it will shew it self in the hand, in the Lip, in the Words, in the Actions, in all. It is but a touch that I give you, I know you easily guess where I am. I come not to put you in mind of what you know: Or rather to put you in mind. I am not conscious to your courses, but I will



I will tell ye what the world saith: It is a great deal of wrong done to this parish, and this place, if there be not much contention in it: And it is not upon this occasion that I heard it, for before now I never knew any one in the parish, but as the Apostle saith of the good works of one of these Churches, *It is spoken of in all the world*, so the strife of this place is spoken of in all the City. Here is the fruit whereby you must examine your selves, mercy to men. If we be not those that nourish brotherly love, there will be no mercy: There is no mercy, where there are the fruits of uncharitableness, and if there be no mercy, there will be no piety. Let this therefore be the Touch-stone of piety; love, and peace with men, as the Apostle speaks: *As much as is possible have peace with all men.*

Rom. 12. 18.

I will speak no more of the meaning of the first part, *Merciful men are taken away*. It is the Commentary upon the former.

The second is the Predicate of the Proposition, *They are taken away*, that hath reference to this, *they perish*.

2 Of the predicat, they perish, Eccles. 1.

It is great wisdom in the Spirit of God thus to expound one word by another. That as in the body of a man, those parts that are of most use, God in wisdom hath made them double, hath made them pairs, two eyes, two hands, two ears, &c. (because these are parts of great use) that if one part fall away and miscarry, the other part may supply; If one eye be out, a man loseth not his sight, he hath another, and so in other parts: So it is in the Scripture; if we mistake one word, here is another that is more plain to lead us right in the meaning of the Scripture: For else men would have been offended: *Godly men perish*; That is more than to die, that that perisheth is lost. But it is plain, they are not lost in death. Perishing is one step beyond death. If it had been predicated of merciless, impenitent, unrighteous men, it might have been said so, they perish, they not only die. But *what hath the Righteous done? Who ever perished being innocent? Who ever suspected and dreamed, that it was possible for merciful men to perish?* Here cometh in the Interpretation: No, be not deceived; it is a word frequently used in the world, Carnal men think so; but they perish not, they are but *sook away*. Ye see how one word helpeth the other: So this word giveth us assurance of the meaning of this Scripture, and of the state and condition of a *merciful man*, he perisheth not, though the Atheists of the world think so: He *perisheth* not to himself, for then beginneth his happiness, when death cometh: Though they *perish* to mens memorial and remembrance, there is no remembrance of the wise man, more than of the fool (saith Solomon) that is, worldly men, that mind the world, and their bellies, they take no more consideration, when a *righteous man*, a *wise man* dieth, then a *fool*; that is, an impenitent man, though I say they *perish* to the memorial of the world, they *perish* not to God; not to the fruition of his happiness, for Death is but a Porter, a Bridge to everlasting life, then beginneth their glory: Heaven that was begun before in a mystery, then it is set open to them literally and personally. They perish not because they are taken away, there is the proof of it. A man that is removed only from an Inn, no man will say that he is lost. That that is transplanted from one soil to another, doth not perish. A graft or syent, though it be cut off, and it is to have a more noble Plantation; It is so far from perishing, that it is more perfect, it is stablished in it's nature, it is set into a better.

There are but one of these two Interpretations of *perishing*, and neither of them can befall a godly *merciful* man. Either it is a passage from a being, to a not being: And so the Beast when they die, *perish*, because their Souls are mortal, as well as their Bodies: It is no more a living Creature, there is no more life in it, it resolveth to it's first principles; the Soul it is nourished as well as the body, there was a being before, but now there is a nullity of being, in respect of a living Creature, there is nothing liveth. Here is a *perishing* from a being, to a not being.

Again, *perishing* may be a passage from a being to a worse being: So an impenitent man when he dieth, he passeth from life to death; yea, to an Eternal death, to a worse being; that is, a *perishing*, and a proper *perishing*, that is worse than to be lost. It is better to have no being, than to have either of these.

But in neither of these senses the *Righteous man perisheth*: He hath a being and a well.

well-being after death. His Soul hath a real being with God in happiness, his body hath a being of hope, though it be in the grave; Nay, it hath a real being of happiness, as it is a Member of Christ, in regard of the mystical union. So in no sense he *perisheth*, he is but *took away*, he is but removed, it is but *Exodus*, but *Transitus*: His death is not a going out of the Candle, it is but a translation, a removing of it to a better frame, it is set upon a more glorious table to shine more bright. The word is well expounded in *Heb. 11.* concerning *Enoch*: whereas in the fifth of *Genesis*, the Scripture saith, *Enoch walked with God, and God took him*; in the *Hebrews* it is said, *he was translated*. In the one, he was *took away*; that is, in respect of the world; In the other, *he was translated*; that is, in respect of Heaven. They are *took away*; that is, from the place of misery, the Dungeon, the Prison, to a place of glory and happiness. They are *took away* from the *house of clay*, to the *house Eternal*, not made with hands, in the *Heavens*: they are *translated* upward, that is meant in this.

So that there are two observations in this.

Observat.

First, That Piety and Mercy excuseth not from death.

Godliness it self freeth not a man from death. Death it is that end that is propounded to all men. The bodies of godly men are of the same mould and temper, of the same frame and constitution as other men, their flesh is as frail, their humours as cholerick, their spirit as fading, their breath as vanishing, they owe the same debt to nature, to sin, to God, to themselves and their own happiness. They are bound under the weight of the same Law, the statute Law is; *It is appointed to all men to die once*. It is well said, *to die once*, for the impenitent man dieth twice, he dieth here by the separation of his soul from his body, that is the first death; and there is the second death that succeedeth that; the death of the Soul, by a separation of it from God, which is far worse. But *righteous and merciful men die once*; the first death seizeth upon them: *It is appointed to all: It is the end of all flesh*; in one place, *It is the end of all the earth*, in another place: It is the end of all living, the end of all men, even *merciful and godly men* are brought within the compass of this Law of Nature, to yeeld up this debt and due. Righteousness excuses nor, it frees nor. It is a law that bindeth one as well as another. As *Basil of Seutencia* observeth, though *Adam* was the first that sinned, yet *Abel* was the first that died: *Adam* committed the transgression, the elder Son was *Cain*, the second *Abel*, in the course of nature the eldest should have gone first, but *Abel*, righteous *Abel*, that was the moiety, the half of his comfort, and the greater half, though the younger: *Adam* sinneth first, and yet righteous *Abel* dieth first. He gives the reason to be this, because God would let us see in the Portal of death, the table of the Resurrection, he would shew us the linnaments of the Resurrection in the first man that dieth, that *righteous Abel* is *took away*, that we should be assured that he was but *translated*, there was hope of the Resurrection confirmed even in his death. But yet that is not all; the reason (I conceive) that is more proper to this is: Righteous *Abel* dieth first, to shew that even *righteous and merciful men* must not expect immunity from death, and from suffering Tribulation in this world; it is the condition that befalleth *Abel* the righteous, as well as *Cain* the Pharisee; It belongeth to faithful *Abraham*, as well as to Apostatizing *Gemas*: to beloved *Jacob*, as well as to rejected *Esau*; to meek *Moses*, as well as to cursing *Semei*; to *Deborah* the Prophetess, as well as to the usurping *Athaliah*; to devout *Josiah*, as well as to impious *Ahab*: to tender-hearted *David*, as well as to churlish *Nabal*; to the humble Publican, as well as to the vaunting Pharisee. It is the Law and Rule that is set to all, there is no exemption; Righteousness, Piety, and works of mercy, then do not exempt.

For if they could exempt, how should piety have the reward? When should godliness come to the full recompence? It is death that makes way to the hope of reward.

And if it be so, that righteousness excuseth not, then neither honour, nor strength, nor beauty, nor riches, can excuse in the world: for these are of far less prevalency with God than piety. So the argument standeth strongly, if *Job* died that was a *merciful* man; if *Abel* was taken away that was a *righteous* man, look to other conditions: then

Caesar,

*Cesar*, that is the Princes of the world shall be cut off, their state and pompe shall not keep them: Then *Cressus* that is the rich men of the world, shall die, their purse and plenty, shall not excuse them: Then *Socrates*; that is, the prudent and learned men of the world, their wisdom shall not prevent it: Then *Helena*; that is, the Minnions of the world, the decking of their bodies, and their beauty, and painting shall be fetched off, they will expose them to death, they shall not free them: Then *Sampson*; that is, the strong men of the world, those that are healthy, of able parts, likely to out-live nature; their strength shall not excuse them; that no man should glory in any thing without, *Neither the strong man in his strength, nor the wise man in his wisdom, or the rich man in his wealth, but if he glory in any thing, to glory in the Lord.* Though we must not boast our selves of piety, yet as the apostle saith, *Yea have compelled me:* If a man may boast of any thing, it is of piety; that is, rejoyce in this. If God have made a man a vessel of mercy, and an instrument of doing any good; but otherwise to boast of it, even that shall be the stain, and further disgrace of it: For *Righteousness it self excuseth not from death*; all are subject to the same Law, that is the first Observation; *Merciful men are taken away* as well as others.

Secondly, there is a difference in the manner, though they be subject to death, yet it is a subjection under another subjection: Death is made subject to them, they conquer death. So both stand together, they die, and not die, because their death is but a translation, but a removing.

There are two persons, two men in every penitent and godly man; there is somewhat of a righteous man, and somewhat of a sinner; somewhat of the flesh, and somewhat of the spirit: So according to these two, both laws are kept; the law of Commination, that is kept, *Thou shalt die the death*; there is the reward of sin; the law of promise, that is kept, *Thou shalt live for ever*; there is the reward of righteousness. Mortality giveth the reward to sin, Immortality to piety.

Though they die, *They are but taken away.* The Word implies these two things:

First, it implies that their death is but a temporary death. Taking away is not a final translation, it doth not imply a nullity. Death, though it cut the knot of Nature, yet not grace. It is true, there is the sharp Axe of death, there is no knot so Gordian, but it will cut it asunder. It is a great knot that was first knit between the body and the soul, it cutteth that asunder. It is a sure knot, which is the Conjugal knot between man and wife, it cutteth that asunder. There is a natural bond and union between parents and children, it cuts that asunder. There is a civil union between friend and friend, it cuts that knot asunder, it takes one friend from another. But there is the mystical union between the Head and the Members, between Christ and the Church, it cannot cut that knot asunder. But look as Christs body in the grave, it was not deprived of the Hypostatical union, so likewise the body of a Saint, when it lies in the grave, in corruption, it is *mellowing* for Immortality, and Eternity; yea, then it enjoyeth the benefit of the mystical union, there is somewhat of a Member of Christ that lies in the grave: That dust that the body of a Saint is resolved into, it is *holy Dust*, because that mystical union is not cut asunder; Death cutteth not that knot. It perfecteth the mystical union in respect of the Soul, and it is but an interruption of the manifestation of the union in respect of the body, it is never severed. As the Husbandman hath some Corn in his ground, and some in his Barn: The Corn in his ground is of no less value and account, then that in his House and Barn; nay, it is of more, for that that is in his Barn shall not multiply, so many bushels he putteth up, and so many he receiveth, but that which is in the ground multiplies, therefore it is in as great account. So it is with God: There are many bodies of the Saints walking on the earth; and those that are laid in the grave, that are *sown* (as the Apostle saith) *for Immortality.* The bodies of the Saints in the grave, are of no less account with God, then those which walk up and down in the world, and glorifie him with works of piety: Why? The body is sown to Immortality, there is still somewhat of Christ. That is the first thing it implies; *They are taken away*, it argues, *that their death is temporary.*



Secondly, it sheweth it is *deliberate*, that their death is not sudden. For there is a difference between these two, to be snatched away, and to be *taken away*. Impenitent men when they are *taken away* in Judgment, they are snatched away in displeasure. The godly man, God takes him away, removes him, it is as gentle a word as could be used, there cannot be a better word to express it in our translation, than for God to *take him away*. Job and Moses expressed it so, and so Isaiah here, to shew that death is never sudden to the *merciful and righteous man*, Why? because he is always prepared. It may be sudden in respect of others, but not to himself. The stroke of death may be the same to a *righteous man*, as to an impenitent man; they may both fall by the prevalency of the same disease, the same duration of sickness, the same warning given them, the same sympathy; but there is a difference in regard of the suddenness.

If it be a sudden stroke that overtakes an impenitent man, then it is two ways sudden; even a premeditated death is sudden to him, because he is not prepared: sudden death cometh not to a prepared man, because he looks for it: It may (as I said) be sudden to others, but it is not to himself, Why? because he expects death, he *dieth daily*, he dieth in his thoughts, before he dies in act, he dies in meditation, before he dies in passion: I *die daily*, saith the Apostle, death when it came to the Apostle, it found him dying, it could not come suddenly to him; death finds him setting open the doors: Therefore though it seem sudden death, it cannot be sudden, because he is *taken away*: The stroke of death may be sudden, but the issue of death is not sudden; the stroke may be sudden to his body, but not to his mind; because he fitteth himself still for it. There is the deliberation implied in the word, his death is not sudden, in that he is prepared: God awaketh his heart to make him look for it, therefore when death cometh though sooner or later, it doth but take him, it snatcheth him not away; that is the meaning of the second.

3. Of the extent: from the evil to come.

The third word is, the extent of this act, *from the evil to come*: that is a word that is not specified in the former part; it makes both this and that the more full: it makes a greater demonstration of Gods goodness; he is not only merciful in *taking away*, but he *takes away* from that that is *evil*, he takes from a bad estate to a better. An evil that is present, that is simply so; an Evil for the time to come, God takes righteous and merciful men from both.

That I may lay a fit path for my proceeding in it, Saint *Austin* divideth the nature of evil well to those two heads; there is the evil of doing, and the evil of suffering; that is, the evil of sin, and of punishment. The first of these, the *evil of sin*, is opposite (saith *Aquinas*) to the increased good, The second, the evil of punishment, is opposite to the created good. God takes away merciful men from both these.

1. From the evil suffering.

First, from the evil of suffering. Two ways he is took from that. He is took away from the *evil of suffering*, that he shall not see it, and that he shall not undergo it, and endure it.

That he shall not see it.

First, that he *shall not see it*, that he shall not be a Spectator; that is one part of *taking away*. For *righteous* and *merciful* men have tender affections, and yearning bowels, when they see Gods judgments extended over any place or person; they sympathized with them, they *weep with those that weep, and mourn with those that mourn*. God takes them from this sorrow and mourning.

It hath always been accounted one part of the happiness of a godly man, to be taken from the evil of the place he lieth in. God *takes Josiah from the evil to come*. Saint *Jerom* sheweth it well in *Nepotian*, he makes this as an Argument amongst others, that his departure was a comfort and happiness to him, because (saith he) *Nepotian is happy that he sees not those Evils, and Calamities, and Miseries that are now come on the Church that we see*.

Nay, not only in the esteem of godly, and righteous, and Christian men, but in the esteem of the Heathens it was accounted a happiness to die before a man see the miseries on the place he wisheth well to. *Virgil* in the eleventh of his *Æniads*, bringeth in *Pandul*, making a lamentation over his Son *Pallas* that was slain; after many tears that were shed over him, and doleful words that were past: The Poet bringeth in his Wife, and saith, it was her happiness to die before him, that she saw not

not

not this misery: The Poet accounted her happy that she died before, and saw not the misery that was brought on that place, and her husband. In his esteem then it is one point of happiness, *To be taken away before that evil come upon a place we wish well too.* He expresseth himself in another place, in the first of his *Æniads*, *They are happy that die before their Country*, before they see the ruin of that. Therefore it must needs be a great happiness for a Christian to be *taken away* before misery come upon the Church. Here is one respect the Lord hath, he takes them away that they do not see the Evil he bringeth on a place.

Secondly; That *they should not suffer it*, that is a further degree and a greater. So we see that it is the happiness that is intailed on other servants of God; Though it is not a course that God always constantly keepeth: Sometime he suffereth godly men to live, and to be swept away in common Calamities, as the Plague, Famine, Sword, and the like, even *righteous men perish* in these times, that is the course that God sometimes takes. On the other side sometimes he takes this course, that he will preserve them in the midst of danger, he will keep them alive: He sendeth Calamities, and Plagues, and yet he preserveth the righteous. So in the Revelation, he commandeth the Angel to *seal his Servants on the forehead*, when he poureth his curses on the earth: So in the ninth of *Ezekiel* he speaks to the man with a slaughter weapon, to *mark those that mourned*, to pass them by: So in *Exod.* 12. he commandeth the blood to be *sprinkled on the posts of the doors*, that the Angel may pass by: So God when he seeth his mark, the blood of the Covenant on the head of his servants, he passeth them by in common Calamities: sometimes I say he takes that course. But he is not tyed to one course always: sometimes, he *takes away* his servants from the Evil to come, he doth not suffer them to have the sorrow of seeing, or feeling of it.

That he shall not endure it.

Ezek. 9.

Exod. 12.

God when he intendeth to smite the earth with plagues and curses, he will make this way for his course, he will remove the obstacles, the Saints that are the impediments; they hold Gods hands, they wrestle by prayer, they prevail by humiliation, they cast down themselves, and stand in the gap; that he may unwind his hands of this burthen, of the prayers of his servants, he removeth them by death, he saith to them as he did to *Moses*, *Let me alone that I may destroy them.* And then, as it is with the Husbandman, when the Corn is gotten into his Barn, he burneth up the stubble: Till the Wheat be gathered, the Tares are not turned up. God will not pour his Plagues untill he have removed the impediments, those that are *merciful men*, when they are *taken away*, he poureth down his judgments. Therefore he *takes them away*, that they may not see it, nor suffer it, that is the second.

Thirdly, he takes them from the Evil of sinning, that is a greater blessing, and in two senses for that. He takes them from it, that they shall see sin, for that is a great Corrosive to a godly man. It was one point of *David's* grievance, that he saw wicked men suffer: *I humbled my Soul with fasting, and I behaved my self as one that mourned for his Mother.* *David* humbled himself even for his enemies, when they were afflicted, that was one part of his sorrow. But the chief part of his sorrow was to see them commit sin, *Mine eyes gush out with Rivers of tears, because men keep not thy Law*; that was a great affliction. Therefore that they may be eased of that evil, God takes away *merciful men*, that they shall not see sins committed; they are offensive to chaste eyes. He takes them to Heaven, that their ears may not be filled with hellish Blasphemies, and damnable Oaths that over-burthen the ground, that ring their peals in every street, as a man passeth by: There is no hearing such things in Heaven. That is one thing, he takes them away, that their eyes may not be gluted with beholding extortions, oppressions, Murthers, contentions, revilings, and other sins in the world. It is a great ease to a godly man to be took out of evil times: When God leaveth him in times and places that are evil, he shines as a light; when God takes him away, he hath the reward of his sorrow: It cost him grief to see it, therefore to reward him, God takes him away, that he may not see sin committed.

3. From the evil of sinning. That he shall not see sin committed by others.

That he shall  
not commit  
sin himself.

Fourthly, God takes them away, that they may not sin themselves: For Heaven is a place of no sorrow, so of no sin: Though we be unsatiabie of sin now, then there is an end put to it. It pleaseth God so to deal, in his providence to order it, that sin brought in Death, and Death carrieth out sin: Thas as a skilful Chimnist distilleth an Antidote out of Poyson, so doth God; Death that was the reward of sin, God fetcheth the translation out of it to Eternal happiness: The Mother, sin, brought forth death, and Death the Daughter carrieth out sin. That is it that is the great comfort of a man in death: As now I shall cease suffering, so here is my comfort too, I shall cease sinning: Though my purposes and endeavours be bent upon piety, yet I am overtaken; I could not tread so strait, but I did often tread awry: now there shall be a new plain path provided for my feet, there is no sin in Heaven.

That is a great point of wisdom, that God destroyeth sin with the body, and raiseth the body again without sin: If the body should live always, how should sin end? Sin will not be rooted out, as long as we are in the body; while we carry about us this *vail of flesh*, we shall carry about us another *vail of sin*: Therefore saith *Epiphanius*, *God dealeth with us, as a skilful Householder with his house*. Look as it is in building an old house, if there grow a Fig-tree, or Ivy out of the house, that it spread the root through the chinks and partitions of the Wall, a man that cuts down the Fig-tree shall not profit, for it is so fast rooted in the wall, and in the chinks, that either he must pull down the wall, or else it will not die: Therefore a wise man will pull down his house, and root out the Fig-tree and then set up stones, and there erect the house beautiful, and so both are preserved: he hath his end in both, both the house is rebuilt, and the Ivy consumed and rooted out. So it is in case of sin, there is the house we carry about us, the building, the temple of our body, the house is man himself, sin is the Fig-tree, it is such a Fig-tree as insinuateth it self between every chink, and partition in our nature; there is somewhat corrupt in every faculty of the Soul, and it sheweth the fruit in every part of the body, that is an instrument of sin: It hath so wound it self in, that the Fig-tree cannot be destroyed, cannot be pulled out, except the house be dissolved, there must be a pulling down of the Temple: Therefore God in wisdom, by death he takes the Temple, the house in pieces, and then the Fig-tree may be pulled out; and then he erects the Wall of that house more glorious than before it was thrown down, while the Fig-tree was in it, while sin was in it: It is raised up without it; that is that the Apostle saith, *Corruption shall put on Incorruption, and Mortality shall put on Immortality, the body that is sown a natural body, it shall be raised a spiritual, it is sown in dishonour, it shall be raised in glory*. God therefore takes them away from the evil of sin, he dissolved the body, that he may purifie it, and cloath it with Immortality, that it may be a pure body, then when it was first presented in nature at the first Creation.

We see hereby what those good things are that death bringeth; It bringeth Immunity from the evil of suffering: God takes away merciful men, that they see not, that they suffer not. And it bringeth immunity from sin, that they do not see it, that they do not commit it.

use.

The use is a Pillar of confidence, not to be afraid of Death: Who would fear that which makes for his perfection, that is the means of his translation of Happiness?

And in respect of others, not to mourn for them that are took away out of this world, as those that are without hope: They are not *took away* but *translated*: they are removed for their advantage, for the better. *Elijah* was removed from earth to Heaven in a fiery chariot, shall *Elisha* weep because he enjoyeth him not? No, he is took from Earth to Heaven; *Joseph* was sold into Egypt, but it was to be a Ruler, God intended that: It is the same reason, God translates us out of the world, to give us the end of our Hope, even the Salvation of our Souls; Shall we mourn as men without hope? God takes them out of a valley of tears, shall we mourn unsatiably for those that are took out of the valley of tears? Let us not bring their memory to the valley of tears, they are past it. God takes them from evil



to good, to the best good, the good of Immortality, and Eternity, the good of the enjoying of God, of *that that eye hath not seen, nor ear hath heard.*

It is true, that when we see any impenitent man die, and man die in his sins, there is just cause of mourning. That was the course that *David* observed: He lost two Sons, *Abolom* a wicked Son, he mourned for him; he lost the child that was begotten in Adultery, for the life of which he prayed; he mourned not for the child's departure: And Saint *Ambrose* giveth the reason well, he had a good hope and assurance that the child was translated to a better estate, he doubted of *Abolom*, he died in his sins, therefore he mourned for him, for his death, not for the child. So when we see any die in his sins, there is cause then of tears, and of excessive tears: then *David* crieth, *Abolom, oh my Son, my Son.*

But if there be good evidences of a Saint translated to glory, shall we *mourn as men without hope*? As Saint *Jerome* speaks to *Paula* mourning for her daughter; *Art thou angry Paula, because I have made thy child mine?* (He bringeth in God speaking thus) *dost thou envy me my own possession? my own Creature?*

It is true, for the state of an impenitent man, he hath his good things here, and his Evil to come after, there is cause of mourning, for that he is translated from good to ill; his Heaven is in this world, his Heaven is in his treasure, in his riches, in his chests, and upon his table; and as he enjoyed a Heaven here, so he must not look for it after, there is a place of another condition, his Heaven is here, his Hell after.

But the penitent and contrite, his ill is here, and his good after, his Hell is in this world in suffering, and in mortifying the flesh, in wrestling with sin, in incounting with Temptations, here is his Hell, and his Torments, but after cometh his Heaven, and his bliss, so he is translated from bad to good, he is took away from the evil to come.

So here is the meaning of all. I have shewed first the meaning of the three Phrases.

The second thing I propound is this: What the Prophet bemoaneth, and makes lamentation for, and these *merciful men*, for if they be *took away* from evil present and evil to come, evil corporal and spiritual, sufferings extraordinary, Plague and Famine; sufferings ordinary, sickness and tentations; if it be so that no sin shall fall upon them to destruction, no tentation fall on them to destroy them here, much less afterward; if they be *took* from all these evils, how cometh the Prophet to make lamentation, that *merciful men are taken away from the evil to come*? For he speaks it mourningly.

It is one sufficient reason, he mourneth over them because others did not.

But there are two reasons that are more special. There is the loss of the godly man for the present *when he is taken away*, that is a thing to be lamented; And the danger of the world in respect of the loss of a godly man.

First, the loss of a godly man, that is a great punishment that God sendeth on a place, there is a great loss to those that survive.

The loss of their example: they shine as lights, there is a Taper, a Candle taken away; *Ye rejoiced to walk in his light*, saith Christ, to the *Jews*, concerning *John*; there was a light not only of *Johns* Doctrine, but of his example, whereby those that heard him walked. There is the light of grace set up in the life of the Saints of God; they are as a Taper to guide us in the paths of mercy and piety that they tread in. *Job* was set up a *light of patience*; *Abraham* of *Faith*; *Cornelius* of *Charity*; and so every grace that the Saints are eminent in, they are set up as so many lights. When the light is gone, is there not a great loss to have a Candle put out? Though they enjoy their light, we lose it, the benefit of their example and society; their advice and counsel. Oh the experience of the Saints, bring a great deal of good to their acquaintance: I am in this affliction, I remember that you were in the same case, how did you carry your self? It is a great matter to build upon the Experiences of the Saints of God.

We lose many Benefits by losing of a Saint. He is not only beneficial in his Example, but in his Prayers. He is one of the *Advocates of the world*, that pleads with

Quest.

Ans.

The loss of a godly man, a great punishment to a place.

with God, that stands in the gap. *Abraham* was a strong Advocate for *Sodom*, and so was *Moses* for *Israel*, and so was *Aaron*, and so other Saints in their time. The Saints while they live in the world, there is a great deal of power in their prayers to withhold Judgments: And is there then no loss when they are taken away?

When a Saint is removed, a Pillar is removed, a Pillar of the house, and of the Earth, and must there not be danger when the Pillar is gone? They are the *Corner Stones*: When a corner stone falleth, there is a great deal of trash and rubbish falleth with it.

There is a great deal of discomfort upon the fall of a Saint.

When God removeth godly and *merciful men*, there is a loss every way; to the Church, to the State. The Church loseth a Member, the State a Pillar; godly men lose an Example, wicked men lose an Advocate, poor men lose a Patron, all men lose a Comfort.

That is the first thing the Prophet bemoaneth in the loss of *righteous men*. First it went to his heart that the world should be left empty of piety, and all those vertuous examples, that God should cut off those precious plants, those that are Looking-glasses for us to see our selves in, and that pitch of perfection we should breath after, and aim at. That is the first thing.

But that is not all: For their was impendant danger when they were gone. It is a Prognosticating of some evil to befall a place, when God takes them away. If *Noah* enter into the *Ark*, the world may expect a deluge. If *Lot* be out of *Sodom*, let it look for a shower of fire and Brimstone: God himself expresseth himself by the Angel, that *he could do nothing* as long as *Lot* was in *Sodom*; he had a commission not to rain fire and brimstone while *Lot* was there, while *Lots* person and prayers were there: As soon as *Lot* was gone, there cometh a cloud of Judgments; and in that a showre. So the Saints when they are translated into the *Ark*; when they are took from the earth as *Noah* was, (*Noah* was to ascend from the earth to the *Ark*) when *Lot* is gone to the City God provided for him, the City of Refuge, then we may expect one Judgment or other, for they are means to hinder, and keep them from being poured out.

That is the second thing in the loss of *righteous men*. They are took away for their good, but for our ill; we have lost the benefit of their example, the comfort of their society, and now we may fear that Judgment will come plentifully: *For merciful men are taken away from the evil to come*. So I have done with the first part of the Complaint.

The second  
part of the  
Text.

I will be very brief in the second; that is, over the living, *no man considereth it*: this is truly to be bemoaned. There is a double extent, first of the Act, *they consider not*; And then an extent of the person, *no man considereth*.

This Act hath a great Latitude. It is either an aggravation of the former: *They lay it not to heart, nay, they do not take it into consideration*: Or else it is a rendring a reason of the former; *They lay it not to heart, because they bethink not themselves*.

Consideration is an act of the judicial part of the understanding, as incogitancy is a rocking of reason asleep, a shutting of the door of reason. Neglect, that is a negligence of due care to be taken: On the other side, inconsideration or incogitancy, that is a neglect of the due course of reason, due pondering of a thing. A man is said not to consider, that scanneth not, that examineth not the cause, that lays not the effects and consequences together, that compareth not one thing with another. So that it is thus much now, *They considered not*; that is, they pondered not in their hearts, they examined not according to the rule of reason; they looked not to it what should be Gods meaning in *taking away merciful men from the evil to come*; they looked not forward to the time to come, nor backward to the time past, they were altogether inconsiderate.

Inconsideration  
on a great sin.

It is a great sin, and a fruit of sin, and a cause of all sin. It is a sin in it self, for God hath given man Reason to use upon all occasions, to consider Gods works, and his own works, and those things that befall others and himself. The true im-

provemen

provement of Christianity is the exercise of consideration. That exciteth a man to Repentance. *David* layes it as a ground, *I considered my wayes, and turned my feet to thy Testimonies.* A man never repenteth that considereth not his wayes. The want of consideration keepeth a man freezing, and settling on the dregs of sin.

It is a fruit of sin, of the first sin: Incogitancy bringeth security, that rocks reason asleep; then passion hath her scope, when reason governeth not. It is the true punishment of the first sin, and the fruit of it, because reason is decayed in man by sin, reason was then unrectified, reason grew irregular.

A fruit of sin.

Nay, it is the cause of all sin. We can resolve no particular sin to any other principle but this, that men consider not before they commit it. The reason why men go on in excess and riot, and continue in drunkenness, is nothing but this, *They lay it not to heart*; they look not forward, what will be the issue and event, they consider not the account they are to make to God, they think not that God is providing a *cup of deadly wine*, and that *all must appear before the Judgment seat of Christ*. The reason why mens desires of the world, and of living here are so enlarged, it is the want of consideration of what is the happiness of Heaven, of the promises that God hath made. There is no sin but it is resolved into this cause. So here it is, that the Prophet complaineth of the want of consideration, *when merciful men were taken away, they consider it not*; to sympathize, to prepare themselves to what God would do after he had removed these, that when he had removed the obstacles, that then he would pour his wrath upon them.

A cause of sin.

Secondly, There is another extent of the Word; that is, of the subject of the Person.

No man. It argueth the neglect to be general. A man would have thought, that upon the mention of the first word, *Merciful men are taken away: the Mourners should go about in the streets*; the poor Orphans should weep, because they have lost a Patron: No such matter, no consideration on no hand; that is a wonder; had the *merciful man* no wife? No children? No Friend to mourn after him, when he was buried in the earth? Was there no well-wishers to him, that had benefit by his piety to mourn for the *righteous man*? Was there none like to himself? One *righteous man* will mourn for another. What is this then, *No man*? If they would not regard the piety of the *godly man* or *merciful*, when he lived, methinks when he died there should be some consideration. A Mountain as long as it standeth, men take no great notice of it; but if it fall, all eyes look upon it. The Sun when he is in his strength, there are few eyes that look on it; but if it comes to an Eclipse, every man getteth into his Turret.

Generally men delight to look upon those Stars, that in their opinion they think are fallen. All these the godly man is. He shineth as a Star here, as the Sun in his strength after, he is as a Mountain, as a Beacon upon a Mountain, more glorious. The Mountain, and the star falleth, the Sun is in the Eclipse, *Merciful men are taken away, and no man considereth it*.

I will not say it is to be taken in the full extent, it implieth not a nullity, but a paucity. As in that place in the Psalm; *There is none that doth good, no not one.* The Prophet doth not imply, that there was not one godly man at all, but so few that they could hardly be numbred; a great paucity. So here, *No man considereth*; that is those that considered, were so very few, that there was hardly notice taken of them, they were hardly in the compass of a Number.

Nay, it is twice noted, *No man, no man*, to shew it was almost a nullity; there is not any, not any; that is, they were exceeding few.

What is the reason? Because they were not acquainted with the rule, and way of piety, therefore they mourned not. If piety were within, it would sympathize without, as there is like rejoicing, so they would sorrow together.

We are not to think, but they had natural affection, though it were almost cut off: It is likely if any of their kin were took away, they would mourn: If a Father or Mother were taken away, the most impenitent man would have tears; though not for sin, yet for losses and crosses: Then there are those that would cry

with



with *Elisba, My Father, my Father, the Chariots of Israel, &c.* If a Brother or a Sister were taken away, I doubt not but there are those that would follow with the voyce of Lamentation, *Alas my Brother, alas my Sister, woe is me for my Brother Jonathan.* We have tears for Brethren. Further, if it were but a child that were lost, a man would be sure to find tears for him, and sigh along time after, and would say with *David* ; *Oh Absalom, my Son, my Son, would God I had died for thee my Son.* All conditions that live find tears in mens eyes, and consideration of their departure, only the godly and the *righteous man* findeth none.

Here is their stupidity. Can there be a greater stupidity, than to make a man die twice ? As they die the death of their bodies, so to make them suffer a death in our memories ? As they perish to the world, so to perish also in our thoughts and meditations. We owe God so much, we owe piety so much, we owe the memorial of many so much, we owe our selves so much, as to take it into consideration. And yet no man considereth.

This is the fault which we may examine our selves of. For if we now make reflection of all this upon our selves, we must find a conformity with our times. There is never a word of this Scripture, but it is true now. I will now take the parts in order.

First, we cannot deny that evil is to come upon this place.

Nay, it were well if it were to come ; it is come already : It hath overtaken us. If we load the earth with the evil of sin, it is impossible that God should forbear long. The evil of sin that surchargeth the earth must be unloaded again, by this burthen, by the burthen of punishment : One burthen must juggle out another. Evils there have been impendant, that we have seen. Evils there are now present that we begin to groan under : And no man can tell where that evil will stay. There is evil present, and evils to come, because our evils are still multiplying : The beginnings of sorrows, and sufferings, and fears ; God grant it may stay. But our state and condition is like them in this, that they are yet impendant. We see the Heavens grow black, judgments are a ripening. When ye see the sky red, when ye see the sky black, judgment is beginning, not only beginning to bud, but it beginneth to spread and enlarge it self. Thus far there is a correspondency ; there is evil that we have cause to fear and suspect, yet further to come on this place.

Secondly, there is a conformity with the other too, in our negligence. The world sendeth forth men now *void of natural affection*. It was never so before. For if before they neglect others, yet they were careful of themselves. But men now desperately neglect their own salvations. There is no respect to God, no pity of others, no not of themselves.

I do not wonder that men heretofore considered not, when they loved their lives better than their sins, because they had some sensible taste of that that was temporal, when they loved their lives better than Heaven. But now men love not their lives best, but their sins better ; for though their lives be in danger, yet their sins are kept.

It is an admirable thing to consider, how every way we are given to plenty, to riot, to security, notwithstanding God cometh neer, and bringeth his judgment even to the door, and makes it swell. He forbeareth a long time, to try us with mercies, and then he takes a severe course. Where shall men see the face of an alteration ? Our lives are the same, our delights the same, our vanities and follies the same ; we keep the same sins still, as if we were bent to provoke God further, to see what he will do.

That is an evident sign we consider not for what purpose God sendeth his plagues, we consider not what he doth, when he takes away others for our example ; none lay it to heart, and take it into consideration, it swimmeth not in his brain. We begin to greamble, and we think our selves well, if we provide a Country-house ; but God hath beset us in the Countrey, and in the City. There will be no flight but to Repentance, there is the City of Refuge ; and there is no way to repent but by consideration : These must betook to heart before there can be amendment, and till there be amendment, there will be no removing of judgment. It is plain then that we are conformable in that part of the Text.

And

And in the first too. That *merciful men are taken away*, experience sheweth us daily: they are taken so frequently, that there is hardly any left: they are not only *taken away*, but swept away. And if there were no other proof, this representation, this sad spectacle before our eyes, that is an argument to make the proof of the conformity of the first part of the text with us.

In the text there is mention made of a righteous man, of a merciful man. The Spirit of God bringeth in all the parts by pairs. It is fulfilled in the solemnity, and occasion of this day: by pairs God calleth us to piety, by pairs he giveth us spectacles of mortality.

I thought I had come to do the duty for one, to perform the solemnity of one Funeral: but after, I perceived I was called to do the office for two. It was not so from the beginning, it falleth not out so every day. Here is the true proof that these are the times of mortality: set the pairs any way, and we shall see that there is one free, none can secure himself from the stroke of death. One, a virtuous ancient Gentlewoman: the other a grave learned minister, but of younger condition: here are both ages took away, and both presented: not only so, but here are both conditions of life, and both presented together; and here are both sexes, and both presented together, to teach us, that no sex, no condition, no age can secure themselves. I will smite the Shepherd (saith Christ, foretelling the Disciples what should befall them.) Here is the smiting of the Shepherd, and the sheep too: But both together, and I believe this place cannot send such another pair.

For the one, He was the most eminent for his place; For the other she was the most eminent for her piety. I was not acquainted with the conversation of either, and therefore I shall not speak much: and the information I had, it was not much, for it was needless: I may save a labour for both: for if I speak any thing false, ye are able to refute me; if I speak any thing true (as all must be true that is spoken here) yet ye are able to prevent me, and I can say nothing that ye know not.

For the one; I hear that he had the report of a man that was considerable in the discharge of his place. And all that I shall say of him shall be only this; there is cause that ye should take to heart his death. For what is the reason that in this little Parish that is as healthful as another. (But God is wonderful in his ways, and we must not search into the judgements of God) that it is not full eight years, but there have three succeeded, that have been commended to this place, and have died one after another? Is it so that ye kill them with unkindness? the world saith so I tell ye. I know not, but this I am sure of, that there have been too many unkind passages: where the fault is, your selves know. But this is to be taken into consideration, that God removeth them from ye, as if ye were worthy of none. If God send us these helps and Lamps that waste themselves to shine to us, and to break and dispence to us the bread of life, shall we not give them encouragement in their studies, that they may go on ~~in~~ and peaceably? A word is enough for that. Howsoever some of ye would not suffer him to rest, God hath taken him to his rest. There is more might be said, but I will not say too much.

For the other, since I came from my house, I had information at my first footing in the Parish, they said she was as good a woman as lived. At my first footing in the house, they said she was a very good woman. Those that have lived in the Parish, they testify, that she was a woman most eminent for her piety and virtue. Shall she want a memorial? I asked of those that have known her of old, they say, she was a righteous woman, for the righteousness of piety, and a merciful woman for the righteousness of mercy. She had respect to both tables, to her duty to God, to her Neighbour. For the mercy of charity, she was good to the poor: she was a lender to those that were in necessity, and a giver too. For the mercy of piety she was very compassionate to those that were in afflictions, she sympathized with them, visited them and comforted them. For the mercy of peace, in time of contention, she laboured to set all strait, she had a soft answer to pacifie wrath. She was a merciful woman, and God hath given her the reward, hath took her to his rest. She was a love lover of peace, he hath taken her to the place of peace. She was one that studied happiness, and he hath taken her to a place of happiness. He hath

took her from these evils that we are reserved to, and that we may fear.

That is the difference between a godly and an impenitent man. Impenitent men, if they be took away, they are taken to further evil, if they be left alive, they are left to further evil. Merciful men, if they be took away, they are taken away for the eschewing of evil: and if they be left on the earth, it is for the diverting of evil. They divert them while they live, and shun them when they die. As they labour to honour God in their lives, so God gratifieth them in their death, he takes them to himself.

This consideration, and occasion, is a proof of the Text. As it is proved in all the Text, let us disprove it in our selves, that this word may never go in the course it lieth here, but in a contrary course. That righteous men perish, and men delay it to hearr, (let it be said so) and merciful men, though they be took away, yet there are those that take it into consideration. I have done with the last part, and with the occasion.



**THE**





# THE GOOD MANS EPITAPH,

OR

The Happiness of those that Die VVell.

## SERMON IX.

Rev. 14. 13.

*I heard a voyce from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from hence forth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*



The Scripture will afford us many Texts for *Funerals*. Me thinks there is none more fit, nor more ordinarily preached on than two; and they are both of them *voyses from heaven*.

One was to *Isaiab* the Prophet. He was commanded to crie. *The voyce said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodnes thereof, is as the flower of the field.*

*Isa. 40. 6;*

You will say, That is a fit Text indeed; So is this here, *A voyce from heaven too.* But *Saint John* is not commanded to cry it, as *Isaiab* was; he is commanded to write it.

*Luke I. 4,*

That that is written is for the more assurance. *It seemeth good to me* (saith *Saint Luke* in his preface to his Gospel) *Most excellent Theophilus, to write to thee of these things in order, that thou mightest know the certainty, &c.*

It did not please God for many generations to teach his Church by *writing*. The Fathers before the flood he did not teach by *writing*. They lived long: their memory served them instead of books: and they had now and then some Divine revelations. They needed no *writing*.

Psal. 90. 10.

But after that the dayes of man grew short, as they did in the time of *Moses the man of God: the dayes of our years are threescore years and ten*: then (I say) when the dayes of man came thus to be shortned, it pleased God to teach his Church by *writing*.

Exod. 17. 14.  
Ista. 8. 1.

Ezek. 24. 2.

And although the whole will of God, *all things necessary to salvation be written*, yet God did appoint some special things above all others to be *written*, some passages of divine truths. As that same history of the foile of *Amelek* in the wilderness, *Scribe hoc ad monumentum*, saith God to *Moses*; *write this for a memorial in a book*. So God commandeth *Isaiab*, to take to himself a great roul, and to write in it with a mans pen. So to *Ezekiel: Son of man, write thee the name of the day, even of this same day, the king of Babylon set himself against Jerusalem this same day*. And Saint *John* (to go no further) though he was commanded to write this whole Epistle, and all the Visions he saw, yet there is some special thing, that God in a more special manner would have him to write. And here is one; *Write this same voyce: this voyce that came down from heaven, write it*.

Though that *writing* addeth nothing to the Authority of the Word. For the word of God is the same Word, and is as well to be obeyed, and as well to be believed, when it is delivered by tradition, as when it is by *writing*: yet notwithstanding we are to bleis God that we have it *written*. How many Divine truths have been turned into lies? And how many divine Histories have been turned into fables, when things have been delivered by tradition from hand to hand, and from man to man? *Tradition was never so (safe a preserver of Divine truths*.

Rom. 14. 2.

We are to thank God (I say) for the whole Scripture, for every part of it: for *whatsoever is written, is written for our learning, that we through patience, and comfort of the Scriptures might have hope*.

But what comfortable thing is this, that here Saint *John* is commanded to write? Write, what? *Blessed are the dead that die in the Lord, so saith the spirit, they rest from their labours, and their works follow them*.

In the which you have five things;

The division  
of the words.

First, you have a *Proposition*. *Dead men are blessed. Blessed are the dead*. Now, because this is not generally true, therefore

Secondly, you have a *Restriction*: *all Dead men are not blessed*. But who are *blest* then? they that die in the Lord. There is the *Restriction*.

Thirdly, you have the *Time* from whence this *blessedness* beginneth. *From henceforth, blessed are the dead that die in the Lord*.

Fourthly, you have the *Particulars* wherein this *blessedness* consists. It is in a *Relaxation of their labours*, and a *Retribution of their works, they rest from their labours, and their works follow them*.

Lastly, you have a *Confirmation* of all this. It is confirmed first, by a *voyce from heaven*; *A voyce from heaven said write*. And then it is confirmed by the Spirit of God; *Even so saith the spirit, they rest from their labours*.

You must not look that in this shortness of time, I should go through all these. And I do not intend it. It may be only the first and second. I pray let me take some time to speak of the occasion of our meeting. I would do all within the hour.

I begin with the first.

Observat. I.

Dead men are blessed.

Blessed are the dead.

*Blessedness*, is a thing that every man desireth. He is no man, but a monster, that would live wretchedly. Every man desireth to be *blessed*.

But that thing which we all desire in common, when it cometh to be determined, most men mistake it. Some place *blessedness* in riches. And some place it in honours.

Some

Some place it in pleasures. And some place it in health of body. And some place it in civil virtues. What need I tell you more? S. *Anselm* in his 19. book *De Civitate Dei*, telleth us of no fewer than two hundred fourscore and eight several places of blessedness. All determined in this life.

To let them pass. *Blessedness consisteth in the enjoying of the sovereign good That same sovereign good is God.* We enjoy God both in this life, and in the life to come.

From hence there is a double *Blessedness*.

Distinguish them as you will; Whether you call one *Beatudo via*, the other *Beatudo patriæ*, as some do. The *Blessedness of the way*, and the *Blessedness of the Country*. Or whether you call one *Beatudo spei*; the other *Beatudo rei*. The *Blessedness of expectation*, or the *blessedness of fruition*. Or whether you call them (as usually you do,) The *Blessedness of Grace* here, and the *Blessedness of Glory* hereafter; It mattereth not in what terms you distinguish them, but so we know this have one, and you are sure of both. There is none have the *Blessedness of Glory*, but such as were first *Blessed in the State of Grace*. And there is none *Blessed in a State of Grace*, but shall be *Blessed in the State of Glory*.

There is a threefold condition of a *Blessed soul*. It is here in the body, (as long as God pleaseth) But then it is from the Lord.

It is with the Lord, but then it is from the Body. There is a third Condition, when it shall be in the body again, and with the Lord for ever. Then is the full consummation of bliss, when this same body of ours shall be raised up, and made like the glorious body of *Jesus Christ*.

But our *Blessedness* in this life, though we have here a comfortable fellowship with God, yet, because that it is not *per speciem*, it is not by sight, it is but by faith, we walk by faith, and not by sight. Because while we are here (though we do see the face of God in the Mirrour or glass of the Gospel, yet because) we are absent from him, as he is *objectum Beatificans*. Because here the tears are not all wiped from our eyes, and we have not yet a full rest from our labours, nor a full reward for our services. Therefore our *Blessedness* here it is nothing (to speak of) in comparison of that *Blessedness* which we shall have hereafter, when the soul is separated from the body, and is with the Lord.

Therefore (saith the Apostle) I desire to be dissolved, and to be with Christ, and this (quoth he) it is *melius*, it is better: Better? Yea, it is *multo melius*, it is much better: Yea, it is *multo magis melius* (you must bear with Saint Pauls incongruity of speech) it is much more better to be with him. If our hope were only in this life, of all men, believers, the children of God, were most miserable.

But the hope of our immortal life, is the life of this mortal.

There was some little glimpse of this light, even amongst the Gentiles, (such as did believe the immortality of the soul.) One of the heathen Poets could say, No man is blessed till death.

*Cresus* the Lybian (a man happy in his great achievements) asked *Solon*; Pray (quoth he) tell me, what man dost thou think happy? He named one to him, (*Telus*) a man that was dead. But (quoth he) whom else dost thou think happy? He named two brethren more, that did a work of piety to their Mother (it were too long to tell you the particular story) and they were dead, I think them happy, quoth he. *Cresus* began to be angry, that he himself should not be thought a happy man. Am not I happy? Oh (quoth he) I take thee for a great King, but I account thee not happy before death. *Cresus* grew to misery, and then he cried out, Oh *Solon*, *Solon*, &c.

Here we have a word, a voice from heaven: and the Word confirmed by the Spirit: and we have testimonies of Scripture: and we have some little glimpse of this light from the Gentiles: yet notwithstanding, flesh and blood will not be persuaded of this, that dead men should be happy, that there is a happiness in death.

There are many things they have against it. First, say they, Death is an enemy. It is very true, Death is an enemy, the Apostle calleth it so. The last enemy that shall be destroyed is Death.

And

Anst. lib. 19. de Civitate Dei.

A double blessedness,

Phil. 3: 21.

2 Cor. 5: 7.

Phil. 1: 23.

1 Cor. 15: 19.



And, say they, *it is a terrible enemy*. It is very true, and of *all terrible things the most terrible*: yea, and nature abhorreth it exceedingly. See it in any creature that liveth: Mark if every creature would not use legges, wings, hoofs, horns, tusks, beaks, or whatsoever thing it is wherewith God and nature hath armed it, to preserve life.

Eccles. 9. 4.

Solomon saith it (but he saith it in the person of a carnal man, as he doth many things by Metaphors in his book of Ecclesiastes.) *That a living dog, is better than a dead lyon.*

Job 2. 4.

Sathan is a lyar, and the father of lies, but yet notwithstanding that word of his was a truth, *Skin for skin; yea, all that a man hath will he give for his life.* *Vix a dum super est, bene est*, said *Mæcenat*, when he lay grievously sick of the Gout, *So long as life remains, it is well enough.* You have one man that liveth in extreame poverty, eateth no bread, but *the bread of affliction*, yet he would live. You have another man that carrieth about him a diseased body, *the arrows of God sticking fast in him, and the venome of them drinking up his spirits*, by some sickness; yet he would live. You have another man, that hath a rotten name that stinks while he liveth, yet he would live still.

Iob 6. 3.

Yea, and not only wicked men, do make many base shifts to live (*they have their portion in this life*; no wonder therefore they do it) but even Gods best children, that look for a better like than this, when this ended, are not willing to part with this life if they could keep it: Do you not remember how *David* pleaded for life: *Oh let me live, that I may praise thy Name: oh spare me a little before I go hence, and be no more?* *Hezekiah* turneth his face to the wall and wept, *oh shall the grave give thanks unto thee? or shall the dead celebrate thy praise?* No, *Vivens, vivens, it is the living, it is the living that must praise thee, as I do this day.*

Psal. 119. 175.

Psal. 39. 13.

Isa. 38. 18, 19.

Iob 7. 15.

Numb. 11. 15.

1 King. 19. 4.

I know indeed that sometime you shall find some of Gods children, wishing for death, *Job, My soul hath chosen strangling, and death, rather than my self.* Lord I pray thee (saith *Moses*) *kill me out of hand, and let me not see my wretchedness* *Elijah*, when he fled from *Jezebel* for his life, Lord (quoth he) *take away my life, for I am not better than my fathers.* He was not willing that *Jezebel* should take away his life, but he would have God to take it away. You know *Jonah* his pettish mood that he was in, when he would needs think to know what was better for him, than God himself doth: Lord, *take I beseech thee, my life from mee; for it is better for me to die, than to live.*

Jonah 4. 3.

These men of God, they were sons of men, they had their passions as other men have; and passion was never good judge between life and death.

Iob 3. 20.

I know again, that there is question made by *Job*: *Wherefore is light given to a man that is in misery, and life to the bitter in soul?* Such a man, I confess, that hath bitterness of soul, he may happily seek for death, as for treasures, and be glad when he hath found the grave.

But let God be but pleased a little to allay that bitterness, let him but lay up that bitter pill in sugar a little, and then he will like life well enough.

Why do we all this while go from my Text? Surely there be so many voyces upon earth against it, that if there were not a *voyce from heaven* to say, *Blessed are the dead, that die in the Lord*, we should scarce believe it.

Quest.

But then if the dead be blessed, why do we not die, that we may be blessed?

Answ.

There is such a like Question of *Scipio* in that same book of *Tullies*; *Somnium Scipionis*. *Scipio* asked his Father, when his father had told him of those glories that the soul enjoyed in immortality: *Why* (saith he) *do I tarry thus long upon the earth? why do not I hasten to die?* The schoolers of *Eugeius*, when they heard their Master dispute of the immortality of the soul, went and laid violent hands upon themselves, that they might go to that immortality. And so *Cato Uticensis* after he read *Platoes* books of the Immortality of the Soul; made away himself. Many such examples there have been: And I find often-times in your bills many that have laid violent hands upon themselves, some that cut their own throats, and some that hang themselves. I pray give me leave a little to speak upon this.

## The happines of those that die well.

111

Saint *Augustine* tells me of five causes, for which persons do usually lay violent hands upon themselves.

The first is this. Some do it to avoid some shame, or some dishonour, or misery or beggary, that shall befall them. Thus did *Achitophel*, when he saw that his counsel was defeated, he went home and hanged himself: Thus have many done to avoid shame and dishonour. Alas poor wretches; While they seek to escape temporal punishment, they run into eternal, like our Fishes in the Proverb, *Out of the Frying-pan into the Fire, into Hell fire, where the worm dyeth not, and where the fire never goeth out.*

Secondly, some have done it to avoid the terrors of a guilty conscience. Thus *Judas*, troubled in conscience, after he had betrayed Christ, he went and hung himself.

Poor wretch; He had more need he had lived, that he might have healed the sin of his by repentance. This is not a way to expiate thy sin, this is a way to increase it. *Judas* when he killed himself, he killed as wicked a man as was upon the earth, and yet he shall answer to God, as well for that noient blood of his own that he spilt, as he shall for the innocent blood of the Son of God that he betrayed.

Thirdly, we find some that have done this to avoid some villany that they feared should be offered them. As for example, *Pelagia* a noble Lady, that we read of in Ecclesiastical stories, when she was followed by some barbarous soldiers that would have abused her, she speaking nothing but, *never a villain of them all shall touch me*; threw her self over a bridge, and drowned her self.

Some of the Fathers do little less than commend her for this. Saint *Augustine* condemns her, so should I. For, why should she that had done no hurt, do hurt to her self? why should she to escape the hands of the Noient, lay violent hands upon her self that was innocent? Our chastity of body is not lost, when the chastity of our mind remaineth inviolated.

Fourthly; Some have done this to purchase to themselves a name of valour. *Rafis* in the book of the Machabees did thus. And if there were no other thing in the world to shew that book to be Apochripal Scripture, this is enough, in that the Author of that book commendeth *Rafis* for it.

It is not valour for to flee a danger: it is valour to bear it. If any extmple can be alledged to this purpose, that of *Sampsons* may. But Saint *Augustine* he answereth, The Spirit of God secretly commandeth him to do it. And we may verily believe it: for if the Spirit of God had not commanded it, yea, and assisted him in it too, he had never done that he did; in pulling down the house upon himself and the Philistims.

Lastly, some have done it, or they might have done it, because *Blessed are the dead*. Some will die, that they may be blessed.

Poor wretches; They that deprive themselves of this life, may not look for a better when this is ended. I will not judge particulars, I leave them unto God. But in the general, Considering that life is Gods blessing: it is he that giveth it, and it is he that must take it away. Considering that man is not lord of his own spirit. Considering that God hath set us here in our stations, and we may not move out without leave from our General. Considering that we are set here to serve God, and we must serve him as long as he will, and not as long as we will. Or specially considering that God hath forbidden us to kill others, therefore forbidden us much more to kill our selves: therefore surely (except Gods mercy be greater than I can give warrant for) they that die thus, die eternally. And we had need beseech God with all earnestness of spirit, to keep us from such a fearful temptation as this: for they that die thus, *die not in the Lord*, and therefore cannot be *blessed*: for my Text saith it of no other, but of those, *Blessed are the dead, that die in the Lord*. This is the first point.

I come to the Restriction.

Die

Observat. 2.

Die in the Lord.

What it is to  
die in the  
Lord.

Rom. 16. 1:

It may be construed two wayes; the proposition is Ambiguous: for the proposition many times in Scripture signifies *In Domino*, or *propter Dominum*. As *Rom. 16. 1. I commend unto you Phebe our sister, that you would receive her, in Domino, in the Lord*; that is, for the Lords sake, as becometh Saints. And in the twelfth verse of the same Chapter, *Salute the beloved Persis which laboured much in the Lord*; that is, laboured much in Gods cause, for the Lord. So again, *Say to Archippus, look to the ministry that thou hast received, In Domino*; that is, for the Lord, for the Lords service, for his work. I might give you many more instances. There is one place most pregnant, *Eph. 4. 1. I Paul a prisoner, in Domino*; so saith the vulgar Latine, and so is the Greek interpretation, *In the Lord*. What meaneth Saint Paul? *A prisoner in the Lord*, what is that? *A prisoner for the Lord, a prisoner for the Lords cause*. And thus you may take the word here in the Text: *Blessed are they that die, in Domino*; that is, such as die in *causa Domini*: and thus *Judicious Bema*, (to whose judgement I attribute much in translations) he readeth it so, *Blessed are the Dead, qui moriuntur causa Domini*: and then in his Annotations, *propter Dominum*. And if you take it thus, then the Martyrs only are blessed. That Martyrs are blessed; the Church of God is so far from making a question, that they set it down as a Rule, *Injuriam facit Martyri qui orat pro Martyre*; *A man doth wrong to a Martyr, that prays for a Martyr*, their blessedness is so sure: for, *He that loseth his life for my sake, and the Gossells, shall find it*, saith Christ. If he loseth a temporal life, he shall find an eternal: If he lose a life accompanied with sorrow, he shall find another life that is with joy, such joy as cannot be conceived, such joy as shall never be ended.

*Precious in the eyes of the Lord is the death of his Saints.*

There are two things (saith S. Bernard) that makes the death of a Saint precious; the one is a good life before; the other is a good cause for which he dieth. A good life will make it a *precious death*: but a good cause will make it a more *precious death*. But that is the most *precious death*, that hath both a good life before it, and a good cause coming next.

The Martyrs are blessed, but they must be such Martyrs as suffer for the Lord, be sure of that, or else they are not blessed. There be some that would be accounted Martyrs (a great company of such we have had of late) that have died for broaching of reason, and some for sowing of sedition; some for absolving subjects from the oath of Alleageance, some for attempting to blow up Parliament houses, Such as these are not Martyrs. *It is not the punishment, it is the cause that makes the Martyr*. Our blessed Lord himself, that never did evil, was crucified between two evil doers; there was an equal punishment, there was not an equal cause. It must be the cause that we must look to, if we look to be blessed.

But I cannot stand upon that. Here is the first interpretation: *To die in the Lord, is for the Lord.*

But there is a second, and that is more large, *die in the Lord*, that is, die in the faith of the Lord. *Salute Andronicus, and Junius my fellow prisoners, which were in the Lord before me*, saith S. Paul; that is, that were Believers, that were in the faith before me.

1 Thes. 4.

And (to let pass many other places) if there be no resurrection of the dead (saith the Apostle) then we that are asleep in Christ, &c. If we believe that Jesus died, then those that sleep in Jesus shall be bring with him, &c. and Again, *He shall descend from heaven with a shout, and they that are dead in Christ shall rise first*. Now what is it to die in Christ in a large sense?

I will tell you. He that would die in Christ, first he must die in obedience.

1. To die in  
obedience.

There are many works of obedience, that we are to do.

Our last and greatest act of obedience, is to resign up this same spirit of ours willingly, cheerfully into the hands of God that gave it.



If we have not attained to that strength that some have done; that is, to live patiently, and die willingly, yet we should labour to attain to thus much strength to live willingly, and to die patiently; So as Christ may be magnified in my body (saith the Apostle) *I pass not*, it makes no matter, *let it either be by life, or by death.* Phil. 1.

When we have done the work that God hath set us to do, we must be gone; and thus must every one say with himself; *Lord if I have done all the work thou hast appointed me to do, call me away at thy pleasure.* Here is the first. In obedience.

Secondly, *Die in repentance.* I remember what Possidonius said of S. Augustine a little before his death, that it was necessary that men when they died, they should not go out of the world, *absque digna & competentis resipiscentia, without a fit competent repentance.* He himself did so, for he caused the penitential Psalms to be written, and they were before him, as he lay upon his Bed, and he was continually reading those penitential Psalms, and meditating upon them with many tears; he died even in the very act of contrition.

2. In repentance.

I do love to see a man chearful upon his death-bed, but I do more love to see a man penitent. There is a day indeed, *when God will wipe away all tears from our eyes*; When that cometh, then he will wipe away these tears of repentance too; these tears of godly sorrow: *But the Lord grant he may find me with tears in mine eyes.*

Thirdly, *Die in faith.* Indeed if ever Faith had a Work to do, it hath then a Work to do, when all other comforts in the World fail us, and friends go from us; then Faith, to lay hold on the promises, *I know that my Redeemer liveth, and that I shall rise again at the last day, and be covered with my skin, and shall see God with these same eyes.* Thus Faith.

3. In Faith.

And then fourthly. *Die with Invocation*, calling upon the name of God. Thus have all the Saints of God done, continually commending of their souls to God in prayers. *Saint Paul* would have us *commend our souls to God in well-doing.* And it is a necessary thing every morning we rise, and every night we go to bed, but especially when we see some harbingers of death sent unto us, then to have nothing to do, but with our blessed Lord, *Father, into thy hands I commend my spirit.* And with Saint Steven, *Lord Jesus receive my spirit.*

4. With prayer

And next to this, let me put in also, *Mercy, Charity*; *Die forgiving one another.* Thus our Lord taught us to do, when he cried out, *Father forgive them, for they know not what they do.* And S. Steven taught us to do so too; *Lord lay not this sin to their charge.*

5. In charity. Luke 23. 34. Acts 7. 60.

And then lastly, (for I cannot stand upon these things) there must be a *death in Peace.* Peace with God, Peace with our own consciences, and Peace with all the World.

And now the man that dieth thus, dieth with *willingness*, dieth in *repentance*, dieth in *faith*, dieth with *invocation*, dieth in *charity*, dieth in *peace*; this man dieth in the Lord, and such a one is blessed.

6. In peace;

*They that would thus die in him, must live in him.* A man cannot be said to die in London that never lived in London. A man cannot be said to die in the Lord, that never lived in the Lord. If thou dost not live in *obedience*, in *faith*, in *repentance*, in *invocation*, in *charity*, in *peace*, thou canst not die in these. A man must first live the life of the righteous, before he can die the death of the righteous.

How to come to die in the Lord.

And then again, if a man would die thus, he must be well acquainted with death, grow familiar with him by meditation. Many things more I might have said to this purpose, but I am loath to transgress the hour. I have done with that.

Give me onely leave now to speak in a few words unto the present occasion.

You have brought here (beloved) the body of your well-beloved neighbour, Mistress S. H. late the Wife of your late reverend Pastour, Doctor R. H. to be laid up together with her Husband, in hope of a blessed and glorious resurrection. It is long since that I did in this Place perform this service at the burial of his former Wife, a woman of whom I may not speak, for though I hold my peace, the

very

very stone here in the wall will say enough of her: and you that knew her cannot but assure the truth of it.

I am entreated to perform now the like duty to the second Wife. And I was easily entreated to do it: for that name of brother and sister, that was usually between us for many years continued, may very well challenge of me, any duty I am able to perform. I am straitned in time, I cannot speak what I would; and I do perceive already by this that I have spoken, that if I should speak much more, my passion would not give me leave. Let me tell you one thing amongst many others, it is a thing extraordinary, and it is for imitation. The *Vertuous Woman* in the last of the *Proverbs*, is commended for many things; Amongst others this is one, *She doth her husband good, and not evil, all the days of her life.* And mark it pray you, *It is not all the days of his life*, and yet peradventure some woman might be thought a good woman, that doth that, but she may perhaps out-live her Husband. *A vertuous woman will do him good, and not evil, all the dayes of her life:* And for this amongst many other things, I do commend this vertuous Gentlewoman. I may almost say with the words there in the end of that Chapter, *Many daughters have done excellently, but thou surmountest them all.* So I may say, many women peradventure have done excellently in this kind; but I do not know of any one that ever hath done the like to her Husband. I pray you hear it.

Her Husband had a Brother that lived in *Portugal* at the time of his death, who was there married, he had there three children at least, two sons and a daughter. This vertuous good woman would give her self no rest, till she had these children out of *Portugal*: she got the two sons hither. And what was her care? (here is another excellency of hers) her chief care was for their souls. What did she? or rather what did she not to win those children from Popery (in which they have been brought up) and to bring them to the true service of God? She obtained it, she got it.

When she had done that, won them to our Religion, she had not done all: one of these had a desire to exercise some Merchandise by Sea. She furnished him to the Sea, she furnished him with money for his Adventures. The other she bound Apprentice here in the City to an honest Trade: and she hath given them a liberal childs portion, I may say so. A childs portion that they may thank God (and I hope they will have the grace to do it) that they had, I do not say such an Aunt in Law, but such a Mother.

Here was not all. She sent for the Mother too, she was but sister-in-law to her Husband: she sent for the Mother, she sent for the Daughter, they were here. She clothed them, she fed them some moneths: and if she could have won them to our Religion, she would have maintained the Mother while she had lived; she would have brought up the Daughter, as her own child. But that could not be done, it was a work beyond her strength.

You see here a vertuous Woman, that did good to her Husband, not all the days of his life, but all the days of her life. To the very last day of her life she never did cease to do good to her Husband in his kindred: and I think I may say, that she was more careful of his kindred then of her own. But this is not all. This kindness you will say was shewed to her Husbands kindred. Here a little more therefore.

She knew that there were many Ministers that had a great charge of children, and peradventure would be very glad to have some of their children taken off of their hands. She hath given to the putting out of five Ministers children, to bind them Apprentices, fifty pounds.

She knew that there were some poor persons of the *Palatinate* here, which stood in necessity; She hath given to the relief of them, twenty pounds.

She knew that there were many poor souls that lay in Turkish slavery. She hath given for the redeeming of them, twenty pounds.

Nay yet more; She considered that her Husband was sometime a poor Scholar in the University of *Cambridge*. And she considered too, that there are many Ministers Widows that lived well, while their Husbands lived, that are faine to crave relief

relief ( the greater is the shame of some men ) when they are dead. She hath therefore given five hundred pounds to purchase lands, and with this land to maintain, partly two Schollars in the Univerſity, from their firſt coming thither, till they be Maſters of Art. And then with the reſidue to maintain four Widows, that have been the Wives of honeſt preaching Miniſters. *Zacheus*, his offer was, but half of his goods. *Lord, half of my goods I give to the poor.* For ought I can perceive and underſtand, above half of her eſtate ſhe hath given to charitable uſes. I ſay no more of her. *Theſe works of her will praiſe her in the gates.*

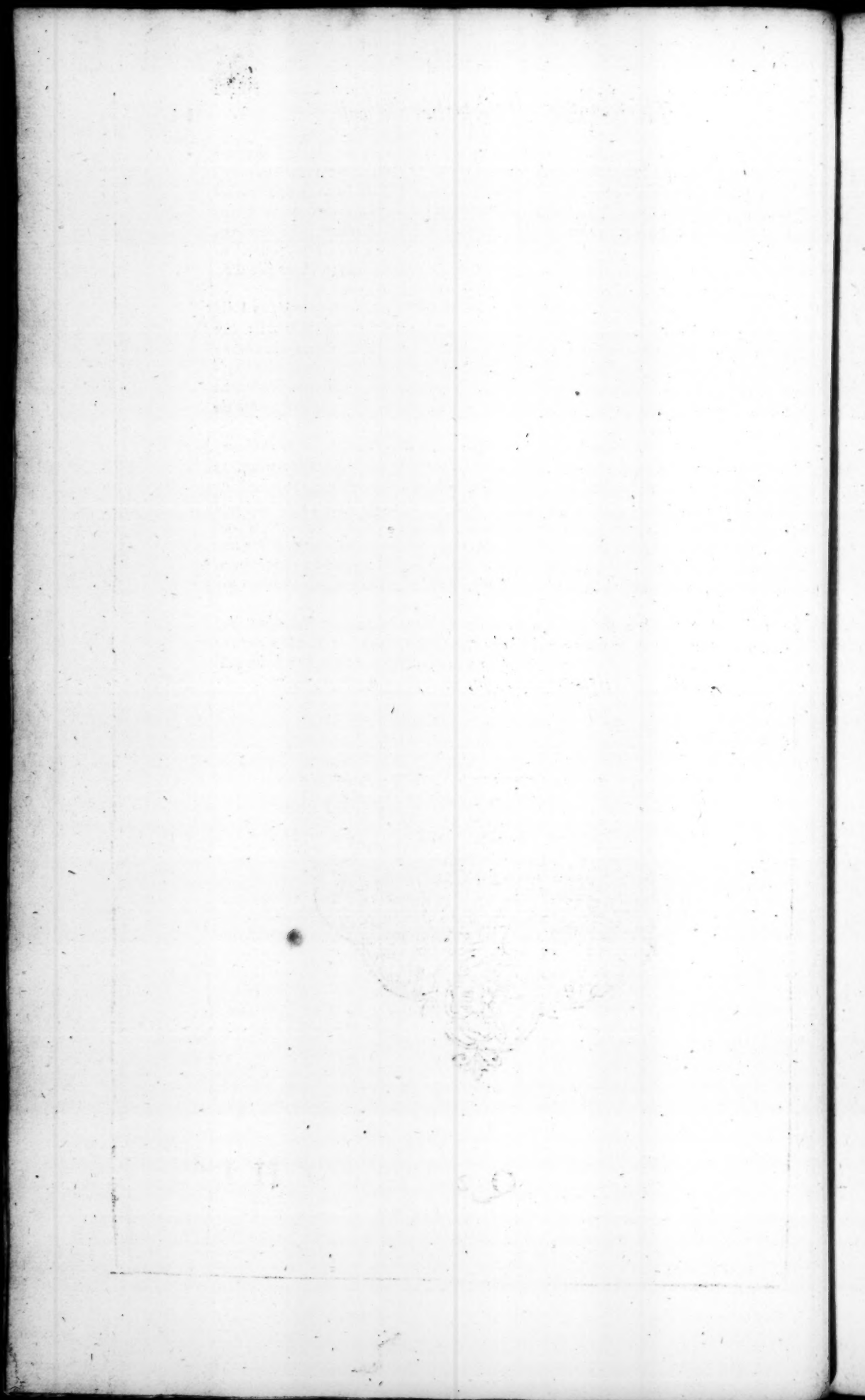
She died in the Country. And I am ſorry that I had not information (as I did deſire) of her behaviour in her ſickneſs. I have it not: I can ſay nothing of it: but thus much. It was not poſſible, that ſuch a creature, that lived thus (as we know ſhe did) in obedience to God, in repentance, in faith, with invocation of Gods mercy, in *Charity*, in *Peace*, but that her death was bleſſed. She that lived in the Lord, no queſtion but ſhe died in the Lord, and ſhe is bleſſed; for *Bleſſed are the dead, that die in the Lord.*

*Good Lord teach us to number our dayes, that we may apply our hearts to wiſdome;* and grant that as we grow in years, we may grow in knowledge of thy truth, in obedience to thy will, in faith in thy promiſes, in love toward thee, and toward our neighbours for thy ſake, that when we come to the end of our dayes, we may come to the end of our hope, the ſalvation of our ſouls, through Jeſus Chriſt: to whom with thee oh Father, and thee oh holy Spirit, three Perſons, but one true and immortal, and only wiſe God, be given, both from us, and all thy creatures in heaven and in earth, continual praiſe, honour, glory, dominion and power, now and for evermore.

Let all thoſe that hear the word of God depart from iniquity. *Now the God of Peace, that brought again from the dead our Lord Jeſus, the great Shepheard of the ſheep, through the blood of the everlaſting Covenant, make you perfect to do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt; Amen.*









THE  
CHRISTIANS  
CENTER,  
OR  
HOW TO LIVE  
TO  
G O D.

SERMON X.

Rom. 14. 7.

*For none of us liveth to himself, and no man dieth to himself: for whether we live, we live to the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.*



These words contain an Argument or reason which the Apostle useth, to prove that the weak Christian should be born withal, and that men should not judge, because of the difference of meat amongst them. He sheweth that they did not with the neglect of the knowledge of any truth keep themselves ignorant in this particular: but it was their weakness. The strong should bear with the weak, and the weak should not censure the strong: the reason is, because they agree in one end: they propound one general end to themselves, that guides them in all their actions, they walk in one way, and in one path, and therefore they should in these things agree together. The general end at which they all aimed in their doings is the Lord: *He that eateth (saith he) eateth to the Lord, and he that eateth not, to the Lord he eateth not;* that is, still he propoundeth God as his end, and the

The sum of the words.

pleasing

	<p>pleasing of God in his actions, as the rule of them. That he may prove this unto us, that they stand thus affected, both of them, notwithstanding this difference, he bringeth in this as the general reason, whereto every particular of their lives may be reduced: All their life is ordered by the Lord: <i>they live to the Lord, they die to the Lord, so that whether they live or die, they are the Lords</i>; Therefore all their particular actions are to the Lord. <i>whether we live, we live to the Lord, and whether we die, we die to the Lord.</i></p>
Division.	<p>Now this general reason he propoundeth two wayes. First, Negatively, <i>None of us living to himself, and no man dieth to himself.</i></p> <p>Secondly Affirmatively: which consisteth of two parts. Their duty to God. Gods acceptance of them, and protection over them.</p> <p>Their duty to God, <i>if we live, we live to the Lord, and if we die, we die to the Lord.</i></p> <p>Gods acceptance of them; <i>Whether we live or die we are the Lords.</i></p> <p>That which we shall now insist upon, is the former part, the negative expression and proposal of this general reason; <i>none of us liveth to himself, and no man dieth to himself.</i></p>
Explanation. None of us	<p>Now, when the Apostle affirmeth this of the believers of those times, he therein intimateth thus much; that it is the course of believers in all times; It is a duty belonging to all others; of which they must make account, not to live to themselves, but to the Lord. Therefore though he speaks generally here, yet there is in his speech a kind of particular universality: a generality with a restraint. He saith <i>none of us</i>: he saith not none in the world <i>live to themselves</i>, for there are many in the world <i>live to themselves, and not to the Lord</i>: but <i>none of us</i>: none of those that we rank our selves with, that are in the condition of believers: none of those concerning whom we speak in this question: <i>none of us live to our selves.</i></p>
liveth	<p>Life in general, is nothing else but that power whereby we act or move. As we read, <i>Gen. 2. God breathed into man the breath of life, and he became a living soul</i>: he gave him the power whereby he acted. The acting of this power is the exercise of that life, wherether the action be of the mind, or of the body. And so, as there is a double life, there are two sorts of actions of life: there are natural actions of a natural life, and there are spiritual actions of a spiritual life. When the Apostle speaks of living, he intends both these. <i>we live not</i>; that is, we do not the actions of life, whether natural or spiritual, <i>to our selves, but to the Lord. No man liveth to himself.</i></p>
to himself.	<p>By <i>himself</i>, he meaneth not only a mans person, either soul or body: but all those advantages, that conduce, to the well-being of a man. No man of us so ordereth the actions of his life, with reference and respect to our selves, as the uttermost end: we do not make our own well-being, or well-fare, the uttermost end of our actions: <i>none of us live to our selves.</i></p> <p>You have the sense and meaning of the words; which being a pattern to other Christians: a thing which the Apostle supposeth, is or should be in every believer, it giveth us this point of instruction, whereupon we shall insist at this time. That is,</p>
Observat.	<p><i>No Believer, none that are in Christ, should make themselves the end in their actions.</i></p>
A believer is not to make himself the end in his actions.	<p>None should live; that is, spend their time and strength and endeavour, aiming at no higher end than themselves. No Christian should so spend his time, as to seek himself only in the actions that he doth; <i>None of us liveth to himself.</i></p> <p>But here it may be objected (for the clearing of the point) May not a Christian seek himself, in the things that he doth? When they do good things, that which God commandeth, that they may avoid the punishment: when, being encouraged by the promise of a reward, they perform the actions of obedience, do they not herein seek themselves? they seek the avoiding of evil to themselves, and the obtaining of good for themselves: and doing thus they live to themselves.</p>
Object.	<p>To</p>



To this we Answer. We must consider, our selves two wayes.

First in subordination to God.

Secondly, In competition with him, or opposition against him.

Consider a mans self in subordination to God: so a man may seek himself; that is, he may seek his own good: though not as the uttermost end, wherein his thoughts rest, yet he hath this encouragement. *Self-love is a plant of Gods own planting* in the heart of man: and he will not have any man root out that that he hath planted: *Grace drieth not up the fountain of nature*: It doth but turn the stream into a new channel, it guides it the right way. When a man is renewed by grace, and sanctified, he is the same man in his faculties, he doth his actions better then he did before; and all that he did before, he doth them to a better end. It is impossible that the will of man should incline to any thing, but as he conceiveth it good, and good for me: now there is no man can conceive a thing as good for him, but he must conceive it as good and suitable to him, suitable to his welfare and condition. The law of God forbiddeth not this, but establisheth it, and commendeth it, if it be rightly ordered. *Thou shalt love the Lord thy God, with all thy soul, and with all thy strength, that is the chief*: notwithstanding thou shalt not hate thy self, *thou shalt love thy neighbour as thy self*: subordinate to the love of a mans self must be the love of his neighbour; and subordinate to his love of God, must be the love of himself. Thou mayest love thy self, but in a degree inferiour to God. Thou must love thy self in God, and seek thy good in God, and not in thy self: therefore it is that God in the Scripture hath set promises and threatnings one opposite to the other. Now it is lawful for a man to be drawn to obedience, or driven from sin by any argument that God useth in his word. When God threatneth punishment, shall not men be awakened? the Lion roareth, and the Beasts of the Forrest tremble. When God promiseth, here is the act of Faith to receive this promise, and to believe it.

Herein *Jesum Christ the author and finisher of our faith*, is set as a pattern for us, *heset before him the joy*. It is lawful for a Christian herein to imitate Christ; I speak this for their sakes, to allure them by encouragements from the Word; that howsoever the avoiding of sin by threatnings is an action of self-love, without the love of God, yet these two may stand together in a due subordination one to another, a mans love to himself, and love to God; to love God more then himself, and to seek all good in God, and in the way leading to him.

Secondly, Take man as he standeth in competition, and opposite to God, in matter of will and desire. In this case a man must not love and seek himself, but God. When a man seeks good to himself in a way displeasing to God, herein he must not seek himself; for he must live to God, and not to himself; when his thoughts, and desires, and affections, are carried for himself principally; this is against the rule, this is not the state of a Christian, of a Believer, thus to seek himself in any thing contrary to God, or in any thing above him.

Thus you have the opening of it. And it shall appear to be a truth by these reasons.

For a man to live to himself, that is, to do the actions of life with respect to himself, not to others, and to God. It is,

First a dishonour to God.

Secondly injurious to Christ.

Thirdly dangerous and hurtful to a mans self.

First, (I say) it is dishonourable to God. It is the greatest dishonour the creature can do to the Creator, to exalt himself, to make himself his end in the actions he doth. It is to make a mans self a God, and to make God an Idol. For what is that incommunicable glory that God will not give to another, but this, to make himself his end? It is a glory proper only to God. *He made all things for himself, Prov. 16. 4.* Mark how these two agree well together, and that that is the efficient cause, should be the final cause too; that as God is the Maker, so he should be the end of all things; and as that that giveth Being to the creature it is out of it self, so likewise that that should quicken and act the creature should be out of it

Ans.

A double consideration of our selves. How a man may seek himself. Self-love lawful.

The observation proved by Reason.

Reas. 1. It is dishonourable to God.

it self. When a man therefore propounds himself as his end, he is said in that to make himself God. Those false Apostles, *Phil. 3. 20.* it is said of them, that they *made their belly their God*; because this they propounded as their end, how they might advantage themselves in the World, how they might feed and delight themselves, and exalt themselves, and serve not God. This is to bring God below a mans self, making God an Idol, and himself God. I say therefore it is the highest dishonour that the creature can do to God.

*Reas. 2.*  
It is injurious  
to Christ.  
*Phil. ver. 19.*

*1 Cor. 6. 20.*

Secondly, It is the greatest injury that he can do to Christ, to live to himself. Christ may say truly, and more properly, and fitly to us, then Saint *Paul* could say to *Philemon*, *thou owest thy self to me.* We owe our selves to him by all rights, especially by that great right of purchase; he bought us to himself, he redeemed us to himself; *You are bought with a price* (saith the Apostle) *therefore glorifie God in your spirits, and bodies for they are Gods.* They are his, and not your own, because he bought them; bought them when you were slaves, and had enthralled your selves, therefore you owe your selves to him, he hath purchased you to himself.

*1 Pet. 1. 18.*

In the old Law, the rule was, that if a man had bought another, either out of captivity, or the like, he was to demand all the work and service that this man could do, all his time and strength belonged unto him that bought him, for he was his money, therefore he might exact of him the uttermost he could do for his service, for he bought him. Much more Christ, that hath bought us from a worse slavery, from a slavery under the power of darkness; and bought us with the greatest price, even with the effusion of his own blood; *He hath redeemed us* (saith Saint *Peter*) *not with silver and gold, but with his own precious blood;* a price far above that, if a man should give all his wealth. Now when Christ hath bought us for himself, we are become, not his money, but his blood; therefore all that we have, and are, is due to him because we are his. If we have any good in the World, in things present; if there be any good to the Soul, in things to come, all is by Christ, therefore all must be unto him.

*Luke 1. 74.*

If a man have a servant, if he be either bound to him, suppose an Apprentice; or if he be hired to him, suppose a Workman or Artificer, if he live by him, and have maintenance from him; every man expects that his time be to his Master, and his Work for his Masters advantage. If a Day-labourer come at night and demand pay; the Master will ask him, what work he did? suppose the man should tell him he had been building himself a cottage, or mending his own apparel, or had been doing such and such work for himself; but what hast thou done for me, saith the Master? Doeſt thou think to live by me, and not work to me? Do we think to live by Christ, and not serve Christ? This is the very end why *he hath delivered us from the hands of our enemies, that we might serve him in holiness and righteousness, all the day of our life.* Mark it, we must serve him, for he hath delivered us; that is, we must do him services; do his work, not some piece of the day, and the work of another, another part of the day; do somewhat with respect to God, and somewhat with respect to our selves; but we must *serve him all the days of our life.* The whole time of the hireling is for his Masters service, and the whole time of a Christian, for the service of Christ, for he hath bought us with the price of his own blood. Then it is an injury to the Lord Christ, because he hath redeemed us at such a price for himself, if we do things to our selves, and not to him.

*Reas. 3.*  
It is dangerous  
to a mans self.

*1. A man in  
seeking him-  
self loseth his  
happiness.*

Thirdly, As it is a dishonour to God, and injurious to Christ, that men should live to themselves, so it is dangerous to a mans self. And that will appear by comparing what we lose by it, with what we gain by it. Compare our loss and our gain together, and we shall see then, that we do our selves the greatest mischief when we seek our selves most. Consider first what we lose by it; Our happiness. What is the happiness of the creature, but the enjoying of God? We lose our end and perfection. What is the blessedness of the creature, but to obtain his end? What is the end of the creature, but the glory of the Creator? Then the creature cometh to perfection, and blessedness, and happiness, when it is most empty of himself.

self, when he most perfectly, and with due affection seeks God. Therefore in seeking ourselves, we lose our happiness. Saint Paul so conceived of their blessedness: they let fall themselves in the highest point of self-love, when they stood in competition with God, or opposition against God. Moses desired that his name might be blotted out of the Book of life, rather than God should be dishonoured. And saith the Apostle, *I could be content to be separated from Christ, for my Brethrens sake*; that is, that Christ may be glorified. He knew that his happiness lay not in enjoying a blessed estate to himself, free from care and trouble: But that herein his happiness lay, that God may be glorified, and that he might bring it to pass by any means, that he might serve God, in that end whereto God hath appointed him: And the more perfectly he could attain that end, the more perfectly he should attain his happiness. So it is with a true Christian, he is so far blessed, and happy in Heaven as he is serviceable to God on earth, as he lives to him, and doth much, and suffereth much for him: When that life that he hath, is spent (in the several actions, and turnings, and changings of it) in the service, and to the glory of God.

Therefore I say consider this: You lose that which you seek; you seem to seek happiness to your selves, by seeking wealth and pleasures, and Earthly advantages to your selves; and while you seek them, with a neglect of duty to God, with a neglect of the discharge of that work and service he hath committed to you: you lose that happiness that you seem to seek, and which you should seek indeed, which is the perfection, the end of the Creature: The service of his Creator. So you see what we lose.

Consider secondly, what we gain. It may be you gain wealth for your selves: This is somewhat you will say. It may be you gain Honour, and Esteem in the World: You gain a Name amongst men, or some Earthly advantage. Alas! what is this if it be rightly considered? It is but the gain of a shadow to the loss of the Soul. If it be wealth; doth it satisfy the Soul? Doth it quiet the Conscience? Doth it fill a man so, as that he needs no more? All the wealth in the world cannot do this: there is an emptiness in all these things: There is fulness to be had only in God, in Christ, in spiritual things: Nothing else is able to satisfy the Soul in all it's desires, to give it perfect peace.

If the happiness of a man were either in himself, or in any other Creature, he need have nothing to do with God, he need not then to look higher above himself. But God hath placed a vanity both in men, and in all creatures: Man is vain, and all the creatures in the world are vanity, and vexation of Spirit. And when the Scripture calleth them vanity, what doth it mean, but that they are empty things? they have not that nourishment in them, that they seem to have; they have not that in them, that they should have, according to that esteem that men put upon them: They are empty things: As we say of Wells, when they want water, they are empty, though they be full of other things, as Dust and Sand, &c. Or as Clouds that have no moisture, and rain in them, they are empty: So are all things in the world therefore empty: because they have not in them, that which the heart seeks after: They have not happiness in them, they have not contentment in them. What is this then, but to forsake bread, and to seek after Husks, like the Prodigal that left his Fathers house, where there was bread enough, and to feed on Husks with Swine: to leave the approach and access of the Soul to God, wherein it may satisfy it self to the full, with that which is food indeed: and to seek somewhat in the world that it cannot get. I say, this is a mans loss.

Nay, he loseth himself in living to himself: *What shall it profit a man to win the whole world, and lose himself?* Mat. 16. 26. *To lose his Soul*, saith one Evangelist, *to lose himself* saith another. A man loseth himself, when he loseth his Soul. And this he doth in the neglect of God, he loseth the Soul in that action: When a man gathereth wealth by indirect means, or keepeth his wealth and doth not disburse it in the service of God, for his glory, or whatsoever else a man doth; in gaining the world he loseth himself. *He that will lose his life shall save it, and he that will save his life, shall lose it*, Mark 10. A man never loseth a shadow more than when he followeth it: The faster he pursues it, the faster still it runneth from him:

That which he gains, is but a shadow of gain.

3. He loseth himself.

Mat. 16. 26.

Mark. 10.



him: Such is the pursuit after any thing out of God: the more a man purtueth it the more he looseth himself, he is driven so many paces from Heaven, so many degrees from his own happiness. This is the folly and madness of the world, whereby Satan deluded men, leading them after vain shews of Earthly Delights, in Carnal Security, flattering them selves in the pursuit of the world, dreaming of Happiness and Comfort, and in the conclusion embrace nothing but a shadow and emptiness. This I say is the misery of man. Now put both together: Consider what we lose; that that is truly good, that that is blessedness indeed: And what we get; that that is but a shadow, that that is emptiness indeed. Men lose that they seem to have: And want that they pursue after. A secret Judgment of God, because they sought not that, that they should do. Thus we see the point opened, I hasten to the Application.

Use 1.  
For Conviction

The first use is, for Conviction; Since there is such a truth as this, that *no man* that professeth himself to be in Christ, that professeth himself to be a Believer, *should live to himself*, that is; do any action of his life, aiming at himself, as the uttermost end in those actions. It serveth in the first place to convince us, that profess our selves to be Christians, and Believers, to be such as know Christ (though with these differences, some are more weak, and some more strong;) yet I say, it convinceth every man to stand guilty before the Lord, that if he live to himself, he is none of Christs. This is the property of every true Christian, even of the weakest, as well as of the strongest (for the Apostle speaks of all, *None of us*, saith he, whether weak or strong Christians, *live to our selves*) if thou therefore live to thy self, thou art none of those the Apostle speaks to: Thou art none of those *that live and die to the Lord*; thou art none of those *that are the Lords, whether in life or death*. Let us therefore first be convinced of this, that there is such a sinful disposition in the hearts of men, that profess themselves to be Christians, and yet live to themselves. That is the first thing I would convince you of at this time.

Secondly, I would shew you, that whatsoever this disposition is, it argueth a foul and sinful Heart. None of us do so (saith the Apostle) other men that have no part in these Priviledges and Comforts, they do so, they live to themselves.

Thirdly, we will convince you of this life, that it is simply necessary. That so without delay, every one that is convinced that he liveth to himself, may now begin to leave that course, to live to himself, and hereafter live to God.

For the first of these. To convince us that there are many amongst us that profess our selves to be Christs, and yet are thus disposed, and have this sinful affection, to *live to our selves*. Take this first in the general. If there were not such a disposition in mens hearts, the Holy Ghost would not thus have directed the spirit of the Apostle, in expressing this, as a note of difference between them and others, and as an argument that a strong Christian should bear with the weak, because *they do not live to themselves*. The Scripture giveth not rules in vain.

But that yet we may see it more clearly: you shall find this very thing complained of sometime: And sometime forbidden. Complained of, *Phil. 2.21. All seek their own, and not the things of Jesus Christ*. Such a disposition there was in them, that they sought their own, they lived to themselves. And forbidden, *1 Cor. 10.24. Let no man seek his own, but every one another mans wealth*. A thing expressly, and in terms so clearly forbidden, as no man can hide himself from the light of it. He is certainly guilty of the breach of this command, that seeks after his own: that seeks himself.

But how shall we know (that we may be more sensible of our own case) whether it be thus with us, or not: Whether we live to our selves, and not unto God?

I will give you two general Rules and Tryals whereby a man may discern whether he live to himself or not. The first is this. Consider when a Lust, and an occasion meet together, how you are. I shall shew it in divers particulars; Take it thus.

1. That there are many that profess themselves Christians: yet live to themselves.

Complained of.  
*Phil. 2.21.*

Forbidden.  
*1 Cor. 10.24.*

How a man shall know whether he liveth to himself.

Rule 1.

Instance 1.

Sometimes you shall see that a man is put on to a good duty by Incouragement: sometimes

Sometimes he wants those encouragements. Mark now, how a man determineth and resolveth, to act, or to cease his action, by virtue of these Incouragements. Sometimes you shall see that there is a command to a duty, but no outward incouragement to that duty; that may satisfie the desire of a mans heart in self-respects. He must obey God in this command, but he shall gain nothing in the world by it; he shall neither grow rich, nor get more esteem among men, or have a more easie or pleasant life in outward things; all self-respect fail in this action. The question is, *What* a man resolveth upon in this? If now his heart start aside from God, and fall off from the duty, because he wants those incouragements that a man looks after, a way for himself, fulness to himself; then it is evident, thou hast respect to thy self. *Jehu* all the while, that his zeal to God might further him; and the better settle himself in the Kingdom of *Israel*; he can call others to come up and see his zeal for the Lord; but when his zeal had no such Baite, and allurements to those actions, then *Jehu* turneth against God, and falleth to Idolatry and other sins: *Jehu* is not now the man, when these incouragements fail, that he was before.

You have abundance in *John* 6. 10. Seeking Christ, that still discovered a living to themselves in it. *You seek me* (saith our Saviour) *because of the Loaves*: They had some outward advantage by him, and therefore so long they sought him. Joh. 6. 10.

So the Lord discovered them in *Hos.* 7. to be such as lived to themselves even in holy duties: *You cry unto me* (saith God) *but it is for corn, wine, and oyl*: For this they cryed; but when they had corn, and wine, and oyl, what zeal had they then? *He that should have been upright when he waxed fat, he kicked with the Heel*, as the Lord speaks under the Name of *Jesurun* to *Israel*. That is one case; Consider when things come thus, that sometime those worldly advantages fall off from a man in the profession and practise of Religion; if he fall off from the duty too, he is a man that liveth to himself. This was the case of the second and third grounds, they received the Seed with joy; that is, when they were sensible of comfort they followed Christ, but afterward when persecution arose for the Gospel, they fell off, and took offence. Such as these live to themselves; they seem to live to God, but it is to themselves: And therefore when self-respects fail, they fall off too. Hos. 7.  
Deut. 23:

Secondly, take another instance for the clearing of it: Suppose that not only sensible advantages fail, but sensible disadvantages come in the world. A man is sensible that he shall disadvantage himself much, if he go on in the ways of obedience to God. It may be if he make conscience of his ways, he must make restitution of his estate, unjustly gotten. He must deny himself in a greater measure of pleasures, that he hath unlawfully pursued. He must empty himself, in works of mercy, and piety, of a great part of his estate, for the good of others, that God may be glorified by his substance. He shall lose some worldly Friends; some esteem among men. Here are sensible disadvantages to a man. Now the Question is, what he resolveth to do? Here is the command of God; and here is (the thing whereupon the heart of man, and his affections are set upon) disadvantages in the world. These come together. Here is an occasion for a Lust, a sinful affection to express it self; It hat be laid in the Ballance, and shall prevail above the other: That rather than I will endure disadvantage in the world, I will neglect the way of serving God: This party liveth to himself; whatsoever good he did before in matters of Religion, all was done to himself: I say when these two come together, as you know when two men walk together, and one servant followeth them, a man knoweth not whose servant he is till they part; but when they part, a stranger may know whose servant he is; he followeth his own Master, and leaveth the other. So when God and the world go together, God and a mans own advantages go together; when there is nothing commanded, but standerth with his own advantages: So long a mans deceitful heart may flatter, and delude, and misguide him, he may go on in a false persuasion, and in a strong conceit that he is in Christ, in a blessed estate. But when these two part; that I shall not only not advantage my self, but sensibly disadvantage

stage my self in outward things. Here now I lay the Question is what a man doth. If I resolve to cleave to my outward advantages, and leave God, and leave the ways of God; I live to my self.

A man that liveth to God, you shall see it is otherwise with him: As for instance, *David*, when he might have had the Kingdom of *Israel* somewhat sooner, by sin, he would not do it: His heart smote him, for cutting off the lap of *Saul's* Garment; though he might have gained the Kingdom of *Israel* by it, he would not lay his hands on the Lords Anointed: And what was the reason of it? Because he would not advantage himself by Disobedience to God; he would rather want himself.

What was the reason that *David*, when he saw he was in an apparent hazard, not only of the loss of honour, but of his life, and that for the performance but of one duty, prayer, and that but for a short time: Yet would not omit it, no not for a short time, though he might by that not only have saved his life, but kept his honour in the Court; he prayed to God, even at that time, when he was forbidden: Why so? because he lived to God, and not to himself. Had *Daniel* lived to, and sought himself more than God, he would have dispensed with this, and saved both his life and honour, though he had offended God in that particular of omission. But this is the disposition of a heart that is faithful and upright with God; it will not dishonour God for the greatest advantage that can come to it self: It will not neglect a duty to God, whatsoever loss it have in the world.

Instance 3.

Thirdly, Take another instance, whereby we may see what we intend in this tryal. Let the will of God, and the bent of a mans own will come in competition together. God will have me leave this; I will hold it. God will have me forsake this: I will keep it; It is a comfort, a worldly benefit: I lose my comfort if I part with it. He that now liveth to himself, he will please his own will, and be disquieted and vexed against Gods will that crosseth his. But he that liveth to God, will be content that God should cross him in his will: Because he would glorifie God in his own will, in his Sovereignty, in his Purity, in his Holiness, and Justice, &c. See it in the case of *Abraham*. *Abraham* had a strong love to *Isaac*, and good cause; yet nevertheless though he could see a comfort to himself in this Son, when God telleth him, thou must sacrifice thy Son *Isaac*, when he had the revealed will of God: *Abraham* now resolveth to shew that he lived to God, and not to himself: Therefore he would part with any comfort of his life for God, when he required it. So *David*; If the Lord will (saith he) he can bring me back, that I shall see the Tabernacle, and the Ark; if not: If he say I have no pleasure in thee, loe here I am, let the Lord do with me, as seemeth good in his own eyes. When the case is this, when the will of God, crosseth thy will; What now prevaileth? Doth the desire of having thy own will prevail against the desire of submitting to Gods will? Doth it raise murmuring, and impatience of Spirit? So far thou livest to thy self. Therefore consider this. Here is an occasion now for a Lust, and a sinful affection to shew it self; either a man may advantage himself in an evil course, or he cannot but disadvantage himself in a good course: Or when God crosseth a man in that he desireth, and delights in, in the world. That is the first tryal whereby a man may know whether he liveth to himself.

Rule 2.

Secondly, another tryal will be this: Consider if their be any part of the truth of God, of his revealed will, that for self-respects thou art willing to be ignorant of, least the knowledge of it, should make thee do somewhat to thy own disadvantage; in this thou livest to thy self. See this to be true, in all that live to themselves.

*Balaam*, though he professeth, that for a house full of gold, he would not go beyond the word of the Lord, yet notwithstanding he was willing not to take notice of Gods will, but to go on rather to curse.

*Johanan* in *Jer. 42.* professeth deeply, that he would obey the will of the Lord; but when he understood the will of the Lord, when it cross his will: Then saith he to *Jeremy*; It is not the Lord that hath bid thee say this, but *Baruch*.

Rom. 1.

When men cavil against any part of Gods word, or hide any truth from themselves,



selves, and withhold the truth in unrighteousness; Here is a man living to himself. How many Points are there in Religion, that many men are willingly ignorant of? And when they cannot but know them, How do they labour for distinction? How do they dawb over the matter, that they may hide the truth from themselves, that it may not work upon their Consciences, to make them leave their profitable sins? Some would have the keeping of the Lords day according to Judaisme, though it be revealed to them, that there is a broad difference between the *Jews* observation, and the Christians keeping of it. Another man, he will not understand Usury to be a sin, because his course is usurious: He will not know this willingly, because he would not disadvantage himself. Another will not understand what he is bound to do, to the glory of God with his estate; in what measure, according to all the good that God hath blessed him with, to honour God, and give the first fruits of all his increase: Nor in what manner, that he should be ready to every good work, to contribute willingly to the necessities of the Saints; what he should do to pious and merciful uses, what for publike, what for private occasions; he will not willingly know these things; he shall have less ease, he makes account. Thus when a man is not willing to be informed in any thing, to sift the truth to the bottome, to the uttermost, to know any thing concerning a duty in any kind, when he laboureth not to convince his heart, to this end, that he may be brought in every thing to obey God, when he standeth out with God in any one point: This man liveth to himself, and walketh not as he should, according to the rule of God. Now then (beloved) let us be convinced of it, I beseech you, take it home, and let every man consider of it with himself. Sometime in the actions of Religion there cometh matter of glory in the world, and this setteth me forward much: When these things are spoken against, and when I shall suffer disadvantages, I cannot hold out. At another time, though all things be well, yet if it crosses me in such a course, I murmur, as if it were an unprofitable thing to serve God. And then again when God revealeth his will, my froward and rebellious heart hath hung back, and been unwilling to submit to Gods will in this point: All this while I have lived to my self. And if it be true; if a man be in Christ, he liveth not to himself, then it follows; if a man liveth to himself, he is out of Christ; *If the weakest Christian live to Christ, then the best that liveth to himself is out of Christ.* Be convinced of the first.

Secondly, Be convinced, as it is the case of ourselves; so it is an ill estate for a man to live to himself. You see still it is the whole drift of wicked men to look to themselves, *Haman* aimed at himself; when the King asked him, *What should be done to the man whom the King would honour?* He thought, whom should the King honour but himself? He looked to himself. Here was the difference between *Haman* and *Mordecai*, both had honour in the world: *Haman* seeks himself in all his honour; *Mordecai* seeks God, and his glory, and the welfare of his Church in his honour; A great difference. Saith *Nabal*, *shall I take my bread, and my drink, and give it to a man that I know not?* Here was a man that lived to himself. Compare him with *Job*; *He was a Foot to the Lamt, an Eye to the Blind*; he continually fed those that wanted food. A great difference; *Job* lived to God, and therefore he honoured God in relieving many with the estate that God hath given him: *Nabal* lived to himself, therefore he regarded none but himself, and his own house, and Sheep-sheavers, and those that depend upon him. This is the property of a man out of Christ to seek himself, and to live to himself in all things.

Again consider, others that have gone further in matters of Religion, yet they have still turned out of the way, as far as they have halted in this, *Mat. 6. 22. If thine eye be single, the whole body is light: but if thine eye be wicked, the whole body is darkness.* A wicked eye is supposed to a single eye; a double eye is a wicked eye: What is a single eye? That that looks but upon one object, upon God, and God only, and God principally: And on all other things in him, and with reference to him. Now the double eye, is that, that though it looks to God, and do many things in obedience to God; yet it looks to somewhat else, and takes other things as greater encouragements: This is a wicked eye, and such a man walketh in darkness; when

2. That it is an evil thing for a man to live to himself.

Mat. 6. 22.  
A single eye, what.

Iam. i.

when he looks to God, he hath light in the duty; when he looks to men, and other things, then he turneth aside, and runneth to by-ways. And therefore a *double-minded man is unconstant in all his ways*. What is a double minded man? He is a double-minded man, whose mind is set upon more things then one; first on the world, and then on God: as far as he sees it is profitable, he will serve God, or else not. This man is an unconstant man. You see it is an ill estate.

Use 2.  
For Exhortation,

So much for the first Use, for Conviction. Secondly therefore; As many as are guilty of this, labour to get out of it, not to live to your selves any more. Let it be enough, that you have lived thus long to your selves: That you have defrauded Christ of his due, that hath purchased you with his blood, and not served him in Holiness and Righteousness, so many days of your life. Now for the time to come, let us serve him better.

Helps.

And that you may do thus. I will give you two sorts of directions, or helps. I can give you but the heads of them.

1. Our good is in God, and not in our selves.

First, be convinced that our good is in God, and not in our selves; Our life is in God, and not in our selves; our selves are in God, and not in our selves; that as the Beams of the Sun are in the Sun, more than in themselves, so a Christian is more in Christ than in himself. Whatsoever is good and comfortable to him, is in Christ; he hath all by vertue of a union with Christ; he is not at all happy or blessed, further than he is in him. If then all our good lie in him, it is great reason all our actions should return to him. That he should be the Center where all our lines should meet; the mark whereto all our actions should aym. *Let not the strong man glory in his strength, or the wise man in his wisdom, or the rich man in his riches; but he that glorieth, let him glory in this, that he knoweth me, that I am the Lord.* Jer. 9. 24. What Lord? *The Lord that sheweth judgment and righteousness upon the earth.* There is a mercy shewed to the Creature, but it is I that do it, saith the Lord.

Ier. 9. 24.

If you meet with a merciful man, God is merciful in that man; if you meet with a bountiful man, God is bountiful in that man; if you meet with a man whose *Lips feed many*, God instructeth that man. I say, seeing all things we have, though they have divers Channels and Pipes, and conveyances, whereby God conveyeth goodness and mercy to men, yet nevertheless, it is in God, and from God we receive all. Let us therefore look upon every Creature as instruments in Gods hand, that can do us neither good nor hurt without him. What good it doth, it doth by the influence of the supream cause, working by that Creature; let us so look upon, and conceive of every Creature.

Thus the Saints have done in all times. *Jacob* when he saw *Esau*; *I have seen thy face, as the face of God* (saith he.) He saw God in the face of *Esau*. So in all good men, we should say, God is good in them. This should make men not to seek themselves; not to study men more than God; not to study gain with men, with the loss of God; to please men, with the displeasing of God; but to venture the loss of all men, that they may please God, if they cannot keep men and God together. For the affections of men are in Gods hand, and he fashioneth, and frameth them, according to his own pleasure, either to love, or hatred, as *David* observed in the case of *Shimei*, *God hath bid him curse*. Be convinced, I say, of this, that if we get all the men in the world to be our Friends, with the neglect of God, if we get all the Treasures and Wealth of the world; if a man were advanced to the Monarchy of the whole earth: Yet these things are more in Gods hand than in ours. When a man hath wealth, it is not in his own keeping; riches have wings. When a man hath favour, God gives it into his own keeping: whatsoever we have, it is secured to us by Gods protection, and made good to us by his blessing.

2. Exercise the grace

Let this be our care, and work therefore, how we may live to God; How we may enjoy God, in the things we enjoy, and possess God in all things we possess; in the things we have, still to keep God, and that will keep our Estates, and Names, and Comforts, and Lives, and all. That is the first.

Again secondly; There are certain graces to be exercised, if a man would not live to himself (for indeed it is the property of a Christian, and none else to live to God, and not to himself: And he doth it by vertue of these graces in his heart, that empties

empties him of himself, and draws him to God: Therefore, I say, there are certain Graces that every one should exercise, if he would not live to himself.) What are those?

First, the knowledge of God in Christ. Get a more full and particular, and experimental knowledge of God. All our looking to the Creature is, because we know not God perfectly: If we did know him, we would account him the chiefest of ten thousand, the Church when she knew Christ, said so: We would account him (as Elkanah said to Hannah; *Am not I better to thee than ten Sons?*) better than ten Friends, then ten Worlds. Get therefore a more full knowledge of God: that all power is in him: *One thing have I heard once and twice, that power belongeth unto God,* saith the Psalmist.

Secondly, Get Faith in the exercise more. All the worthies of the Lord in *Heb. 11.* What made them live so to God, and not to themselves as they did? Because they believed, they did it by Faith: By Faith Abraham denied himself: By Faith Moses forsook the pleasures of Egypt: By Faith those worthies, of whom the world was not wroth by, wandered up and down in Sheep skins, and Goats skins, and would not be delivered. When a man getteth Interest in Christ by Faith, he shall see that in him, that will satisfy all his desires, and answer all his losses.

Thirdly, exercise Love. Faith works by love. The more we love God in Christ, the more perfectly we shall cleave to him: Love is a uniting grace, that uniteth the Soul to Christ. *The love of Christ constraineth me* (saith the Apostle, *2 Cor. 5.*) *for we thus judge, if one died for all, then it is fit they that live should not live to themselves.* And the truth is, the more a Soul loveth Christ, the more it will live to him.

Lastly, a word of the last life, and that for instruction. Being convinced that such is the estate of most men, that they live to themselves: And that whose estate soever it is, it is a sinful estate, and argueth a man out of Christ: And that there is a possibility of getting out of this estate. Let it be for instruction to all those that in some measure live to God, and not to themselves: Let it be to teach them, and persuade them more fully to live to him, and less to themselves. A man simply considered without any relation to others, or dependance upon another man, he may please himself: But when a man is considered in his dependance upon God, and his relation to men; he must then observe the will of his Creator, in that relation God hath set him. He must carry himself as his Creature, and observe the end that the Creature is appointed to. Nay, he must carry himself as a Christian, and observe the good of the body: He must carry himself as a Member, to do good to the whole. Let every Christian labour to do this, if he would have comfort to his Soul, that he doth not live to himself, that he is of the number of those that are accepted of God in life and death. Labour to employ, his time, and strength, and gifts, and whatsoever he is, and hath, to the good of others: *As every man hath received the gift, let him minister to others, as faithful dispensers of the manifold grace of God.* If you have received gifts, you have received them from God, you have received them for the good of others, you have received them as Dispensers: Let every man (saith the Apostle) dispense the manifold grace of God: If the Apostle had said, be Dispensers of the grace of knowledge that you have, for the feeding of the Souls of many: And not of your estates: Or, relieve as many as you can with your estate, but take no care for their Souls: But when he saith, be Dispensers of the manifold gifts of God, his meaning is, that whatsoever I have wherewith I am able to do men good with, whether it be inward or outward gifts, the gifts of the mind, or of the outward man, any thing whereby I can be advantageous to others; I must serve God and men in improving of that. He that will not live to himself, is bound to serve every man with every gift he hath.

If God have furnished a man with inward Gifts, the graces of his Spirit. If a man have knowledge, and Faith, or Experience, or Comfort, whatsoever graces of the Spirit he hath, there are duties appointed, and a Communion of Saints express, that men may be stirred up to exercise those graces in that Communion for the good of all the Saints. Therefore we are said to have knowledge to profit with. And gifts to edify

Of knowledge.

1 Cor. 5.  
2 Sam. 1.

Of Faith.

Of Love.

2 Cor. 5.

Use 3.  
For instruction.1 Cor. 14.  
Eph. 4. 9.



*edific with.* All that a man hath, God hath given him for this end, that God may be glorified by it: *Herein is my Father glorified, that you bring forth much fruit. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* Men have much benefit by the graces of the Spirit in others, when they are improved as they ought, they are as lights amongst men in the world. Grace when it is opened (like the Box of Ointment) raiseth a desire in others after it. Grace exercised and communicated to others, it sheweth the amiable-ness of it. Christians should therefore do it, that they may make Christianity lovely; that they may make the profession of Religion amiable to the world, that is by communicating the graces of God to others. This every man should do, in his place, in his person, take all advantages this way.

And as it is good for others, so it is good for a mans self to do thus, a man increaseth his own store. *Liberality* (we say) *is the best husbandry.* There is no promise in the Scripture for hoarding up, there are many to distribute. I say it is the best husbandry in the world, especially in Spiritual things: It is as the oyl, Increased in the pouring out; Like the Loaves, the more they were broken, the more they multiplied still. We see the hand nourisheth itself by administering Food to the mouth. So a Christian, not only exerciseth, but increaseth grace in himself by communicating grace to others.

And what I say for spiritual, I say for outward things. If a man have wealth, or honour, or any of these outward things, and an opportunity, he should imploy them for others, that it may appear that he doth not live to himself. He that layeth up riches only for himself, and his Family, liveth to himself. He that followeth his calling only for himself, and his Family, liveth to himself. He doth that which a man out of Christ would do; but a man that would live to God, he must glorifie God with his estate. *To do good, and to distribute, forget not, for with such sacrifices God is pleased,* Heb. 13. *Charge them that are rich in the world, that they be not high-minded, but ready to distribute to the necessities of the Saints,* 1 Tim. 3. It is a charge laid upon all, to glorifie God with their estates; with their Authority as they are Magistrates; as *Job* saith, *I was a Foot to the Lame, an Eye to the Blind, a Father to the Fatherless, a Husband to the Widow.* He did all things for the good of others. All men are Ambassadors sent from God, for the good of the bodies, and souls of others. Am I a Neighbour, it is for the good of the body and soul of every one that converseth with me, according to the manifold gifts bestowed upon me: And I live no further to God, then I do extend, and communicate all my particular gifts to the good of others, both for soul and body.

Thus you have the point opened, and pressed, concerning living to our selves, as a mark of those that are Christs, that they do not live to themselves. I beseech you (brethren,) let this be the advantage of *Funeral Sermons*, that are preached upon the occasion of the death of our deceased Brethren, to teach us how to live. Let every man hereafter resolve to lead a profitable and fruitful life; to do all the good he can while he liveth, that *for much good done to many, thanks may be given by many on his behalf.*

THE



THE  
IMPROVEMENT  
OF  
TIME,

OR

The Right Use of Times Shortness.

SERMON XI.

1 Cor. 7. 29, 30.

*But this I say, brethren, the time is short; It remaineth, that both they that have Wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as if they rejoyced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.*



That I may briefly come to open to you the sum of that that I have to deliver out of this Scripture: I desire you (beloved in the Lord) in few words, to take notice of the drift and scope of the holy Apostle in this place: and that is this;

*The Cohe-  
rence.*

The *Corinths* (as it seemeth in the beginning of this chapter) had written a Letter to Saint *Paul*, wherein they did propound to him divers Cases of Conscience: and did intreat him, that he would send his judgement, concerning

those points. Some five or six we may gather they did write to him about.

One was this; whether he thought it either a lawful, or a fitting thing for a man to marry.

The second was; Whether if a man were married, his Wife and he might not separate themselves one from another.

S

The

The third was; If they did live together, whether it were lawful for the one to deny to the other matrimonial benevolence.

The fourth; Whether if one of them being a Believer, and the other an Infidel, it were lawful, or convenient for the Believer to remain a yoke-fellow to the Infidel. These and divers other Cases of Conscience, they intreated Saint Paul to resolve them in.

Now the Apostle in the beginning of this Chapter writeth an Answer to every one of these Questions they propounded. To some of them he answered thus; *Indeed I cannot give an absolute determination what is to be done, but I suppose, this, and this, is best.* And to another, *I advise such a thing: I cannot directly determine the will of God, but I have received mercy of God to be accounted faithful, and if you would know my opinion, it is this.* And so he giveth divers doubtful Answers to their Questions: onely he telleth them, this is fittest for the opportunity.

When he hath done all, he cometh to this I have read. *But this I say brethren, &c.* As if he should say, The Questions I have given you an Answer to, I think you know not what to resolve upon, because I say only this is my counsel, or this is my opinion. But this I am peremptory in, that is, *That they that have wives be as if they had none: they that weep, as if they wept not; and they that rejoice, as if they rejoiced not.* This, I do not come to say, *I suppose, and I think it fit, or I give my advise, or for the present occasion it is fit to be thus.* But brethren, herein I am confident, and resolute, that *you should be as if not*, in all things; in this I am bold. This is the drift of the Apostle, that he would bring in one thing wherein he is confident, after the resolution of divers Questions, wherein he could not be so confident.

So then, the words I have read, contain two general things;

First, The Apostles Preface to his Exhortation.

Secondly, The Exhortation it self.

The Preface in these words, *But this I say brethren.*

The Exhortation in the rest of the words, *The time is short, &c.*

In the Exhortation there are likewise three things that I would note unto you.

First the ground of the Exhortation, in these words, *The time is short.*

Secondly, the Exhortation it self, in these words, *It remaineth that they that have wives, be as though they had none; and they that weep, as if they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as if they possessed not; and they that use the world, as not abusing it.* Here is the Exhortation.

Then the third thing, is a spur the Apostle addeth to quicken them up, to practise all these things in these words, *For the fashion of this world passeth away.*

The first general thing in the words is the Apostles Preface, *But this I say brethren.* And in this I would note but two things; I will but name them (because I would not be straitned in two principal points that I would gladly open.)

First here I would note, *How confident, and earnest, and resolute a faithful minister will be, when he cometh to a point that mainly concerns his people.* In all other things the Apostle giveth them his Answer, so as it might seem, he had not fully resolved them. *I give my advise,* (saith he) and again, *I suppose this.* But now when he cometh unto the right use of the world, that it be not abused; and the thought of Heaven, that they might set themselves about it. Here he cometh without *ifs* and *ands*, he setteth it down resolutely and positively. *Brethren, this I say, or this you must do.* This is one thing that I might note.

Secondly, I might note, *The compellation, or term that he giveth them; Brethren.* In which, note who they are, to whom Saint Paul giveth the Exhortation. And it seemeth to me, as if the Apostle should say, I am putting you upon a new duty, that if I could not give you the terme, *brethren*, I should hope to prevail little with you. To come and tell a young Gallant that is in the midst of his Ruff, and his Jollity, and all pleasures; *the fashion of this world passeth away*, and I would have you use these

Division of the Text.

1. Preface.  
2. Exhortation

In the Exhortation,

1 The ground of it.  
2. The Exhortation it self.

3. The motive.

In the Preface.

Observat. 1.

Observat. 2.



these things, as if you used them not: I know he would not receive it. Or to come to an old loaked worlding, whose *Mammon* and penny is his God, whose thoughts run altogether upon his wealth: And to tell him, that *he should use the world, as if he used it not*. Or to come to another that is newly married, and it may be hath made a Goddess of his yoke-fellow for a while, and tell him *that he must be as if he were not married*: I should have little hope to prevail with these. But you are *Brethren*: and because *Brethren* you know the good things of God, you are acquainted with things concerning Eternal happinss; therefore as long as I can call you *Brethren*, I am bold to put you upon the duty.

So (*Brethren*) this is my Preface to you. I shall anon speak to a point that I shall have little hope to prevail with many in the Congregation; when I come to speak of the immoderate use of the world, and all the blessings in it; it may be both your ears will be so stopped against it. But as many of you as are *Brethren*, that have given up your selves to God, and have taken him for your portion, and his word for your guide in all things: I hope you will be willing and yielding hearts, to resolve that what is delivered out of the word of God, to embrace it, and to endeavour it, concerning the course of your lives. And so, this will suffice for the Preface, because (as I said) I would not be straitned.

Now I come to the Exhortation. *It remaineth that they that have wives, be as if they had none, &c.* First I will in brief open the words, and then come to some matter of instruction.

In the Exhortation.

I begin first with the ground of the Exhortation. *The time is short*. The word translated *short*, signifieth in the Original, Time cut off. And so the Apostle aluded (as the best Expositors agree) to Seafaring-men, that have almost done their voyage, and begin to strike sayl, and to fold them up together, and are even putting into the Harbour, and are going to unlade their goods. So saith the Apostle, *The time is short*; as if he should say, if a company, that are going out a long Voyage, should strive who should be Master, and who be Masters-Mate, and who should have this or that Office in the Ship, I could not greatly blame them. But when they are almost at home, when they are within a flight-shot of the Shoar, when they begin to strike sayl, to take in all, and to go themselves out of the Ship: Then if they should fall a quarreling for places, and content, and use all the friends and means they could make, it were a ridiculous thing, and folly. So it is with us. Time was when the world was in beginning, and then when a man came into the world, he might say, by the course of nature, I have a matter of six, or seven, or eight, or nine hundred years, to go on in my Pilgrimage, before I shall end my Voyage: And then if a man should bestow a little time to think with himself; Well, if I can live but to see my self the Father of a thousand Children, and might come to people almost a whole Countrey, &c. Then I say, if a man should greet the world, he might be excused. But *Brethren*, God hath cast out the time of our age so, that as soon as we begin our Voyage, we are ready to strike sayl presently. We have but a little time to continue, and much work to be done for another life: Therefore for us to stand striving about wives and children, and courtesies; to cry out of afflictions, when we are ready to strike sayl, and even to go out of the Ship into the Harbour, it is a meer folly. These things are not worthy the while, Heaven is the thing we should look after, therefore let us be moderate in all these things. This is the meaning.

2 The ground of it.

The meaning of the words.

So that the ground of the Exhortation, affordeth two things. The one I will but name; The other I will stand upon.

First; *The time of our life in this world is very short*. We have a very little time to continue in this world. This is a very fruitful and profitable point, but because I would not be straitned, and because the Apostle intends it not as the main thing, I do but only name it.

Obser. 1.

The second thing (and that which Saint Paul mainly intends) is that because we have but a little time, we are even ready to strike sayl, and to go to the Harbour presently, therefore *he that had a wife should be as if he had none, and he that used the world, as if he used it not, &c.* And there the Lesson that I note is this;

Obser. 2.

The meditation of the shortness of our lives, a special means to take us off of the world.

*That the serious Meditation of the little and short time that we have to remain in here below, should be a great means, to cut us off from the world, and to put us upon Thoughts and Actions concerning Heaven.*

I shall not need to give you a better ground of the point than is in the Text. *The time is short* (saith he) the time is contracted, you are ready to strike say: Therefore do this.

I might give you a world of Scripture to prove this. But I will satisfy myself in laying you down two or three grounds of it.

Reas. 1.

First, we know, that all things that ever a man can enjoy in this world, they all die, as soon as ever this time is gone. Mark it; all things here below, let a man dote never so much upon them; let him have wife, and children, and beauty, and credit, and pleasures, and learning, or whatsoever it is, if his Glass be out, if his time be gone, there is an end of all those to him. Now, the Soul of man careth not for that happiness, that hath no continuance at all in it; yea, the rarest thing that mortal men seek, if they should know before hand that they should enjoy them but a little time, the Soul careth not for pitching upon it. If a man were offered the goodliest woman for his wife, that ever lived in the world: If God should send him this message; there take her, I bestow her freely upon thee, but to morrow thou shalt die: Who would care for marrying? To be a King, we know, is simply the greatest thing that men seek after in this world; yet among the Grecian Cities (as that of *Sparta*) because one was but to have the Kingdom but for a year, and then to lay down his Crown, and become a private man: All the wisest men of the City, strove as much not to be King, as we to get great places. Why? Because they knew that that Honour was but for a year; and that would be gone presently, therefore they cared not for it. So the Apostle teacheth in this place. Though thou shouldst have a wife that thou shouldst love mightily; though thou shouldst have pleasures, that thou takest full content in: Why dost thou so? We are ready to strike say; we have but a little time to continue. So that because all the blessedness of this life, let them be never so many, never so great, yet they all dye with us, when our time is ended: He that could but seriously think, that he hath but a little time to continue below, he will never let his heart be set violently upon them; that is the first Argument.

Reas. 2.

The second, and principle Reason, why the Meditation of the shortness of our time should be such a marvellous means to take us off, from all the things of the world is this. Because we shall find work enough in this short time, for things that more concerns us. Now the very nature of our Soul that God hath put into us, is this, that a man cannot intend earnestly and violently, two things at the same time. Let a man for a certain hour wholly be took up with some business, though there were a great many other things, that he could find in his heart to think upon; yet the Soul intends that one mainly, and can find no time for the other. This is our case: We have but a little time; but in that little time, admirable is the work we have to do, before this time be spent, if we would give a comfortable account.

What have we to do?

What is the principal thing we have to do in the world.

I tell you in a word. The main and needful thing of all that we have to do in this little time here allotted us; is, How to shoot the Gulph of Hell: How to make our peace with God: How to get his favour in Christ: How to have the corruptions of our Soul cured and healed: How to grow up in grace, and to get sure evidence against that day, when all shall stand naked before him, that then we may be found in Christ. Have I ever heard that I have a great work to do, and that I have but a little time to do it in? Surely then if I seriously think of it, I cannot find in my heart, to let my soul pitch earnestly upon the things below. Beloved, our time here, is the only time we have to make Heaven sure. It is the most precious thing that ever we have in the world. Now if a man have such a precious thing, and but a little of it, will he go and spend it for toys and baubles.

It

It is a thing that the Emperour *Caligula* is laughed at for, in all Stories. There was a mighty Navy provided, admirable and strange, and all trimmed: And every one expected, that with it, the whole Countrey of *Greece* should be conquered: and so it might have been. But he employed his Souldiers to gather a company of Cockle-shells, and Pibbles, and so sailed home. Had not every one cause cause to laugh at the folly of this Emperour? Verily, such a fool is every man, and so we would acknowledge, if we would but weigh this: God hath given thee but thus much time, it may be twenty years, it may be but a day or two more: In this time he hath furnished thee with that, which may be a means to conquer Heaven it self: Now if thou lay out this little, about wife, or children, or to purchase a little wealth, or these things here below: Is it not the greatest folly that may be?

Suppose that a servant hath a great deal of work to do, and knows that he must give an account to his Master thereof, and that if all be not done, that should be done, he can never appear with comfort before his Master; and he sees also that the Sun draws low, and the day hastneth to an end, do you think that this servant can find time to play? If a man have much to write, and but a little Paper to write in, he must write small and thick, and close as ever he can. So it is with every one of us: I warrant you there is not any Soul of us, but we shall find so many thousand things to repent of, so many graces to obtain, that we stand in need of: So many evidences for Heaven to get, that yet we have not got sealed, so many particulars concerning a better life, that a man may wonder that ever any one should find one half day to intend any thing else.

Thus you see the reasons, why the serious meditation of the little time we have to continue below, should be a marvellous means to take us off from the world, and to put us upon the study, and thought of better things.

Well now, let me briefly apply this unto you; that so I may come to that I principally intend.

Oh that we had learned this excellent Lesson, that the Apostle teacheth the *Corinths* here, What wonderous happy people should we be?

You shall find evermore in the Scripture, the Spirit of God putting the neglect that is amongst men, and carelesness of Heaven, and all the wickedness of their lives upon this, the not serious Meditation of that small time they have to continue below.

If a man come to those that are not Brethren, as Saint *Paul* speaks the *Corinths* in the Text; they will say, It is true, it is a good point to be prest upon a man that is in a Consumption, on one whom the Doctors have given over; to tell him that he cannot continue a Week, that his time is short. But for our parts we are but in the beginning of our Voyage: It may be, we are but twenty years old; we begin but the other day to be furnished with a stock; we are but newly entered; and do you think that we are striking sayl? Or another, that hath lived forty or fifty years, in the midst of a full trade, that beginneth to get something in the world: Do you think that he is striking sayl? Thus people put it off. Alas! What is thy time? What is all thy life? Let God decide it: Doth not he say, *It is a vapour, a dream, a tale that is told, like a Ship that sayleth by, and is gone*; And that in the turning of a hand almost? If thou have no more time of life here, but only while a little sand is running out of a glass, while a Ship is sayling out of sight, while a short tail is told, (God saith it is no more) wilt thou account that thy Voyage is yet scarcely begun?

I beseech you (beloved) all go home, and often think of this point. Say within your selves: How long Lord, am I like to continue below? And what is there for me to do before I go out of this world?

But the truth is: men dare not think of this: And the Devil laboreth for nothing more in the world than this, to make men put off the serious Consideration of the brevity of their lives, and that they have longer time to continue here, than they have: Because he knows the truth of this, that I have spoken, that the Meditation thereof will stir them up, to make clear all reckonings with God, before they go hence, and be seen no more. You may find this to be true in your own experience,

of.

The ground of all our neglect of heaven, is the want of the consideration of the shortness of this life.

Sathan labours above all things to make men put off the consideration of the brevity of their lives.



experience, how loath men are to entertain thoughts of their latter end: Go to one that lies sick of a Consumption, and he will tell you: The Doctors say, that I may live, and I doubt not but I shall get up again: Such a one hath been brought as low as I, and he is recovered, and why may not I? I once knew one, that when the Physicians came and told him, that he must die: Good Lord (saith he) what a deal of work have I to do: I have all my seed to sow; all my evidences to seal, that my Soul should be saved, &c. Such thoughts should enter into us now; pitch on them seriously: buckle to them soundly.

We may learn this point of wisdom of the Devil himself; He, because he knoweth his time is short, he is so much the fuller of rage and malice; and plies his work with so much the more eagerness. *Woe be to the inhabitants of the Earth, and the Sea, (Revelat. 12. 12.) for the Devil is gone out amongst men, having great wrath because he knoweth that he hath but a short time:* So should we do. Think with thy self: The seventh Angel will come ere long, and swear by him that liveth for ever and ever, that there shall be no more time; but GOD will have an account for the time past. What if the Angel should come now and swear (as ten to one but there is some Men or Women in this Congregation, concerning whom GOD hath determined, that they shall have no more time before a week be at an end) Put the case it should be any ones case, thine or mine, that God should say, Go fetch such a man, I will give him no more time; It is true, I give him some, but now his Voyage is at an end, his sayl is struck: And then we should have all to seek, no Christ, no true Faith, no evidence for Heaven; when we must come and give an account to God. What have you done with all your time? Will God say? I must have a reckoning of it.

And then cometh in, *Imprimis*, so much time in drinking, so much in revelling, so much in dressing my self every day. And then God shall say; Were these the things I give you time for? Did I bestow time on you, for to be spent about such things as these? No, it was for Heaven. Beloved, how could we answer to these things?

It is good and profitable, seriously to consider of this betimes: Say to thy self, I have not long to live, after a while I must go hence, and be no more: I must give an account, and a reckoning unto God, of all that I have done, whether it be good or evil.

2 The Exhortation it self.

But this is not the principal point I have to speak of, therefore I pass it briefly. I come to the Exhortation it self. *It remaineth that both they that have wives, be as if they had none; and they that weep, as if they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use the world, as not abusing it, &c.*

The meaning of the words.

In a word: I take the sum of the Exhortation to be, as if the Apostle S. Paul had said thus;

*Brethren; you are are ready to cast Anchor: Trouble not your selves; be steadfast; gird up the loyns of your minds: Let your care be greatest for Heaven; as for these things that are here below, if you have wives, be as if you had none; think, as soon as you are ashore, you shall have none: if you be sick, or under any cross, or affliction, be as though you wept not: Suppose you be as a Fellow that is fain to plie the Pump all the the day, as soon as he is ashore, he is free: If you rejoyce, if you be in prosperity, if you be as the Master of the Ship that hath great preferment, be as if you rejoyced not: Why? you are almost come ashore; therefore be, as if not in all these.*

I will briefly open the meaning of all these particulars, and then put all into one point of instruction, and so come further to apply it unto you, as God shall enable me.

what is meant by having wives and yet to be as having none.

What therefore is the meaning? first, *Let them that have wives, be as though they had none.*

To that I answer; A man that hath a Wife hath two things that another hath not, that hath no Wife.

The first is, He hath a great deal of joy and comfort: He hath a second self, a loving

loving yoke-fellow; one in whose bosome he can pour his heart at any time: one that he can make partaker of all his contentments: one that is willing to help him to carry all his crosses: so in a Wife (supposing her to be a good Wife) he hath that comfort that another knows not of.

Secondly, He that hath a Wife, hath a great many cares that another hath not; he hath a great deal of fear lest he should leave her in distress; a great deal of care how she, and the children that are begotten by him of her, should be provided for, when he is gone; so that as Saint Paul saith, he cannot but care for the things of the World, how he may give content to his Wife. These two things a man hath, that hath a Wife.

Now, *What is to be in this, as if he had no wife?*

That is this; In all contentments that come by a wife, to use them as if he had none at all: that is, to be moderate, not to glut himself, and to think, now I am a happy man, I need no more, God hath given me such a yoke-fellow, and I have abundant joy in it. But to moderate his heart in this.

And for the other thing, for care, and thought how to provide for her and her children; to go on as if he had no wife and children to provide for, to leave all to God, to go on in his Calling in obedience to God, and let God do what he will. And for matter of providing food and rayment when he is gone, let him even carry himself, as if all the world were gone when he is gone. *This is to have a wife, as if he had none*; to be as moderate in the enjoying of the contentments that come by his wife; to be as moderate in cares required for a Wife, so moderate in them, as if he had no wife at all to joyn in, or to take care for.

For the second, *They that weep as if they wept not*; that is, for matter of affliction. One man cometh out, and he exceedingly glorieth in his happiness that he hath a Wife. Another complaineth, no man is so full of crosses as I; every day one cross after another, no man hath such children, such a husband, such an estate, so poor, so afflicted, so weak, ever groaning and complaining. Now, saith Saint Paul, *be as if not, in weeping*; that is, let the thoughts of the nearness of the shoar make you so contented, as if there were no cross at all lying upon you. For (I still follow the Metaphor the Spirit of God useth) he that is the poorest man in the Ship, he that doth nothing but dress the Sails, and (as I said before) ply the pump, and it may be is beaten withal; yet in the midst of all these he thinketh, I shall by and by cast Anchor, and though I work hard, yet one hour more will make me free. So it should be with us, in all afflictions, *as if not*: that is, think Death will come and end all, I am sick in body, I am cross in my good name, in my yoke-fellow: Well Death will end all these, I have but a little while to tarry in this World, and short things must not be tedious.

On the other side, *He that rejoiceth, as though he rejoiced not*. That is, in all the contentments of the world, in all the joy a man hath in the things below; as suppose a man have an estate here, and credit given him, or any thing that makes the World account a man happy; Remember, all these things will be gone as soon as I die: as still (to use the comparison) let it be the Master of the Ship, he may think with himself, all these are under me, I can command them, and punish them if they disobey; yet as soon as I am out of the Ship, they are as good as my self. I am now near the shoar, and shall be soon out of the place I am in, let me therefore moderate my self. So let us in all worldly contentments be so moderate, as if we should take our leaves of them, and they of us.

And so for a man, *to be as though he possessed not*; that is, for a man not to enlarge his heart, as the world is enlarged. But if I have now so many pounds, and therewith buy such a purchase, and such a purchase; let me live, and carry my self in my thoughts, as if I had nothing but food and rayment.

And then lastly cometh in the main of all the rest, *They that use the world, as not abusing it*. By World he means all the good things of the World, all that I named before, and all that you can else think of; Wife and Children, Prosperity and adversity, every thing on the right hand, and on the left, all cometh within the compass of the World: use all these things so. But especially he aimeth at world-

2. By weeping as if they wept not.

3. By rejoicing, as if rejoiced not.

4. By buying as if possessed not.

5. By using the world as not abusing it.

ly businesses, the things we are exercised about : do them as not abusing them, as not letting your hearts be set too much upon them : but be temperate and moderate in all, that we may ever be fit for that great service that God hath to imploy us in.

Now, out of all these put together : the main Lesson that I would speak of is this;

Observat.

*That the true servants of God, true believers : all the blessings and crosses they meet with in this world, they must have them, as if they had them not.*

This is the point I would open to you. That in wife, children, prosperity, crosses, think what you can, a believer must be in them, *as if not* : as if he were not in that condition.

To give you for the proof of this any other Scripture than my Text, I suppose I need not : the Apostle Saint Paul (you see) layes it down in so many words. Yet, for the better confirmation of the point, I will adde to that, two or three other plain places. Only first, I would a little explain to you, what it is for a man to use all these things, as if not,

Opened.

And I cannot for my life, better lay it open to you, than by such a comparison as this. Look how worldly men use the things of heaven : so a heavenly man use the things of the world.

A believer is to be to the World as a worldly man to the things of heaven.

To instance in a few duties that I will but name. Suppose it be the duty of prayer. Bring me out a true believer, and a worldling, let them both be put upon this duty of prayer. The true believer, his heart, before he goes to prayer, is so full of care, that he may pray aright : so full of fear, lest his heart should not carry it self as it should, when he is in the duty : his heart is so violently bent to it : it so struggleth and striveth, that he may do it, as may please God. When he hath done, he hath much joy and comfort, if he have carried it well : and much sorrow and grief, if he have carried it ill. Thus a religious heart carrieth it self in this duty. Now a worldly man doth the duty too : but how ? as if not : that is, he hath none of this care before he cometh to it ; he hath none of this trouble when he is at it : he hath none of this perplexity, when he hath done, if he have miscarried in it, if he be able to come off, it is well enough, though it be performed in never so ill a manner : Why ? his mind is after other things, he intends greater matters, as he thinks. The Minister hath taught him to pray, and he can say his prayers, and so he doth the duty, but still, as if not.

Or again, suppose a man whose heart is set upon Mammon, put this man to recreation ; he may perhaps find time to play at Bowles, or Cards, or Tables with a friend : but how ? he cares not whether he wins or loses ; he whiles away the time, but this is not the thing his heart is set upon, that giveth him contentment ; but that which his mind is on, is his commodities, his trade, his merchandize, his business in the world.

Just thus (beloved) it must be with every true believer in the using of all the things of this life, that is, without care, without fear, without perplexity, without distraction, and if they come on, so ; if they go, so ; he must be pleased if he have them, and content if he want them ; and howsoever, his thoughts must be carried higher and better. To think thus, I am the servant of God, I have a Calling here, I will follow it in obedience to God. I have a Wife, I will use her as a wife should be used ; I have children, I will have a care of their education. But I must not come to be distracted, about my calling, about my wife, and children, and servants, and good name, or any thing that is here below. I am here to day, it may please God, I may be gone to morrow ; my hearts desire must be, to be content with this, that God is my all-sufficient portion ; if I be in prosperity, to be, as if not ; if in affliction, to carry my self so, that in the midst of sorrow and trouble, to be as if God freed me from all, remembering still that my portion is in another life.

Thus you have seen both the lesson arising from the Text, and what that is, that in it is required of every true believer.

And



And this point I am now to prove, and till I must use the compellation of the Apostles, *Brethren*, for as for others I have little hope of. I will (as I promised) make it plain out of the Scripture, *That a true believer, that would have comfort of it, that he is a true believer, must be as if not, in all the things of this world.* There is one eminent place for this purpose, viz, 1 Joh. 4. 10. saith the Apostle there, *Love not the World, nor the things of the world: if any man love the world, the love of the Father is not in him.* Hence I argue thus; He that must so use wife, children, credit, friends, good name, prosperity, without loving of them, it is likely he useth them *as if not*: for love is the great wheel that setteth all the faculties a work: Now the Spirit of God doth directly forbid all Christians to love the World, or the things of the World, (as they do) the Scripture absolutely injoyneth that we should not love them, that is, that our hearts must not be fixed on them.

Proved by  
Scripture.

1 John 4. 10.

Another place you have likewise in *Coloss. 3. 1. Set not your affections on things below.* Now (as I said before) if any man do any thing that his affections are not upon, that he doth not love, and joy, and delight in, that he doth not take care for, and the like, certainly that man useth it *as if not*; but so must every true Believer use the things of the World so, as that he must not set his affections upon them.

Col. 3. 1.

Other Scriptures I might give you to make good this point, but I am somewhat afraid to be straitened. Two or three arguments I will add to make it plain, *why every true believer must be as if not, in all these things.*

First, Because all the things in this world (which are contained in the Text) they are all but empty poor things to a Believer. To another man who makes them his God (in his conceit) they are full; but to a true Believer these things are well known to be but empty things. I need give you no better proof to make this evident, than that which followeth in the Text; *For the fashion of this world passeth away. The fashion of the world.* What is that? That is, a thing that is a *thew* without a substance. Nay, the World signifieth such a fashion as is in a Comedy, or Stage-play, where all things are but for a while to please the eye; a man it may be acts the part of a King, that is no better then a Begger or a Varlet. So all things in the World are no better then shadows and empty, like a piece of a Stage-play: and no marvel if Believers that know this use of them, as not.

By reason.

Reas. 1.  
The things of  
the world are  
empty things  
to a Believer.

Secondly, Another Argument why Believers must in all these things use them as if not, is, because they are none of a Believers; and being none of his, it is a meer folly for him to set his heart upon them. How are they none of his, you will say? First, For the truth of it, these things below, they belong to the men of this life; but the treasure and estate of a Believer is laid up in another life, he is but as a stranger and pilgrim here below, and therefore they are none of his. And then likewise they are none of his, because he hath resigned them all up to God, in the day when he made the bargain for Christ. For when we come to be Christs, we must sell all to buy that Pearl; and in selling all, we sell not only our corruptions and lusts, but wives and children, and pleasures, and credit, and all: we have them not now to have and to hold, to do what we will with them: but now that we have Christ, we return all to him, and have them as Copy-hold, to be tenants at will to that great Landlord, we have onely a little time in them. And if it be so, that every Believer hath no more to do in this World but thus, that he is meerly at the pleasure of God, and can properly call nothing his own, but God and Christ, then certainly, he must use all these things as if not. Conceive it thus. A Traveller goeth a long journey, he cometh at night to his Inn, when he is there, he is wondrous glad of his Table, of his Bed, of his Fire, of his Meat and Drink, and every thing, and he is wondrous welcome: but he doth not so delight in them, as the Host of the house, who is living there, and is right owner, and hath the whole estate: No, he only resteth there for a night after his weary journey, but on the morrow, God be with you, then he is gone. So a worldly man, he may say here is my estate, here is my stock, all that I have is laid up here. But a Believer saith, I am now in my journey, I am here, no other, then a pilgrim, my home is in Heaven, and while I am passing through this pilgrimage, if I have a piece of meat in my hunger,

Reas. 2.  
The things of  
the world are  
none of a Be-  
lievers.

Note.

Simile.

and a cup of drink in my thirst, and clothes in my nakedness, there is all that I care for.

*Reas. 3.*  
The things of  
the world hin-  
der a Believer  
in the service  
of God,

*Simile.*

Thirdly, The last and main Argument to prove that every true Believer *must be, as if not*, in all the things of this world, is, because if he be any otherwise in them, he will be so intangled, that he shall not be fit for the service of God. And this third Argument will be of the greatest force to a true Believer. For the other two, you will say, if they be none of mine, why do I meddle with them? and if they be empty, why likewise do I meddle with them? But now thirdly, if I meddle with them, they will make me directly that I shall not be a Christian; they will hinder me from the service of my God, this will make me a believer of all things, to look about him. The Apostle saith directly, *that none that warreth entangleth himself*; that is thus, Suppose a man have received Press-money to go a Souldier, with he be so mad as to lay out his money upon a Farm in the Country, when upon the Command of his Captain, upon pain of death, he must follow presently. Beloved ne that entangleth himself with the things of the World, and of the Flesh, if his wife, his pleasures, his credit, or any thing have taken up his heart; or if sorrows and afflictions drink up his spirits, and eat up his very soul; when God calls this man now to come to prayer, to come to the Church, to hear his Word, to fight against his lusts, or to do any duty, alas! his head, his heart, and all, are eaten up with his Farm, with his Oxen, with his Wife, with his Crosses and Afflictions; so that he is altogether unfit for any service that God hath called him to. Therefore (saith Saint John) he that entangleth himself with these things below, he cannot possibly have the love of the Father dwelling in him.

This shall suffice for the clearing of the point, I have spent the more time in it, because I would fain lay as good a foundation as I might, that the Application may take the deeper impression in your hearts.

*Use.*

We that live in the Country, when we come up by occasion into the City, and here see all men so full of trouble, every man so toiled in his work, so full of business, and so little time taken for any thing else, methinks that such a point as this to *Brethren*, to Believers, it could be of special use. Now (beloved) this is the sum of that I have to say; *Be in all these things, as if not*.

*Reprehension.*

Shall we all resolve, as obedient children to carry this point home, and examine indeed and in truth, whether we be in these things, as if not. But alas what shall I say! I remember a story of one *Thomas Lennot*, a learned Englishman, who reading once in the fifth, sixth, and seventh Chapters of *S. Matthews Gospel*, how our Saviour saith, *You have heard how it hath been said of old, you must do thus, and thus; but I say unto you, you must love your enemies, pray for them that curse you, do good to them that hate you, and persecute you; and so he goeth on in injoyning such strange duties to flesh and blood. He breaks out, Oh Jesus, either this is not thy Gospel, or we are not Christians.* Truly (beloved) I would to God a Minister might not have just cause to say so in this point, that when he cometh, and reads this of the Apostle, *It remains (brethren) that he that hath a wife, be as if he had none; he that useth the world, as not abusing it; and he that buyeth, as if he possessed not, &c.* And must it be thus if we mean to be Christians? I would to God (I say) a man might not break out, and say, *O Paul, either thou art not the writer of this, or we are no Christians.*

We talk and profess it in words, that we purpose to do it, but if we come to the deed, and the truth, it is clean contrary, we are not at all moderate in the use of these things. In matters of Heaven, and in things that concern our everlasting welfare, where God would have us *take the kingdom of heaven with violence*. Where we should cry out as the *Horse-leach his daughter*, *Give, give, and never say it is enough*. We are even like children that go to School, that care not how little they have for their money. In hearing, if the Sermon be but half an hour, we think it enough; and in prayer and in conference, a little will serve the turn. Like the Jesuit, that when he thought he had a revelation, he cried out, *Satis Domine, enough Lord*, I have revelation enough; So we in matters of Religion, *Enough Lord*. But turn us to wives, to children, to cloaths, to honours, to preferments,

preferments, to riches, to ease, to pleasures, and the like; there we are as the barren womb, that never saith it is enough. Brethren, is it not thus?

But me thinks I should bring you some particular instances to convince you, that it is thus: and I would to the Lord I could thoroughly convince you of it, that thus it is with you. But to instance a little. Suppose now, a man comes and meets with a Citizen in his business, and say to him; How have you spent this day? Truly (he will say) I am so full of business, that I have not time so much as to eat my meat. But I hope, you have been at prayer in your family, have you not? Alas (will he say) I cannot get so much as a quarter of an hours time. Do you call this as if not, brethren? Come to another, that hath a wife: all his care is for her: oh my wife and children, if I should die, and leave them poor, what should I do? when I sleep, I dream of them; when I awake in the morning, my thoughts are of them. Is this to be as if you had no wife and children? Another, he is ever a complaining and mourning, oh, I have such crosses, I am so full of affliction; I have lost such, and such friends; and such, and such an estate: and though I go to Church and hear, such and such comfortable doctrines, one after another, and all telling me, of the all-sufficiency of God, of the comforts and joys of the Spirit, of the good things that are laid up in Heaven: yet like *Rachel, they will never be comforted for their brother, for their sister, for their children, &c.* What shall we say to these things? Do you think the Lord speaks not as he meaneth? or that the Apostle, when he saith here absolutely and determinately, that thus and thus you must do if you be Christians, if you be *brethren*? Shall we do the contrary to all this, and yet think that all will be well?

I know you may put it off (many of you) and alledge many things: we have callings, and we must follow our Callings: if God brings me in employment, blame me not if I follow it: And I know not how to live, if I do not do thus and thus.

But be not deceived, God is not mocked. In a word therefore, to put you on the tryal; If thou findest in the midst of thy trading, and merchandizing, or whatsoever calling thou art of, thy heart daily gathering towards heaven: that thou canst say, blessed be God for this, and other commodities, but Christ is my darling: this is good. And then, in these things, if thou hast a care to use them aright, as well as to get them, and to thank God for them, and that thy project is, how thou shalt do good with that thou hast, that thou art always saying with thy self, Lord how shall I do good with so much as I have got by such a bargain. God forbid I should say against thee, though thou be full of business from morning to evening. But alas, there are many good people and godly, that have hope that they serve God, yet if they go home and examine themselves thoroughly, their own consciences will tell them, that in the things of this world, they are not, as if not; but rather, that they have been over-careful, and too full of distractions in business.

And so for matter of joy: if a man have a little pleasure, or preferment given him, his heart is so up, that he knows not where he is, he is so transported, that he hath clean forgot himself. This cannot stand, this is not to be, as if not: and therefore I beseech you in the fear of God think of it.

Now if a man would know, how he should come to have his heart in a good temper, to be in these things, as if not. In one word, let me tell you that rule of Saint Paul. In all things be filled with the Spirit, and then thou wilt not take thought much for other things: if once you let your souls be filled with the things of a better life: then wife, and children, and wealth, and pleasures, or any thing else, will not draw away your heart.

Get a good hand-fast of Jesus Christ: work out your salvation, and that you may know that you are believers upon good grounds, and that you have the graces of the Spirit of God in you, indeed, and in truth, that you are new creatures.

And then often think of the rare things that are provided for you in another life. What; to have God to be your Father, and Angels your keepers, to be children,

Particular instances.

How to know whether we use the things of the world, as if we used them not.

How a man may come to use things, as if he used them not.



to be the companions of Angels. Weigh these things daily, and then you will be, as if not, in all these outward and worldly things. And until thou dost this: and thinkest withal of that I have formerly said, that thou art ready to strike sayle, I will never believe that thou wilt be, as if not. This is the second thing.

A word or two of the Third, and so I have done. And that is the *Spur* that the Apostle Saint *Paul* useth. And it is necessary he should use such a spur, for it is a very hard lesson.

If you would be, as if you were not, consider this; *The fashion of the world passeth away*. That is, it signifieth (I touched it before) such a fashion as is on a stage: All these things below, they are but as the Acting of a Comedy, as a Scene, it may be it is done in half an hour, and though it make a fine shew, yet in truth there is no substance in it.

There is one, *it is a fashion*: besides, *it passeth away*. So then in this spur, there are two things. I will but name the heads.

3. The Apostles Motive or spur.

Obser. 1. The things of the world but a shew without a substance.

First, *That the things of the world*, (all that I named before) *are but a shew without a substance*; Even as a Scene or Comedy, things that have a glorious glittering shew to the eye, but if you look indeed and in truth upon them, there is no such matter. That is one thing that I note, that our life is but as the acting of a part in a Comedy: and so by consequence, in all these outward things, thy contentment in wife, or children, or credit, or pleasures, thou dost but act a glorious part, it may be thou hast a goodly outside, fine clothes, rich apparel, an outward representation of comfort, but look thorow them, and there is no such matter.

Obser. 2. The shew of the world is suddenly gone.

But the second thing which I rather would press, is, *that it is suddenly gone*; it passeth away, saith the Apostle. As a man hath but a little time to tarry in the world, so all the things he enjoyeth in the world, are wondrous inconstant. That look as it is in a Play, he that now acts the part of a King, it may be next, he may act the part of a Begger: or as it is with some of your delicate fashions, that while you are speaking of them, the fashion is spoiled. Even so, the fashion of this world it will not continue.

That is the sum of that I desire you to take notice of: that if you will not be perswaded by me, or by the Spirit of God in his unworthy minister, to use the things of this world moderately, and carry your selves as you ought in crosses and afflictions: yet know this, that *the fashion of these things* will shortly be spoiled. And if they be all so unconstant, what a fool art thou to set thy heart upon them?

We may learn this wisdom from the foolery of our English Nation, esteemed now the idlest people of the world for changing their fashion. They will never make clothes twice of one fashion, but one gown of this fashion, and another of that, and though he be never so good a Taylor that makes it, yet he must make no more of the same fashion, but the next Term, they will come to another. Learn, I say, this wisdom from that foolery: Now, the Lord giveth thee comfort in thy wife, set not thy heart too much upon her, the next Term the fashion may change: Now, thou art rich, let not thy heart dote upon thy riches, it is but a fashion, a shew, it passeth away, to morrow thou maist be a beggar: to day a man, to morrow none.

But if thou wouldest keep the fashion, get the fashion of grace, get a right to heaven, an interest in God, and be content (in Gods name) to follow his fashion. If the fashion that God will have thee be in, be to be an humble dejected man, be content with that fashion: if anon he will have thee on the top of the wheel of prosperity, thank God for it, take heed of abusing the things thou enjoyest. Remember the things of this life are inconstant things; as a flower, as a nosegay, that seemeth as a dainty fine thing, but while we are smelling at it, and praising it, it withereth away: so is it with all these things.

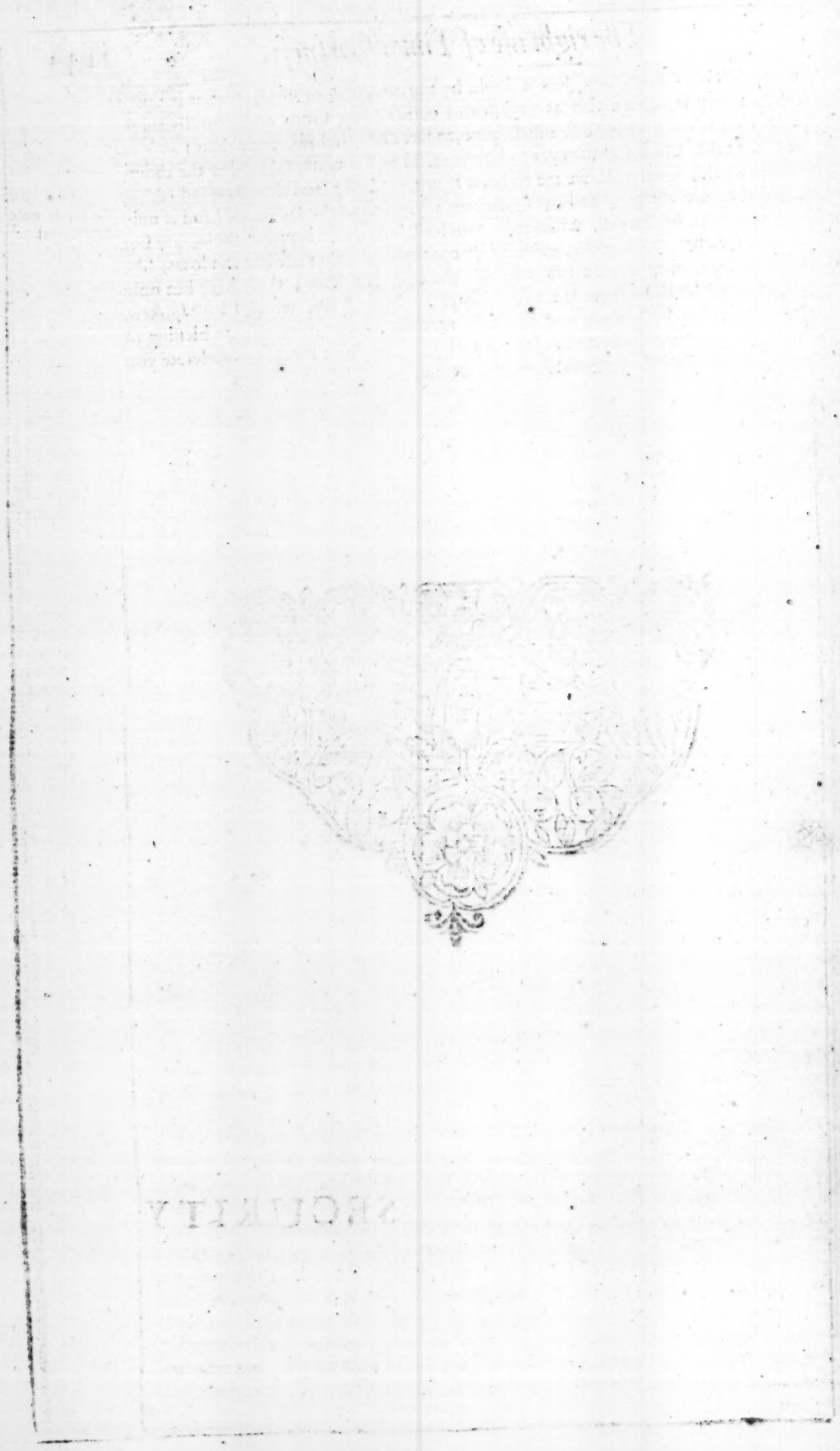
I would I could tell how to speak home to your souls: and yet I know that little I have spoken, if it be entertained with faith, if you believe this to be the truth of God, not as the speech that a man makes to you, but as the speech of Saint *Paul*,  
an

an Apostle of Christ, that sets it down by the direction of God, that it is thus : I say, if you lay down this as a truth that comes from God, and seriously think with your selves ; I have but a little time to tarry here below, and when I am out of the world, I shall live for ever in heaven or in hell : while I do enjoy the things of this world, God will have me to be, as if not, in them : and there is good reason why, they are shewes, and not substances : Grace and the favour of God is only that which is substantial, whatsoever you look upon that is under these, are but shewes : riches, and honour, and worldly contentments they are but shadows, like one in a Play, that is but a Peasant under the coat of a King, these have but only outsides, under them there is no such matter. This, I say, which I have spoken, being seriously considered, and faithfully received, may (through the blessing of God, and your own prayers to God to teach you this) be a means to moderate you in the use of all those things that are here below.

Grace is only  
substantial.

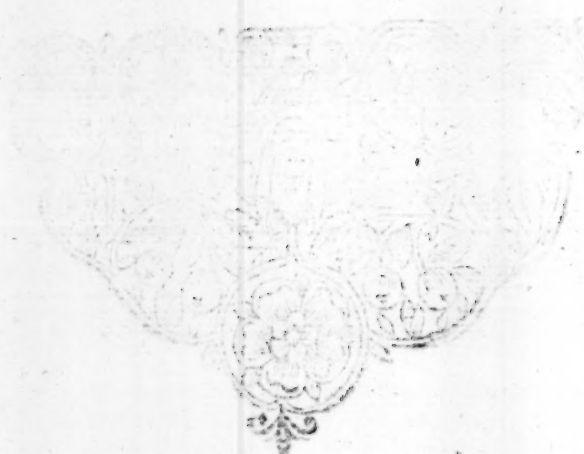


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SECURITY  
SURPRIZED,  
OR, THE  
DESTRUCTION  
OF THE  
CARELESSE.

SERMON XII.

1 THESS. 5.3.

*For when they shall say, peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.*



IN the latter part of the Chapter going before, the blessed Apostle St. Paul, (to the end that he might draw those to whom he wrote, from immoderate sorrow for them that were departed this life:) revealeth to them certain comfortable truths, concerning the Resurrection from the dead, telling them that Death it self is but as a sleep, whence they shall be raised at the last day, by the voice of the Archangel, &c.

*The Coherence.*

In the beginning of this Chapter, he prevents an Objection that some might make. For, having fallen upon the discourse of the Resurrection, he well knew the curiosity of mans nature, that leaves those things that are most profitable, to enquire after such things that God hath hid, and therefore some men might say, Since there shall be such a time, and such a change; when will those times and seasons be? When shall that great day of the Resurrection come, when all shall be brought together?

Of

Of the times and seasons brethren (saith the Apottle) *ye have no need that I write unto you*, verse 1. As if he should say, this is no needful, no necessary thing for you to inquire into, or for me to tell you: rather let us fall upon those things that are necessary and useful; for neither you nor I can tell the particular time when that shall be: yet know this, that very suddenly such a time shall come, and that when the world least thinks of it.

The suddenness whereof, he setteth down by a two-fold comparison.

First, By the coming of a thief in the night; *Your selves know perfectly, that the day of the Lord so cometh, as a thief in the night*, verse 2.

Secondly, By the travail that cometh upon a woman with child: *when they shall say, peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape*. This latter, is that I have made choice of at this time for my Text.

A little for the explanation of the words;

*When they shall say, peace, and safety*. The Apottle intendeth not to condemn, either the speaking of *peace* to the children of peace: or their rejoycing in that *peace* they have. But that which he condemneth, is, that they cry *peace* to themselves, whom God denounceth war against: Men that go on in a course of sinning, and in security, and yet will perswade themselves that all shall be well with them in the end; these are the men upon whom Death shall come thus suddenly, and upon whom the Judgment day shall come thus unexpected. *When they shall say, peace, and safety*; that is, when they are living in their sins, walking on in their rebellions against God, and shall yet be flattering themselves, that it shall be well with them notwithstanding this, then shall Judgment come upon them, then *sudden destruction* cometh.

By *destruction* here, he meaneth not the *destruction* of the body or the soul, the *destruction* of their being. For the Soul even after the death of the body shall have a being: and the body also shall be restored again to its being and parts, in the resurrection from the dead.

It were happy for wicked and ungodly men, if there should be such a *destruction* of their being, as that they should cease to be any more: for then this body, the members whereof have been the servants of sin, should not be tormented in Hell: and then this soul of theirs, that hath set all the body on work in the service of sin, it should not be sensible of that anguish that shall cause *gnashing of teeth*. It were well (I say) for them if there should be such a *destruction*: it is that which if they might have their desire, they would wish above all things in the world. But it will not be such a *destruction*, it shall be worse with them. It shall onely be the *destruction* of their joy and comfort, of all their contentments, of all those things wherein they solaced, and flattered themselves upon earth: all these things shall be destroyed.

Their riches that fed their lusts shall be destroyed: and their company that encouraged them in sin, shall be destroyed; and all things wherein they have delighted themselves here upon earth, shall be destroyed; the *whole earth shall be burnt with fire* before them. And beside this, that same cheerfulness of spirit, and that free disposition, whereby they encouraged themselves in the ways of their pride, or whatsoever else it was, that made them seem some body on earth; all this shall cease and fail them, and forsake them. There shall be no mirth, no wisdom, no courage, no friends, no wealth, no houses, no apparel, nothing to pride and delight themselves in, there shall be an utter *destruction* of all these things. *Then shall destruction come upon them*.

*As pain upon a woman with child*. This sheweth the manner, the kind of their *destruction* that shall come upon them. It shall be first, a *sudden destruction*: it shall not give them warning, either of the time or place: as it falleth out with a woman with child, her travel may come upon her in the street, at the table, when she is talking, &c. So shall *destruction come suddenly upon them*, they shall have no more warning then these general warnings, that they have in the preaching of the Word.

Secondly, It shall be a painful *destruction*, full of misery and sorrow, as travail on a woman with child.

And

The meaning of the words.  
1. What is meant by peace.

2. What by destruction.

The manner of destruction  
1. Sudden.

2. Painful.

And then thirdly, It shall be an *inevitable destruction*, such a destruction as they shall never avoid. All their wit, friends, power, strength, wealth, or whatsoever else they have, cannot put off the stroke of Judgement that shall come upon them: as all the devices a woman hath, cannot make her escape her travail when it cometh.

So then the meaning of the words are, as if the Apostle should have said, When wicked and ungodly men, in a course of sin shall *crie peace to themselves*, and flatter themselves in their rebellious courses, then shall a *sudden, a painful, an inevitable destruction*, of all their comfort, of all their props, and hopes, and helps, fall upon them.

In the words, you have a twofold description.

*First of the state and condition of the men of the world, when Christ shall come to Judgment.* He shall find all the World at rest. As the *Angel that stood among the myrtle trees*, spake in 1 *Zach. 11. We have walked to and fro through the earth: and behold all the earth sitteth still, and is at rest.* He shall find all the men of the World in peace; every man applauding himself in some vain conceit, in some hope and confidence or other. *They shall crie peace.*

Secondly, Here is the consequent that followeth upon the vain flattery of themselves: *Then shall destruction come upon them.*

And that destruction is farther described and amplified by a comparison taken from a *woman with child*, to declare the *suddenness*, the *painfulness*, the *unavoidableness* of it. Thus you have the opening of the words.

Let us now come to the points of instruction that may be raised hence.

First, here you may see, and he that runs may read it, that,

*They are most secure, that are in least safety.*

A man is in the greatest danger, when he is in the greatest security. Then a mans Judgement is nearest, when he least thinks of it, when he least seareth it.

This is the very thing that the Holy Ghost would have us to take notice of here; *At that very time*, not before that time, *they shall cry peace*: Nor after the time when they had done it, and repented of it; but just at the very time, when they are in the midst of their sins, applauding of their own estate, living under the power and guilt of sin, then *cometh the destruction upon them, and they shall not escape.* Thus far the Text.

That we may make the point clear, before we come to prove it, give me leave, first briefly to tell you what we mean by that security which is upon men even in their chiefest dangers.

Know therefore, that there is a two-fold security,

A holy, spiritual }  
A sinful, carnal } Security.

There is first, a holy and spiritual Security (and that even in this state wherein to we are fallen) which consisteth in a mans reconciliation with God, when he is in terms of peace with him, having obtained remission of his sins, and his favour through Jesus Christ; so that God is pleased with him in his Son, hath received him in the Covenant of grace, interesteth him into all the promises, and is become his God by a Covenant for ever. Now here a man may be secure, yea, and he must be so in a spiritual manner. Confidence upon the goodness of God in Christ, upon the promises of God in the Gospel, is that which is requisite in every Christian, it is that which God commandeth. *Fear not* (saith he in one place;) and again, *Trust in the Lord.* The Scripture is full in a calling for such security as this, that men should lay aside all those carking and distracting cares, when once they are in the Covenant of Grace, that now they should mind nothing but duty, and not be troubled about success.

U

For

3. Unavoidable.

In the words a double description.

Zach. 1. 11.

Observat.

In the greatest security, the greatest danger.

A double security.

1. Holy and spiritual.



Spiritual Security, what.

Pfal. 4. 8.

Isa. 26. 20.

For (my Brethren) it is such a security as makes a man not to neglect duty; but such, as freeth a man from those disquieters of soul about the event of things.

This was that which David had, and rejoiced in; *I laid me down in rest and peace, for the Lord keepeth me in safety.*

This is that which the Lord commanded the people of Israel to do, *Isa. 26. 20. Come my people, enter thou into thy chamber, and shut thy doors about thee, hide thy self, &c.* He would have them secure themselves under his protection, and in his Ordinances.

This is such a security, as draweth men nearer to God, bringeth them to further acquaintance with God, keepeth them in a constant communion with God, causeth them to walk in Gods presence, &c. This is a good security.

2. Sinful and carnal.

But then secondly, There is a sinful carnal security; that is, when a man yet living in a course of sin, he beareth up his spirit against all fear, either of judgments threatened, or judgments approaching upon him, under a vain hope of I know not what mercy in God: and of I know not what assurance from men, and upon worldly conceits and flatteries, either from others, or his own heart. Here is now a sinful carnal security, not warranted, but condemned in the Word of God. This is the security, that is ever an ill prognosticator, and fore-runner of some heavy judgment, to fall upon that person in whom it is. This is the security that we have now in chase.

Carnal security a fore-runner of judgment.

Proved.

1. By particular examples of particular persons.

1. Sam. 15. 13.

2. Dan. 5. 3.

First then, We will make it appear, that it is an infallible sign of Gods Judgment upon a person, or a people, to cry peace to themselves, to be secure, and no way troubled at their estate, when God is at war with them.

You shall see this in instances and examples.

See it in particular persons, and in States and Kingdoms; and you shall generally find it, that before the destroying judgement came upon them, they have been given up to this security we speak of, this *crying of peace* upon a false ground.

See it in Agag, *1 Sam. 15. 13. The bitterness of death is past.* But was it past? Nay, at that very time, the bitterness of death was upon him, for the very next thing that we meet withal in the Story is, that *Agag was hewen in pieces before the Lord in Gilgal.*

Ye have Belshazzar in *Dan. 5.* wondrous secure, carrowling, and quaffing in the holy vessels that were taken out of the Temple of the house of God which was at Jerusalem, amongst his Princes and Nobles, his Wives and his Concubines, as if there would be no change of his estate, and translation of his Empire. But what? was it so? Nay, at that very time, the very same hour (saith the Text, verse 5.) *came forth fingers of a mans hand, and wrote upon the plaister of the wall of the Kings Palace, Mene, Mene, Tekel, Vpharfin. Thou art laid in the ballance, and art found too light, thy Kingdom is divided, and given to the Medes and Persians: and immediately, In that very night (verse 30.) was Belshazzar King of the Caldeans slain; he was took away from all comfort and jollity.*

Luke 12. 19.

See this in the Rich man, *Luke 12. 19. Soul, soul, (saith he) take thine ease, eat, drink, and be merry: and why so? was it because his soul indeed was washed in the blood of Christ? Nothing less. But, take thine ease, thou hast goods laid up for many years, thou art well provided against a hard Winter, against a dear year now take thine ease.* Well what of this? had his soul any whit the more ease? had he many years to enjoy that which he had laid up for many years? Nay, mark the answer of God (verse 20.) *Thou fool, this night thy soul shall be taken from thee; then whose shall those things be, that thou hast provided?*

Iob 21. 13.

It is ordinary (as Job noteth of worldly men) thus to flatter themselves: *They spend their days in wealth, and in a moment go down to the grave.* They spend their days in wealth; that is, that they resolve upon while they live upon earth, they will be merry, and enjoy their wealth, and worldly contentments to the height, and want nothing, but in a moment, whilst they are in the midst of these thoughts of raising a happiness to themselves out of their worldly estate, in the midst of these thoughts they go down to the Grave.

So it is also in Nations and States: See it in two particulars in the 17. *Luke*. That of the old world; That of *Sodom and Gomorrah*; *They were eating and drinking, and building, and planting, and marrying, and giving in marriage, till the flood came upon the one, and fire and brimstone upon the other, till sudden destruction came upon both, according to my Text.*

2. By general examples of Nations and States. *Luke 17.*

Yee shall have *Jerusalem* in the same case, Their Prophets are flattering them and crying peace, peace, as *Jeremy* tells them, Chap. 6. 14, 15. *They heal the hurt of the Daughter of my people slightly, saying peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not ashamed, neither could they blush; therefore they shall fall among men that fall: at the time that I visit them, they shall be cast down,* saith the Lord. Mark the Prophet's cry peace; it had been well done of the Prophets to cry peace to those Israelites, that in truth were at peace with God; but they cry peace to them, to whom there was no peace. What then? Did the people reform? Did this make those that before were rebellious against God, come in and accept of the conditions of peace, and forsake their sins, and turn to God? No such matter, nay though their sins were reproved by *Jeremiah*, and other faithful Prophets, Yet they were not ashamed, when they had committed abomination, and they could not blush; they stood it out, they remained in their impenitency. Well, what of this? Therefore (saith the Lord) *they shall fall among them that fall, in that day, at that time, they shall be destroyed, they shall be cast down,* they shall cease to be a people; at least, they shall cease to be men prevailing above other people.

*Ier. 6. 14, 15.*

*Luke 17. 20, 21.*

*Luke 17. 20, 21.*

*Zeph. 1. 12.*

In the first of *Zephaniah*, vers. 12. ye have the Lord saying there, that *he will visit Jerusalem with lights, and search it with Candles.* What to do? To find out the men that are frozen on their dreggs, that are settled on their Lees; that say in their heart, the Lord will not do good, neither will he do evil. Why will the Lord visit *Jerusalem* with lights, to find out these men? He meeteth with the conceit, that such men as these have, they think (as the Atheists in *Job*) *That God is circled in the clouds,* and seeth not the things below, or as those in this Prophecy of *Zephany*, that said, *The Lord sees not, neither doth he regard.* Why doth he not so? Because he wants light: Well then (saith the Lord) I will bring candles to see with, and visit *Jerusalem* with lights: And whosoever he spies out amongst all the sinners in *Israel*, he will be sure to meet with those that say, *The Lord sees not; that are settled on their dreggs,* that secure themselves under false persuasions, they shall not escape his wrath; Gods greatest quarrel is against those men that flatter themselves, as if God did not take notice of their sins, he will surely punish those: It is for their sakes, why he will bring Candles to search *Jerusalem* with.

It was so with *Babylon*, *Isa. 47. 8, 9.* The Lord observeth her boasting; I am (saith she) a Queen, I sit as a Lady, I shall neither see loss of children nor Widowhood. Mark now what God saith, *Here now this, thou that art given to pleasures, and dwellest carelessly; both these shall come upon thee, loss of Children, and Widowhood;* all thy props, and all thy staies shall be taken from thee; yea, and that in one day, in a moment, when thou least thinkest of it, suddenly thou shalt be husbandless, and childless.

*Isa. 47. 8, 9.*

*Rev. 18. 7.*

Nay it is that which the Lord speaks of *Romish Babylon* in the 18. *Revel. 7.* She had heard of the pride and boasting of old *Babylon*, and she would fain be like it: *I sit as a Queen* (saith she too) *and am no widow, and shall see no sorrow:* She stands upon her outward pomp and glory, as worldly-minded men do (specially when they come to greatness and eminency.) Well, what will the Lord do? Therefore (verse 8.) *shall her plagues come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her.* Thou saist I sit as a Lady, I shall see no change. Well saith the Lord, it shall be indeed a famous Church for something, even for such Judgments as shall fall upon it, above other places: There shall be Famine, and Death, and burning: Yea, and it shall be done, when all outward means that should bring this to pass, seem to fail, and when *Babylon* shall seem to advance her self like a Queen above all other Churches, when there is nothing but strength, and might

on her side, then shall God do it, *for strong is the Lord that judgeth her.* He bringeth in this (*strong is the Lord*) to answer an objection. It shall be done for the Church, even then when the advers party thriveth most: Then when it may be seen to be Godsown work: then when men are taken off from self-confidence: then when men have none to fix their eyes on, but God, then will God do this for his Church. He saith plainly, that *Babylon shall be burnt with fire*, and at such a time, when it appears that it cannot be done, except he put his strength to the work. Thus ye see the security of a People or Nation, or Kingdom, it is an infallible sign of judgment falling upon it.

Confirmed by Reason:

And it must be so, and there is great reason for it. If we either consider the causes of security, whence it cometh: or the concomitants that accompany it; or the fruits and events of it; it must be that great judgments must befall men, and places, when they are under this Carnal security.

i In respect of the causes of security. Infidelity.

First look to the causes. Whence is it that men, that are not at peace with God, yet flatter themselves that they shall do well? It proceedeth from that unbelief, and infidelity, that is in the hearts of men; therefore they flatter themselves, and pride themselves in things that will not hold them up in the end: I say infidelity is the cause that men are so secure.

Did men believe the word of God, that every threatening that goeth out of the mouth of God, against any particular sin, should certainly fall upon the head of the sinner, durst they go on in a course of sinning against God? Durst they add drunkenness to thirst? One wickedness to another? No certainly. In that measure a man hath Faith; in that measure he feareth God and his judgments that he hath threatened.

Heb. 11.7.

See it in *Noah*, Heb. 11. *By Faith Noah being warned of God, moved with fear, prepared an Ark.* He believed the word of God was faithful, that had threatened a judgment upon the world: He believed the word of God, that commanded him to provide an Ark for the safety of him and his house, and therefore he feared the Deluge to come, and prepared an Ark.

So likewise *Josiah*, when he read the Book of the Law, and saw what was threatened against the sins of the people, *His heart melted within him*: And why? because he believed that this was the word of God, he believed that God would be as true as his word, therefore his heart melted within him, at the sight of those sins, wherein the people had continued so long a time.

Isa. 61.

Nay, it is made a description of a Believer in *Isa. 61. That he is one that trembleth at Gods word.* On the other side: What is the reason why infidelity doth presently bring judgments upon men? The causes are apparent: infidelity it draweth men from God; *An unbelieving heart departs from the living God.* And when a man departs from Gods presence, God pursueth him with his judgments. All the judgments of God are upon that place, where Gods presence in his graces is not. *If I go (saith David) to the uttermost part of the earth, thou art there; If I go into the deep, thou art there.* And how there? Not only as an observer, but as a punisher; that is, when men come to this point, to flie from God: Now, unbelief is a drawing of the Soul from God to the creature, therefore it provokes God, for it sets up an Idol in the heart of man, and Idolatry exceedingly provokes God, and therefore he bringeth judgments upon it.

Dent. 29. 19.

Besides that, mark the threatening of the word against this, *Dent. 29. When a man heareth the words of this Curse, and blesseth himself, and saith, I shall have peace, though I walk in the stubbornness of my own heart, the Lord will not spare that man, but the anger of the Lord, and his jealousy shall smoke against him, and all the plagues that are written in this booke, shall be heaped on him.* When is that? When is the time that the wrath of God shall smoke? At that very time and instant, when he flattereth himself with his vain conceits, that he shall have peace though God threaten judgment, then at that very instant, the wrath of God shall fall upon such a man.

Isa. 6. 9. 10.

In this manner did God deal with the *Israelites*, in *Isa. 6. 9, 10. Make the heart of this people fat, make their ears heavy: And why so? That they may see, and not perceive;*



perceive; that they may hear, and not understand; lest they should be converted, and I should heal them. How long shall this be? (saith the Prophet) till the Cities be wasted without Inhabitants, and the houses without man, and the Land be utterly desolate.

When God giveth over a people to be regardless in hearing the Word, that they hear and do not hearken, they hear and do not regard, they do not Constitute and Reform, according to the Doctrine delivered; then God intendeth to sweep them away by Judgments, they may be utterly left Desolate, as the Text saith.

You see then it must needs be a grievous fore-runner of a Judgment upon a place, or City, or People, or Nation, when they remain impenitent in their sins, and yetery peace.

Again secondly; If you mark the concomitants, what accompanies this carnal security in the heart of men, and it will appear then, that it must of necessity bring a Judgment upon a Land and place. What is that that accompanies it? A disposition slighting of God himself. When a man, I say, heareth the word, the Judgments threatened; heareth the Law warning him to take heed of wrath: The Gospel alluring him to repent: And yet all moveth him not, but still he flattereth himself: I say here is a disposition slighting God himself.

God in all his Attributes is slighted. His Power, his Wisdom, his Justice, his Truth is slighted; yea, his Mercy, and Patience, and Long-suffering, all are slighted, when a man in the course of sin goeth on in Carnal security. Especially amongst the rest, this is a slighting of Gods Patience, and Long-suffering, and forbearance of men.

Wherefore do men harden themselves against Exhortation to repentance, but because they presume upon the continuance of Gods long-suffering toward them? Mark how the Lord takes notice of this, *Rom. 2. 4. The forbearance, and long-suffering, the goodness, and mercy of God, should lead thee to repentance;* and therefore God hath forbore thee all this while, that he might bring thee to repentance. But what if he do not? *Thou after thy hardness, and impenitent heart, heapest up as a treasure to thyself, wrath against the day of wrath.* What day is that? *The day of the Revelation of the righteous Judgment of God.* As if he should say; Now you obscure Gods justice and righteousness from others, and from your selves: Well, God therefore will take a time to declare his righteous Judgment, for that purpose God hath a day of wrath; and thy daily going on in sin, against the long-suffering, and patience of God, it doth but add wrath to that day. Thus it is when God hath borne with a man his own self.

So it is likewise when God warneth a man by his Patience toward others. What hardneth men in security? Do we not see God hath been merciful to many sinners, why may he not be so to me too? He gave them repentance after many sins committed, why may he not do so to me?

Mark what Solomon saith, *Eccles. 8. 11. Because sentence against an evil doer, or an evil work, is not executed speedily, therefore the heart of the Sons of men, is set in them to do Evil.* This they purpose, they resolve upon, they venture upon; God hath been thus and thus to others, patient and long-suffering, and why may he not be so to them? *Well yet I know* (saith Solomon) *that it shall not go well with them in the end, neither shall the wicked prolong his dayes;* Why? *because he feareth not before God.* They are not awakned by the Example of his Judgment on others, they are not allured by his Patience and Long-suffering: It doth not make them to fear him: Therefore it shall not go well with them in the end.

Thirdly, Look to the end, what the consequence of this Carnal security is, what follows upon it. Where there is Carnal security, there must of necessity be an increase of sin, and consequently, a hastening of Judgment: For the more sin hastneth to ripeness, the more Judgment hastneth also upon the sinner. God hath set unto particular men a certain stint, and it is not known to them, what that stint limited is. *Gen. 15. 16. The iniquity of the Amorites, is not yet full.* They were a sinful people

2. In respect of the concomitants of security

Disrespect of God in all his Attributes.

Rom: 2; 4, 5.

Eccles 8, 11.

3. In respect of the fruit and consequences of security.

Gen. 15; 16.

ple

Note.

ple at that time : but the nearer they came to the fulness, and stint, and limitation that God intended to be the immediate fore-runner of the Judgment, the faster Judgment hastneth upon them. So for particular persons; there is a certain stint limited ( Let every man look to it.) The adding of one sin more, may by thy uttermost stint, that shall bring the last stroke of judgment, and destruction upon thee. Now (I say) this carnal security is that, that increaseth sin upon a man. We know how the security of the *Israelites* increased their sin upon them. And the security of *Sodom*, their pride, and idleness, increased the rest of their sins, and consequently hastned on their judgment. In *Rom. 3.* when *there was no fear of God before their eyes*; when there was a neglect of that, there was abundance of wickedness amongst them; and what follows? *Then there was nothing but destruction, and calamity in all their ways.* I could give you sundry instances of this in the word of God. But I hasten.

You see the reason. Let us now come to make some use of it, that we may not be prevented:

Use 1.  
For Examination.

We have told you, that it is true of States and Kingdoms, of particular persons, of every man, that when in a course of sin, and impenitency, they cry peace to themselves, then judgment and destruction is coming upon them. It serveth therefore to inform us, what to think of our selves, of the estate of this Land wherein we live; of these times wherein we are fallen.

What can we expect, when we consider to what a height of sin we are come; how impenitent men are: How obstinate and hard-hearted, and stiff-necked against the voyage of God in the Gospel, and the means of Grace; but destruction to come upon us?

If we look upon the sins of men, we may perceive even a general ripeness for judgment. When the sins of the *Amorites* were full, Judgment came upon them. How near the sins of this Land are come to that fulness, we know not, we have cause to fear. We see in other Countries the shaking of the Sword upon us: it hath not yet awakened us to fear God. At home, we have had the voice of the Prophets, the Ministers crying unto us from day to day, to return, lest destruction come upon us: it hath not brought us to return from our sins. We have seen the mercies of God upon particular persons, and families: it hath not awakened men to walk conscionably in their places. We see no Reformation, there is rather an increase of sin. And what can we expect their wants? But one sin, and when that is come, sudden destruction cometh. What is that? Security.

And have we not cause to bewail the general security that is amongst us? May not the *Angel of the Lord* return that answer, as he did in the first of *Zephany*; *All the world is at rest*? Go into the streets, the houses, the shops of men, every man is at rest: No man is troubled about his estate, nor affected with Gods displeasure, either against himself, or the Land we live in. See, is not the Land as secure as they of *Leish*, or worse? They were secure, because they did not here of the danger; of the purpose of the Danites against them: Therefore their security was not altogether so culpable and blame-worthy. But I will tell you what security ours is; nay, the Holy Ghost hath told us to our hands, *Prou 23. 34.* That judgment there, that is threatened against a man that goeth on in sin, seems to be a Judgment executed upon us at this time: *Thou shalt be as a man that lies down in the midst of the Sea, or as he that lies upon the top of a Mast. They have stricken me, shalt thou say, and I was not sick: They have beaten me, and I felt it not, when I awake, I will seek it yet again.* Our security, I say, is like that of a man in the midst of the Sea, and yet asleep: As a man upon the top of a Mast, and yet asleep. Nay, men not only in danger, but such as have the stroke upon them: *They have stricken me, and I was not sick; they have wounded me, and I felt it not.* Is it not thus with us, in these dead and secure times that we live in? And shall we say that we are not asleep? Hath not the Lord sent the destroying Angel amongst us, that hath smitten thousands in our streets? And yet we have not felt it. Shall we say we are not in danger? *We are as a man that sleepeth on the top of a Mast at Sea:* Nay, as a man in the midst of the waves, in a dead sleep, like such as are drunk, and yet we feel nothing. Truly we have little cause to be secure, we have little cause to flatter our

selves

themselves with vain conceits of peace, and continuance of prosperity, if we look well about us. Where is any man that takes occasion by what he hears abroad, or sees at home, to enter into the reformation of his own house, of his own heart?

It may be some men will say, It is an unjust tax that you put upon us, we are not so secure as you speak of. You shall scarce come to any mans Table, but they will be talking of the judgments abroad. You shall scarce meet a man in the streets, but he will leave other occasions, and tell you how ill it goes with the Churches beyond the Seas. You shall scarce meet with one in the field, but all the time is took up with discourse of the evils at home, or troubles abroad. And is this a sign of security?

Alas (beloved) this is to be asleep in the midst of the waves. Every man is in the midst of danger; and yet is secure.

How shall that appear?

I will make it appear by demonstrations and signs, that may convince you before the Lord, that we add this to the rest of our sins, that in the midst of our sins and inpenitency, we are secure; and therefore that destruction is coming upon us.

What are the signs whereby we may be convinced of security?

I will give you a few, that by those you may see whether the Land, the City, your Families, your selves, and all be not asleep, and at rest this day.

The first sign shall be this; When men profit not by the judgements of God. Certainly, it is an evident sign of a deep sleep in sin, when neither the afflictions that are upon others, or upon our selves, do any good upon us.

Look how God hath smitten others. Hath that awakened us? You will say that it is a secure child that seeth his brother beaten, for the same fault before his eyes, and yet goeth on in it; you will say that that is a secure malefactor, that seeth such a person executed before his face, and yet goeth on in the same felony and theft. And must we not say that we are a secure generation, when we can see our brethren in other Countries; how they have suffered, and yet go on in the very same sins, that we our selves think the hand of God is upon them for? We can talk of their sins, of their unrighteousness and injustice, we can talk of their neglect of the Lords day, and other holy duties, and for these we judge them smitten of God. How is it then that we are such our selves? how is it, that we go on in unrighteousness, in prophaning the Lords day, in neglecting the House of God, and our own Families? have they found such sweetness in these sins, that we walk on in the same? Is it a pleasant and comfortable thing to be driven from Gods House, and from our own houses, to be a reproach to all the World? If we think that the hand of God is upon them for these sins, how is it that we are not awakened? I remember that *Daniel* in the fifth Chapter of his Prophecie, taxeth *Belshazzar* for this; *though thou knowest* (saith he) *how the hand of God was upon thy father, for this, and this, yet thou hast done the like, and hast not humbled thy heart.* So may I say, You have known what God hath done to your Brethren in other Countries, yet you do still the same your selves, for the which they have been punished. Is not this security?

Look likewise upon your selves, and we shall see a general neglect of those judgements of God, that have been upon our selves. How hath God smitten this Land, this City especially with the Pestilence? and may we not say, we have been smitten, and yet have not felt it? is not this security, and a dead sleep? God threatneth those in *Jer. 31. 9.* *That escaped the pestilence, that they should fall by the sword, by the hand of Nebuchadnezzar;* Why for? because they did not reform, and amend by the pestilence. What cause have we then to fear, lest we fall into the hands of the sword of some *Nebuchadnezzar* or other, when the pestilence hath done no more good amongst us, when it hath not awakened, and reformed us? Look upon our selves, upon your houses, upon your dealings, your company, your conversations; see if there be any reformation, since there was such a mortal calamity as drove you from the

Signs of security.

1. Profiting not by the judgements of God on our selves, or others.

Dan. 5.

Jer. 31. 9.



the City, and frightened you from your own houses, and from the House of God.

Amos 4.

Well, These are fearful presages, that when former Judgments prevail not, worse are a coming. *I have smitten them* (saith God in the fourth of *Amos*) *with cleanness of teeth, and yet they have not returned unto me. What then? I have smitten them with blasting and mildew, and yet they have not returned unto me. What then? I have smitten them with the pestilence, after the manner of Egypt, and yet they have not returned unto me. What then? Therefore I will come against them; and because I will do this, prepare to meet thy God, Oh Israel.* As if he should say, I have now stood out, and tried you at one or two weapons, and found you obstinate and rebellious; I have struck at you with the Sword of Famine; I have shot at you the Arrows of pestilence, I have smitten you with other Judgements. You should now meet me, if not, I have more weapons yet; I will come and bid the battel against you, and it shall appear who is the stronger, you or I. And since you will stand out against me, notwithstanding the Judgements executed upon others, and afflictions upon your selves, see if you can stand out against my last stroke; you have escaped some lesser sicknesses upon your own bodies; you have escaped the Pestilence already; but you shall find it a hard task, when God biddeth battel, to escape his last stroke, if you will not now be reconciled, and come in, and seek his face. This is the first demonstration, whereby it appears, that we are sinfully secure, which is a fore-runner of Judgment, because we are not awakened by the Judgment of God upon our selves and others.

2. Contempt of the Ordinances.

Secondly, Another sign is this, The contempt of Gods Ordinances; the slighting of the Prophets. This is an evident demonstration that we are under this carnal security I now speak of.

Mark how the Lord describeth a people whom he meaneth to destroy, *Zach. 7. 11, 12. They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear: Yea, they made their hearts as an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts hath sent in his spirit by the former Prophets: therefore came a great wrath from the Lord of Hosts. A great wrath; what is that? Therefore (verse 13.) it is come to pass, that as He cried, and they would not hear, so they cried, and I would not hear, saith the Lord of Hosts.*

Amos 6.

Well (beloved) little do you know what time, and ways, God hath to make you cry and roar in the anguish of your hearts, because of Judgments and afflictions, when you will not now hear God, that striveth with you, and cries unto you with the voice of his Spirit in his Prophets from day to day. When men will not hear God speaking to them in his word, it is always a fore-runner of Judgement. In the sixth of *Amos* the Lord challengeth his people, and telleth them, that he had used many means for their reclaiming, but nothing would do them good: well now (saith he) *hear the rod, and him that hath appointed it;* as if he should say, there is no dealing with you with the Word, but I must come with the Rod, with Judgement. Is it not thus with us at this day? May not the Lord say of us, as he did of the people in *Jeremies* time? *You have forsaken my law which I set before you, and have not obeyed my voice, neither walked therein, but have walked after the imaginations of your own heart.* And then what follows? *Therefore, thus saith the Lord of Hosts, Behold, I will feed this people with Wormwood, and give them water of gall to drink, and I will send a sword after them, till I have consumed them.*

Jer. 9. 13.

Jer. 23. 33.

Do not many cry out, as they in *Jer. 23. 33. What is the burthen of the Lord?* Where is it that the Ministers have not been threatening Judgement, and telling you that God is coming out to be avenged upon a sinful Nation? have they not been crying thus, this seven, ten, twenty years? Where is that burthen of the Lord? Well, you shall find what it is, when the day of the Lord cometh, a day of blackness and terrour, it hasteneth; and this very security is an evident sign thereof: even as in the days of *Noah*, that Preacher of righteousness; and in the days of *Lot*, that vexed his soul with the unclean conversation of the Sodomites; they would not believe their words, but they seemed unto them, as if they mocked; and then came the Judgement of the Lord upon them.

If

It this be not the estate of this Land at this day, what means the complaints, the heaviness of the spirits of the Prophets? What means their tears and cries, and prayers, because of the obstinacy, and hard-heartedness of people that will not be drawn from their sins by any means? This is a second evidence or sign, when all this crying and calling will not awaken, that we are in a deep sleep of security.

Thirdly, another evidence is, the vain hopes of the Land. It is a sign of carnal security, and that we are all in a dead sleep, when we have such idle dreams out of idle fancies, and vain confidence that delude and deceive men.

3. Vain confidence.

What do men rest on, to secure, and persuade themselves of immunity from wrath and impunity?

Certainly this, that we have the ordinances of God amongst us. On the Temple of the Lord, the Temple of the Lord.

Alas, had not the people of Israel the Ark? And yet the *Philistians* took the Ark, and slew the Sons of *Eli*. Had they not the Temple? And yet the Lord in *Jer. 7. 11.* *Sendeth them to Shiloh. Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel. And now because you have done all these works, saith the Lord, and I spake unto you rising early, and speaking, but you heard not; and I called unto you, but you answered not. Therefore will I do to this house, which is called by my name, wherein you trust, as I have done to Shiloh.* Had not the Churches of *Asia*, the golden Candlestick? And yet are they not now tributary to the Turk? The Ordinances of God (beloved) are means to increase, and hasten a Judgment, when we shut our eyes, and will not open them, but walk in darkness.

*Jer. 7. 11, 12, 13.*

Oh but there was never so many Preachers, nor so many means: There seems to be a new spring of the Gospel: There are abundance of men that come daily furnished for the Ministry, and are zealous and forward, and powerful Prophets, and the like: and therefore it is a sign that much good is intended towards us, and that no judgment shall come.

But do we not read that immediately before the seventy years Captivity, there were more Prophets than in many years before? Why should we rest in such things as these?

But nevertheless, we have many good people that are full of prayers and tears, and they shall deliver the Island.

It is true, there are many (blessed be God) and we have cause to wish that there were many more; and to say as *Moses* said to *Joshuah*, when he would have had him forbid *Eldad* and *Medad*, that prophesied in the Camp of the *Israelites*; *Would God that all the Lords people were Prophets, and that he would put his spirit upon them.* So we, of such godly men that walk with an upright heart: Would God that there were many such. But yet are not these as *Lillies* among *Thorns*? A few amongst many men? Are not these the objects of reproach, and contempt amongst an unrighteous generation? Who are the men that are cryed down most by the world, that are most opposed, and injured by all men?

*Numb. 11. 13.*

Are not these they that support the Land by their prayers, and hold up all by their standing in the gap? May we not rather fear that God will avenge the quarrel of his servants upon an ungracious, and ungrateful people they live amongst?

What shall we speak of other things? Did not *Bozrah*, in *Jer. 49. 16.* boast her self of her situation, *That she dwelt in the clefts of a Rock?* Saith God, *though thou bidest thy self in the clefts of the Rock, though thou shouldst make thy Nest, as high as the Eagle, I will bring thee down from thence.* It is not talking that our Island is situate in the Sea, and environed with walls: Judgment can leap over the Sea as well as the Pestilence hath done our walled Towns. It is a vain thing, and yet if you hearken to the discourse of most men, you shall see that this is that that keeps them secure.

*Jer. 46. 16.*

Or it may be, as some in *Isa. 48. 15.* *We (say they) have made a covenant with Death, and with Hell are we at agreement, when the overflowing scourge shall pass by us, it shall not come unto us.* Well (saith the Lord) *your covenant with death shall be disannulled, and your agreement with Hell shall not stand, when the overflowing*

*Isa. 48. 15.*

ing Scourge shall pass thorow, then you shall be trodden down by it. When Judgment cometh, of all the people in the world it shall certainly meet with you.

What mean these idle dreams, and vain conceits, that when we go on in an unreformed condition, and in a course of sin and impenitency: Yet because you have the Ministers, and the Ordinances, and the people of God amongst us, because we are convenient for Situation, and such like things. These are vain things, they will do us no good at that time; and for the present, they shew our security, our horrible security.

4 Continual  
increase of sin.

Fourthly, take another evidence; and that is, the abounding of the sins of the Land. Were it possible that at such a time as this, of shaking the Rod, the Sword over us, when Judgments are upon the Nation, that there should be such abundance of iniquity in all places, if men were not in a dead sleep? How doth drunkenness stagger and reel in every street? How doth pride vaunt, and boast it self in every Church and Assembly, though it be cried down never so much? Alas (beloved) are these times to pride up our selves in vanity? Are these times to run after the sensual, and sinful courses of an ungodly generation? These are times wherein God calleth for fasting, and brokenness of heart. *Lay aside thy fine apparel* (saith God to the people) *that I may know what to do unto thee.* We should lay aside these things, that we may shew our selves to be men awake.

But men generally do so abound in wickedness and ungodliness, that we may rather conclude, as it is in the Revelation, that the time is now come too neer; he that is filthy, let him be filthy still; that is, let him go on to the end. It is evident and apparent, that sin is increased since the sickness: It is apparent that our sins are aggravated, though they are daily cryed down. And now at this time, as if we would defie God to his face, and call upon him to hasten his Judgments upon our Land, upon our Families, and Persons, every one strives (as it were) who shall out-dare him most, in our excesses, in impenitency, in hardning our selves in a course of sin.

These things convince us of our Security. There are many more that might be named, if the time would permit. But put these together, and they may shew us our wretchedness. When we consider how little we have profited by Judgments; how little we have profited by the Ordinances; how full of vain Confidence, and idle Dreams; how notwithstanding all these we abound still in wickedness, and there is no Reformation of our hearts and lives; What may we not conclude against our selves?

If ever people were drowned in a drunken security, we of all people under Heaven are at this time. For of all people under Heaven, we are in a manner the last: God hath spared us to the last. We have had warning by Judgments inflicted upon others, for many years together. It hath come neerer to us by degrees: It began a far off in *Bohemia*: And then in the *Palatinate*, and in *Germany*. The Lord would have us see how the cometh to us by degrees, by steps, that at the last we may meet him by Repentance. But where is the man that yet gets out of the bed of security, that cometh out of his sleep to meet the Lord? That comes with a broken heart to beg for forgiveness of his sins past, and to beg for mercy for the time to come?

U/e 2.  
For Exhorta-  
tion.

Well now, since it is so, that we are convinced by these signs that we are in a carnal and sinful security: we see then (so many of us at least, that are Children of the light, and of the day) what cause we have to be awakened, and to do that for others, which they will not do for themselves: To be more earnest in Prayer, more frequent in humbling our souls, for our own sins and theirs, that God may lay aside, and cast away his Judgments and Displeasure, that either are feared, or lie upon us.

Is it not a fearful thing, that when the Lyon roareth, the Beasts of the Forrests tremble; Yet the God of Heaven roareth against the world at this day, and the proud hearts of men, do not tremble before him? Shall the Beasts of the Forrests be afraid of the Lyon, more than the poor worms of the Earth, of the mighty God of Heaven?



heaven and earth? But this is the horrible Atheism and Infidelity, that is in the hearts of men, that they believe not Gods power and justice, nor his threatenings.

I beseech you let every man be exhorted, to stir up his soul to this business, to awaken himself in his own particular person. Consider that there are others that are awake, that may bring you sorrow enough: be you awakened to prevent those miseries.

Sathan is awake to tempt you. *Be sober and watchful*, saith Saint Peter, *for your adversary the devil, goeth about seeking whom he may devour*. Sathan is busy, and watching to make you his prey, watch you therefore that you enter not into temptation.

Your own Corruptions are always awake. The concupiscence, and depraved disposition of the soul, it is awake still, to further every evil motion, to draw you aside by its tentations. Therefore (saith the Apostle) *I beseech you abstain, as pilgrims and strangers, from fleshly lusts, that war against the soul*. Do as men in war, when they know that they have a waking enemy against them, they will be sure to keep their watch. Beloved, you cannot but know that your corruptions are awake, you may perceive it in your sleeps and dreams; take heed that you be not found in a spiritual sleep, that corruption prevail not over you.

Besides these, the enemies of the Church are awake: Hereticks are awake every where to bring men from the faith, to pervert the faith of many: oh be awake to prevent those.

Besides, others are awake to ransack houses, to destroy Cities: oh be awake, that you may be at peace with the Lord of Hosts, the God of Armies, that hath all power in his hand to keep you safe.

Again secondly, Consider the evil of this security you are in, of this disposition of heart, when you cry, peace, peace, to your selves in the midst of Gods displeasure. It is an evil disease, a spiritual Lethargy. That disease we know in the body, it takes a man with sleep, and so he dieth. Oh how many are in this spiritual Lethargy, in this deep sleep of sin at this day, the Lord awaken them. It is the more dangerous, because it is a senseless disease, a disease that takes the senses from the soul: and diseases (we know) that take away the senses, are dangerous: for it is not only a sign that nature is overcome by the disease, but besides, it draweth men from seeking for cure. Thus it is with the spiritual Lethargy; it shews not only that sin hath prevailed in the heart, that it hath overcome grace, and thereupon you have yielded unto it; to your pride, and covetousness, and vanity, as those that are subdued under a disease; but it hindereth you from seeking the means to escape out of it. *Thou saist* (saith Christ to the Church of *Laodicea*) *that thou art rich, and needest nothing*; and that was the reason she sought not to Christ. It is our condition, We have knowledge enough, therefore we care not for the Ordinances of God; We have Faith enough, and therefore we care not for increasing it; though none of us say thus with our tongues, yet most of us believe thus with our hearts. As *David* saith of the ungodly man, the wickedness of the wicked saith in my heart. So may I say, the neglecting of the Ordinances, the carelessness of men in the use of the means of salvation, saith in my heart, that there is abundance of security, that they are in a spiritual Lethargy that leadeth to death.

As it is an evil disease, so it causeth much evil. It is that which driveth away the Spirit of God. It is the counsel of the Apostle, *Grieve not the Spirit, quench not the Spirit*: when we neglect the motions of the Spirit, the Spirit withdraweth it self. Doth not your own experience tell you this? Consider a little what motions you have had; how God by the checks of your consciences, sometime by secret incitements, as it were a spur upon your hearts, hath moved you to duty, and to leave your sins. How have these moved you? you have had purposes it may be to perform these duties, to walk in the ways of God, to please him in all things: the neglect of those purposes, hath driven away the Spirit, it may be God now leaveth you to final hardness.

Again, it letteth in Sathan. *when the unclean spirit is driven out, he goeth about seeking*

Motives to watchfulness.  
1. The watchfulness of our enemies.  
r. Sathan.

2. The Flesh.

3. Hereticks.

Motive 2.  
The evil of security. In it self a spiritual Lethargy.

2. In the Effects.  
1. It drives away the Spirit of God.

3. It lets in Sathan.

*seeking rest, and finding none, at last he returneth from whence he went, and findeth the house swept and garnished; and he entereth in, and bringeth seven spirits more, worse than himself. Alas! how many men are there, that for a fit, in some particulars have altered their course, and have thought to become new men: yet rushing upon former occasions, and temptations to sin, they have grown secure and careless, and now Satan hath gotten stronger hold of them, with seven spirits worse.*

1. Hinders our Communion with Christ.

Nay, this is that that drives away Christ, and the comfortable influence of his Spirit in the heart. The Church in *cant. 5.* was asleep, was in a spiritual slumber: and Christ goeth away, *She seeks him whom her soul loved, but she could not find him.* I speak now to those that were awake, and are now asleep: their hearts it may be are awake, but they walk not with that watchfulness and humility of spirit before the Lord as they ought; therefore now they are heavy, and destitute of the comforts of the Spirit. Well, they may thank themselves; Christ hath hid himself to teach them to be more watchful.

4. Bringeth judgment positive. Future.

Mat. 24;

And to conclude, This is the cause of positive Judgments. You know what came upon the old World, and upon *Sodom and Gomorrah*, for their security.

And likewise of future judgements, it is that which casteth men from Heaven to Hell. *That servant that saith in his heart, my Master deferreth his coming, and therefore he eats, and drinks with the drunken: what is the issue of it? He shall have his portion given him with hypocrites, where there is weeping, and wailing, and gnashing of teeth, Mat. 24.*

Ezek 9;

Malac. 3.

Here is enough (I suppose) to awaken you. Whensoever the heart of man is held down with secure thoughts of Gods displeasure, and thinks it at peace with God, it is an evident sign that wrath is a coming. Nay (beloved) in that measure you are in carnal security, in that measure you are under wrath; let that therefore be enough to awaken you, and say thus with your selves; It were better for me a great deal to be among the number of those that complain, and are mourning Christians; then to be in the number of those that are full of jollity, and jovialty, that rejoyce and sport themselves, that put far from them the evil day: I might then escape the wrath of God, as they do. Who are they that escape wrath? See in *Ezekiel 9.* Those that were awake when others slept, those that mourned when others laughed; those that humbled themselves before God, when others hardened themselves; those were the men that were marked in the forehead by the Angel, and they escaped. And in the third of *Malachy*, *Those that feared the Lord, and thought upon his name, (in those evil times) that spake oft one to another; there was a book of remembrance of them, and they are Gods jewels; he will be sure to keep them safe.*

Helps to watchfulness.

1. Sobriety.

Eph. 5;

But how shall we come to be awakened? I should have told you some helps for this: I will but touch upon a few in a word.

First, I will propound sobriety as a main help. Would you be watchful, and kept from spiritual slumber, take heed that you keep your selves sober. I speak not of sobriety, as it is opposed to drunkenness, though that be one thing, *Be not filled with wine, wherein is excess, but be filled with the Holy Ghost, Ephes. 5.* As if he should say, you cannot be filled with the Holy Ghost, and with excess of Wine: persons that take liberty in excessive drinking, certainly they are destitute of the Holy Ghost, and so of life and salvation. But I mean a further sobriety; that is, as it is opposed to worldly-mindedness. Take heed that you plunge not your selves too much in the world, and worldly pleasures and cares, for these are against the rule of sobriety. Be sober in your diet, in your apparel, in your gaining, in your spending, in your mirth, in your company, in every thing: that is, moderate your selves, and your affections in these things. A man may soon grow to such a drunkenness, by excess in worldly affections, that he may be in a dead sleep, neglecting Gods judgements, and his own estate, as we see men that plunge themselves in worldly business are. It takes away the thoughts of those things that concern our spiritual good.

I say not that you should leave off the business of the world, for every man must continue in the calling that God hath set him. But I say, moderate your affections

to

to the things of the world. Do worldly business with heavenly minds, in obedience to God: Do them with waking hearts; to repent for the sins of your Callings, to avoid the sins of your Callings. And that that I say of labouring in your Callings, I say of pleasures, and of every thing else; we should be watchful and sober: as *S. Peter* saith, *Be sober and watch.*

Secondly, If you would be free from security, which is a forerunner of judgement, be sure to keep your selves in exercise. A man that would keep himself awake, will busie himself in some exercise and imployment or other. What exercise should a Christian use? The exercise of Grace, and of the duties of Obedience. Be sure to keep your selves in the exercise of all the advantages that God giveth you in your lives to imploy your Graces in. In difficulties and straits, exercise your faith. In provocations to anger and discontent, exercise meekness. In crosses and troubles, and afflictions, exercise patience. In the miseries and wants of others, whether spiritual or corporal, exercise mercy. And what I say concerning Grace, I say concerning duty. Keep your selves in the exercise of prayer, and reading, and meditation, and conference, some one thing or other, some holy imployment or other, that may keep the soul waking. For I tell you, you shall find, that whensoever you let fall spiritual exercise, you will at that very instant fall into carnal security in some kind or other.

2. Spiritual exercise.

Thirdly, Would you keep your selves from this dead sleep of carnal security, then keep your spirits in fear. Sorrow and grief makes a man heavy, but fear keeps a man waking: when *Jacob* feared *Esau*, he kept a watch that night. *Sampson* feared the Philistims, and it wakened him out of his sleep. Fear makes a man watchful. You may perceive it in your own experience. In that measure that the fear of God prevaleth, security is expelled. Keep fear therefore. Blessed is the man that feareth always, but he that hardeneth his heart falleth into evil. Mark how he opposeth the hardening of a mans self in carnal security, to the fear of God. Keep your heart in a constant fear. Reason thus; Alas! *shall I do this thing, and sin against God?* Will not God be offended and displeased? Shall I go on in this vanity? Would I have the judgement of God find me in this company? would I have it seize upon me in this imployment, in this business, in this action? Fear lest God should striketh thee in such an act, lest Death should seize upon thee in such a place, and let that make thee keep a constant watch against the snares that are in those places.

3. Continual fear.

Fourthly, Keep good company. Company you know is a good means to keep men awake. *Two are better then one, and wo to him that is alone,* saith *Solomon.* I say, good company; for there are a company that will infect you. *Keep not company with a froward person, lest thou learn his frowardness.* So, keep not company with drunken, and swearing persons, these are the Devils instruments, to keep a man in carnal security. No, keep company with those that have a charge given them to *exhort one another daily, and to consider one another, so provoke to love, and good works.* Keep company with the Saints, and make use of all opportunities to provoke others, and to be provoked by others. That is the fourth help.

4. Good company. Eccles. 4.

Fifthly, Would you be kept from this sinful security, then keep God always in your sight. It is a good way for a man that would keep himself awake, to fix his eye upon some object. Fix your eye upon this main object, God. *Whether shall I depart from thy presence,* saith *David.* This is that the Lord would have his people to consider, to keep them from sin, in *Jer. 23. 23. Am I a God at hand* (saith the Lord) *and not a God afar off? Do not I fill heaven and earth, saith the Lord?* Can a man hide himself from God in any secret place? Think in thy Chamber, in thy Parlour, in thy Shop, in thy House, in thy Friends House, in the Street, in the Church, in every place wheresoever thou art, that there God is also. If a man had but always some one before him as a witness, he would not venture upon many things that he now doth. If a malefactor should see the Judge before him, if the child had always his Fathers eye upon him, or the servant had always his Master sitting about him, and above him (though there are many that are unjust servants) yet nevertheless he would serve him, at least with eye-service. Now set your selves in the eye of God, that sees you in the dark, hears you in your most secret

5. Be always as in Gods presence. Psal. 139.

1 Cor. 13. 13.

secret



secret whisperings; knows every action of your life, and every circumstance of those actions. This will be a means to keep thee from security.

6. Consider  
thy latter end.

I will add but one more, which is the sixth. Consider thy latter end; The night is now coming upon us. if it were told any of us, that this night thou shalt die, as it was told the rich man in *Luke 12. Thou fool, this night shall they take away thy soul.* I think there is none that heareth me this day, but he would certainly keep waking this night. But it is not bodily waking we plead for, but spiritual waking, a waking from sin, a waking to repentance; and we tell you that Death is now at the door, ready to seize upon you. We speak not only to you that are aged, that are at the brink of the Grave, but we speak also to you that are young; Death may seize upon you, and strike you this night; be awakened now to repentance. I remember what God said to the Church of *Sardis, Be watchful, and strengthen the things that remain.* That Church was asleep, as many of us are at this day. God cometh to awaken you now, as he did them, that that little goodness you have left, may be renewed and confirmed. You that are quite out of the way of grace, and go on in a course of sin, sit now down and humble your souls; get into a secret corner, wherein you may confess those many provocations whereby you have provoked God all your days; and resolve to amend, if the Lord spare you. Begin now, delay it no longer, it may be the last night, the everlasting night to you; take this warning now therefore, be awakened to repentance.

Revel. 3. 2.

Eccles. 11. 9.

This is that the Scripture calleth upon so much, *Eccles. 11. Rejoice O young man, in the days of thy youth, and let thy heart cheer thee in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all this, thou shalt come to Judgment.* As if he should say, You that are in the midst of your delights, that solace your selves in the midst of the abundance of the earth, which you enjoy, that sport your selves in the pleasures of this World, know that there will come a Judgment-day; see therefore now, what will best answer God then. *Since the end of all things is at hand,* (saith the Apostle) *let us be sober, and watch.* We know not how near the end of the World is, we know indeed it shall not be yet, because Antichrist must be destroyed, and the Jews called, before that day come: but nevertheless, certainly thy end is near, thy day, thy particular death (and that is the time of thy particular Judgement) may be sudden; *It is appointed for all men once to die, and after that cometh the Judgment;* that is, the particular Judgement that cometh upon Death; so I say, this may be the night of thy death, and the morning may be the day of thy particular doom. *Judge your selves now, that you may not be judged of the Lord.* It was the use that the Apostle made even to good men: *For this cause* (saith he) *many are sick, and weak, and many sleep;* that is, they are dead: what then? *If we would judge our selves, we should not be judged of the Lord.* So say I to you, judge your selves; now bring your selves as prisoners before the Bar, arraign your selves as malefactors before the Judge, bring out the particular bills of inditement against your selves, whereby you have provoked God: yet there is mercy, the day of grace, and opportunity of repentance, and turning unto God, yet lasteth; therefore do it now. I might add many other helps to this purpose, but these shall suffice at this present.

We have an example before our eyes, enough to warn us of this. Here is an example of Death, which should teach us now to awaken our selves, and not to live securely, as men that dream of a long life for many years,

Here is a young man dead; took away in the prime of his time, in the beginning of his days; his sickness, though it held him not long, yet it was somewhat violent. How know you what a short time you have, though you are now young: or if you live longer, what sickness you may have, it may be you may be deprived of your reason and senses; therefore now, while health, and reason, and sense, while these *Warning Sermons* are afforded, take time, and make use of time, lest your security make good this Text upon you, *When you shall say Peace, Peace, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.*



A  
CHRISTIANS  
VICTORY:  
OR,  
CONQUEST  
OVER  
DEATHS ENMITY.

SERMON XIII.

1 COR. 15. 26.

*The last Enemy that shall be destroyed, is Death.*



I could be no Paradox to declare, that every man hath more Enemies in the world than Friends, both wicked and godly. There is no question of it. But it is true also, *That so long as a mans ways please God, he can make his enemies his friends.*

Of all the enemies men have, the Spiritual are the worst;

For they are  $\left\{ \begin{array}{l} \text{Common} \\ \text{Continual} \end{array} \right\}$  Enemies.

Common Enemies I call them, because they are every mans Enemies. Others though they be Enemies to some, they are Friends to others, these to all.

Continual, because their War is never at an end. Other Enemies we may have truce with now and then, pauses, and breathing times, leisure given us, when we have done one Skirmish to make ready for another: From these there is no intermission nor rest, nor for a moment: Wherefoever, or whatsoever we are about, it may be said to us, as *Dalilah* said to *Sampson*, *Up Sampson thy enemies are upon thee.*

The

PROV. 16. 7.

The three principal of these (ye know) are commonly reckoned up to be. The *Devil*, the *World*, and the *Flesh*. But the Apostle telleth us of a fourth, which he calleth our *last enemy*, the enemy which shall last of all assault us, the other will leave assaulting us, when we are in this world; this, when we are leaving the world, mustereth up his forces against us: Sometimes holding us long play, as the house of *David* did the house of *Saul*, till our strength be wasted and spent; sometimes dispatching us with a sudden stroke, as *Abolom* did *Amnon*, when our hearts are merry within us. This enemy, *Death*, the very sound of his name, is like the name of *Honiades* to the *Turks*, dreadful to some; the very dream of it dreadful, as *Nebuchadnezzars* dream was to him, it troubled him, and the image of it, made him tremble and quake.

But though the hearing of an enemy may cause disturbance; yet withal, to hear that this enemy is overcome and destroyed, the news of that may cheer us. Behold, this is the news that the Text bringeth. It telleth us of an enemy indeed, but it telleth us withal of the destruction of this enemy. *Death* is the common enemy of Mankind; It is our *last enemy*, we may think it none of the last, because it is *the last*: Yet here is the destruction of it, *Oh thou enemy, thy destruction shall come to a perpetual end*. It is already destroying, and as it is *the last*, so at the last it shall be destroyed.

Psal. 6, 9.

The parts of  
the Text.

Those are the two points that I am to treat of; of an enemy, and of the destruction of this enemy.

The enemy is *Death*, and *the last enemy* (as the Text calleth it) *the last* that shall assault us. In that ye may note two things:

It's Quality,  
and  
It's Rank.

First its Nature and Quality, An Enemy.

Secondly, its Order and Rank; in what rank it is Fyled, not in the Fore-front of the battel, but it cometh behind in the Reer, it cometh in the end of the Army (when all other enemies have given over) and setteth upon us at the last.

Secondly, here is the destruction of the enemy, that is the Milk and Honey of the Text. *Death* though it be an enemy, though it be a killing enemy, it shall not be a conquering enemy. He that subdueth all our enemies for us, will in time subdue them to us. And who he is, the Apostle telleth you in the verse before the Text, *Christ our Lord, He shall reign till he hath put down all his enemies under his feet*: And as all His, so all our too; both those that are enemies to him, and to his death. Among the rest, he will destroy that also; As it is *the last*, with which we shall be assaulted, so it is *the last that shall be destroyed*.

There are three points of observation we have here lying before us.

First, that *Death is an Enemy*.

Secondly, that *Death is our last Enemy*.

Thirdly, that as *Death* assaulteth us *last*, so at *last* it shall be destroyed.

I begin with the first of these, *That Death is an Enemy*. And an Enemy indeed it is; one of the Devils regiment. The Devil he is the General of the Army: When he brought sin into the world, he brought *Death* into the world. Sin draws *Death* after it, as the Needle draws the Thread.

First I will shew ye what kind of Enemy it is.

Secondly, wherein it appeareth to be an Enemy.

First what kind of Enemy *Death* is;

Common  
Secret  
Spiritual  
Continual } Enemy.

Obser. 1.  
Death is an  
Enemy.  
What kind of  
Enemy.

First



First a *common Enemy*; Common to all Man-kind. The charge it hath, is not like that upon the *Aramites*, fight neither with small nor great, save only with the King of *Israel*. Great and small, King and Keisar, all are marks that this aimeth at: One killing weapon or other it hath for them all; like *Ishmael*, *The hand of him is against every man*. The young and the old, the strong, and rich, and noble, and wife, and holy, none can escape, none can keep out of *death's* reach. *What man is he that li- veth, and shall not see death.*

1 A common Enemy.  
1 King. 22. 31.

Gen. 16. 12.  
Psal. 89. 48.

Ye will object to me peradventure. Those that shall live at the coming of our Lord, at the end of the world, *shall not see Death.*

Object.

I had thought (I confess) to have stood a little upon this points discussion, but I must not. I have many things to say. In a word therefore; First, these are but a few, and a few make not a general.

Answer.

Secondly, though these die not the ordinary natural death, but as *Elijah* and *Enoch*, *shall be translated* up to Heaven; yet in their translation and assumption, they shall suffer a mutation and change which shall be instead of *death*. There change is a kind of *death* to them, as our death is a kind of change to us.

Therefore we may account it a common Enemy to Man-kind, for as the Scripture saith, *It is the way of all the earth*. And the grave it is *the house appointed for all Living*. It is a common Enemy, and it is the more dangerous for that.

Iosh. 23. 14.  
Iob 30. 23.

Secondly, it is *A secret Enemy*; And it is the more dangerous for that. Secret Traitors are worse than open enemies: These may be prepared against, because we know them; those may surprize us unawares, because we see them not, nor suspect them. Poor *Uriah* carrieth *Death* in his Bosome: So we carry *Death* about us, though like a Moth it lie and fret in the garment, and we see not when it eateth, nor can certainly determine the time when it will grate asunder the Thread of our life. What man living can divine when, and how, and where *death* will seize upon him? It is not for any to determine such a thing, it lieth so secret, he cannot find it out.

2 A secret Enemy.

What a sort of diseases we are subject to, you may imagine how many. Nay yea cannot imagine how many, when the very eye (as some Occolists observe) have above fixty diseases. What a many casualties there are every moment, when as oft as we step over the threshold, we cannot tell whether ever we shall come home again. *The fire saith, Death is in me; and the water saith, Death is in me*; the earth we tread on hath *death* in it; the Ayre we breath in, that which we continually take in, and put out at our Nostrils hath *death* in it: *Death* dwelleth with us in our houses; it walketh with us in the streets; it lyeth down with us in our beds; it is wrapped about us in our cloaths that stick to us.

*Benhadad* is slain in his bed. *Ammon* at his Table. *Zachariah* in the Temple. *Joab* at the Altar. The disobedient *Prophet* is torn with a Lyon. The unbelieving *Prince* is trod to *death* in the croud. *Abimelech* slain with a Mill-stone; and *Pyrhus* with a fall of a Tyle. *Adrian* is choaked with a flie. *Vistor* is poisoned with Wine. And one of the *Emperours* with the bread he received in the Sacrament. Thus *death* waiteth every where, and yet we spie it not. It is a secret Enemy, and therefore the more dangerous.

Thirdly, it is a *Spiritual Enemy*. And it is the more dangerous for that. Spiritual I call it; First, because it is invisible, for the Spirits are invisible, they cannot be seen; Such an enemy is *Death*, though we must all feel it, yet we cannot see it: Were it any way discernable, we might think of some way how we might shift and shun it: But it is beyond the ken of our eyes: We are no more able to see that then the Ayre; being therefore out of sight, it is out of our reach, we know not how to grapple with it: We know not with what Weapons to encounter it.

3 A Spiritual Enemy.

And a *Spiritual Enemy* I call it, because though it seize on the body, it strikes at the soul: by Gods decree the *death* of the soul is a concomitant of the *death* of the body, and were it not by Gods mercy reversed, they would ill come like lightning and thunder, and strike both together.

Again, it is a *Spiritual Enemy*, because it fighteth against us in the strength of sin.

Y

It

Rom. 5. 12.

It cometh armed with a *sting*, the *sting of death is sin*. Some make question whether if *Adam* had never sinned, he should ever have died. But methings the Apostle *St. Paul* putteth it out of question; *By one mans disobedience sin came into the world, and by sin death*. All those *deaths* that *S. Austin* reckoneth up:

First when the Soul is deprived of God, separated from him.

Secondly, when the Body is separated from the Soul.

Thirdly, when the soul is separated from the body, and from God, and suffereth Torments for a time.

Lastly, when the soul is separated from God, and rejoyned to the body, to suffer Torments eternally. All these are the recompence, and reward of sin. Therefore *Death* coming, and being an Enemy thus armed, (whatsoever kind of *Death* it be) we may well say it is a *spiritual Enemy*, and the more spiritual, the more dangerous.

4 A continual Enemy.

Fourthly and lastly, it is a *continual enemy*. And it is the more dangerous for that. It lays hold of us in the womb, and never leaves us, till it hath brought us to the grave. Beloved, we do not only die when we die, but all the time we live, as soon as we begin to live, we begin to die. As *Seneca* saith, *Every day we die, because every day some part of our life is gone*. As a candle, it is no sooner lighted, but presently it begins to waste; as an hour-glass, it is no sooner turned, but presently the sands begins to run out. So our life, it is no sooner breathed, but presently it begins to vapour out. As the Sea, what it gaineth in one place, it loseth in another; so our life, what we gain one way, we lose it in another; look what is added to it, so much is took from it; the longer a man liveth, the less he hath to live. *Death* doth by us, as *Jacob* did by *Esau*, catcheth us in the womb, and never leaveth us.

So we see it is a Common, a Secret, a Spiritual, a Continual Enemy.

Wherein death is an Enemy.

Iob 18. 18.

In respect of its attendants, 1 Sicknes, &c. Heb. 2. 15.

2 Cor 6.

Psal. 39. 6.

2. Dissolution of the frame of nature.

Next we are to consider; How and wherein *death* sheweth it self an *Enemy*. What *death* deserveth at our hands, to be thus accounted and feared. Fearful and terrible it is, that is certain; So *Aristotle*, *It is the most terrible of all terribles*. Bildad in *Job*, calleth it the *King of Terrors*. What doth *Death* bring with it to make make it fearful?

I answer, *Death* hath sundry concomitants, and companions that attend it, that it a formidable Enemy.

First, the Harbingers that come along with it; Sicknes, and Diseases, Infirmities, old Age, and Difficulties. These are all fearful to Nature, and through fear of these, *Death keepeth men all their life in bondage*. They make our lives, as it were a life, rather like a life, than a life indeed. So that howsoever the Apostle said in another place, *as it were dying, and behold we live*. There *death* hath the *tangquam*, and *life* the *Ecce*: Yet here we may say, *as it were living, and behold we die*: Here *life* hath the *tangquam*, and *death* the *Ecce*. Life is but as it were a life, it is but the shadow of a life that man walketh in: *Man walketh in a vain shadow, and disquieteth himself in vain*. It is true, it lighteth not on all alike, some it cometh on as a Lyon, and breaking *their bones from morning to evening*, it makes an end of them: To others it is as a Moth in the garment, secretly in their lives, by degrees, insensibly, pining and consuming them. Howsoever, what Harbinger soever it bringeth, it visiteth us with many touches and twiches, before it come: Falling pell-mell, thick and three-fold on us, when they come. In respect of these, it may be said to be an Enemy.

Secondly, the dissolution that *Death* bringeth. For it *dissolveth the frame of nature*; It divorceth, and separateth the Soul from the Body, those two Companions, that have lived so lovingly together, and perhaps have lived a long time together. This is another thing that makes *Death* look like an *Enemy*. Friends and Companions that have lived long together are loath to part: We see in experience, old Folk commonly are more loath to part, when they are old, than when they are young. Now there is none neerer than the Soul and Body: There is none have lived so long, or so loving: It must needs be tedious for these to part, and be

be an affliction and vexation, when neither the body can longer retain the fleeting soul, or the soul longer sustain the drooping body. Therefore in respect of this also, Death being the cause of this, no marvail though Nature reluctate, and we look upon it, as on the face of an Enemy.

Thirdly, The horror of the Grave: *the men of darkness*, as *Job* calleth it: the place of oblivion, the pit of stinck and rottenness; this is another thing that Nature shrinketh and reluctat at. For there we must bury out of our sight, that that once was *the delight of our eyes*, as *Ezekiel* said by his wife. And though it were never so lovely before, yet it quickly becometh loathsome. Our Beds must be made in darkness, where *corruption and worms*, must be the Mattress and Coverled, to lie under us, and spread over us; *Thou shalt say to Corruption, thou art my Father, and to the worm, thou art my Mother, and my Sister*. That body of thine, that God in the womb so *wonderfully made*, that thou all thy life-time (peradventure) hast delicately cherished, lapped in Silk, in Fur, pampered with sweet Wines, Death as a proud Tyrant will set his foot upon it, and throw thee down to the horrid Dungeon, where thy flesh shall putrifie, and thy bones rot, and the beauty of it (though sometime it were as the Rose and the Lilly of the Field) shall soon become as loathsome as the dung in the streets. This is ano her thing that makes the face of Death dreadful and terrible, when we think of such privations and annihilations as these, that we shall come from a Being to no Being. These cannot but make Death look with the face of an Enemy.

Fourthly, *The loss and deprivation of all worldly contentments*, and worldly employments: that is another thing that makes Death terrible and fearful to us. Look whatsoever contentment we took in anything here, we must bid it farewell then. Farewel to all, to profits, and pleasures, and honours, we shall carry none of them away with us; *None of our pomp and glory shall descend after us*, as the *Psalmist* saith. Farewel to all the gold and silver we have gathered together, to all the goodly lands we have purchased, to all the stately houses we have built, to all the pleasant Gardens and Orchards we have planted, to all the sports and pastimes we have had, to all our merry consorts we have kept company with, to all our Jewels and Wardrobe, to our dancing, and feasting, and musick: Death pulleth us from all these, and layeth us level with the Dust; It mingleth shovels and Scepters together; It makes rich and poor, the Prince and the Peasant alike; *I shall see man no more*. All relations we have now, shall be broken off then, between Husband and Wife, Parents and Children, Master and Servants, Neighbour and Neighbour, Friend and Friend; we shall dwell apart with our selves, and not so much as shake hands one with another.

*All the services and employments* we are took up with here, shall cease then; there shall be no frequenting of the Exchange, no exercising of Trade, no bearing of Office, no working in our Calling. *Death is the night that no man can work in*; and *Death is the place of silence*, where all affairs are cut off: Where there is *no work, nor invention, nor wisdom, nor counsel*, as *Solomon* saith in the Book of the *Preacher*. Oh saith good *Hezekiah*, *I shall see the Lord no more in the Land of the living*. There is no more service to be done to the Lord, nor no more in the Church, in that manner as it is now; there is no exercise of Religion, no Word, no Sacraments, no Fasting, no Alms, no Preaching, no Prayer, no Confession and thanksgiving. *The Corse cannot praise thee, the Grave cannot give thanks, they that go down into the pit cannot honour thee*.

Oh (Beloved) how careful and active, and vigilant, and diligent should this make us to be (when we consider it) for the well improving of that time that we have lent unto us, and for the well-discharging of those places, and offices, and duties that are now laid upon us; Considering that *Death is an Enemy* that will cut us off from all our affairs, and bereave us of all opportunities of receiving, or doing, or performing any service to God at all, either in Church or Common-wealth.

Fifthly and lastly, *Conscience of sin, and certainty of judgement*, and uncertainty of salvation (for brevities sake I put them together) these things come along with Death, and make the face of Death terrible and fearful.

3. The Grave.

Ezek. 24. 16.

Isa. 14. 11.

4. Loss of worldly contentments and actions.

Psal. 49. 9.

Isa. 38. 11.

Psal. 6.

5. Conscience of sin, and certainty of judgement and uncertainty of salvation.



Conscience of sin first of all. For Sin it is the sting of Death. And which of us is there that doth not arm Death with that sting? Who can reflect on the passages of his life, but he shall find it as full of sin as the Leopard of spots. We find nothing in sin now, but oblectation and delight, and therefore we hide it under our tongue, and hugg it in our bosomes. Oh but when Death cometh once, it thrusteth these things out, and oh the horreur and anguish that the poor conscience is tormented and made to smart with.

Heb. 9. 27.  
1 Cor. 5. 10.

Again, with conscience of sin, certainty of Judgment; that is another dreadful Arrow in Deaths Quiver, After Death cometh Judgment. And we must all appear before the Judgment seat of Christ, to receive according to what we have done in our bodies. First, the particular judgement that passeth upon the soul, it shall never be reverse, for as the Tree falleth, so it lieth. And then the General Judgement, when the Body and Soul shall both be wraped up in the same condemnation. Oh who can dwell with devouring fire? with those everlasting burnings?

Isa. 33. 14.

And then lastly, The uncertainty of our future estate. For how many thousands be there that die, that cannot tell what becometh of them when they die, but they must sing that Farewell to their souls as Adrian to his, My poor wandring soul, whether art thou going? What will become of thee? Death then being accompanied with such an Army of Terroures as these, the Apostle might well call it, as it is in the Text, an Enemy. That is the first thing.

Secondly, We are to consider how it is called the last Enemy.

For two reasons; First, because it is the last that shall assault us. So Cajetan.

Why Death called the last Enemy.

r. Because it is the last that shall assault us, Therefore we have more Enemies then Death.

The Devil.

The World.

The Flesh.

Secondly, because it is the last that shall be destroyed. So the common stream of Interpreters.

It is the last Enemy that shall assault us. And here I have to note two things;

First, That while we live in the World, we have more Enemies in the World. For when there are some last, there must be others going before. If Death be the last enemy, there are some others beside. I, we have so (God knoweth) Enemies on every side; without us, within us.

The Devil he is an Enemy to us, and vollies of tentation he hath to discharge against us. So many tentations, so many Enemies.

The World is an Enemy to us: An Enemy when it seemeth a Friend; when it smileth it betrayeth, it kisseth and killeth. On the right hand it hath Prosperity to allure; on the left hand Adversity to affright; in every corner, wicked Council, and Company, and Examples to seduce and insnare us.

Lastly, Our own Flesh is an Enemy. It is a serpent we carry in our bosomes. The Devil is a Serpent in Hell, the World is a Serpent in our hand, the Flesh is a Serpent in our bosome, we carry it with us where ever we go, it is a connatural, incorporate Enemy. All our other enemies could do us no hurt, if it were not for that; if this Enemy that cohabiteth with us, did not combine against us. Know (who ever thou art) there is no Enemy like thy self; thy self is the worst Enemy of all. All the sparks that flie out of Sathans Engines, could never singe a hair of our heads, if our Flesh were not as Tinder. All the winds that blow in the four Corners of the World, could not make shipwrack of us, if our Flesh were not a treacherous Pilot. Death (that gnaweth the thread of our soul and body asunder) could not separate them, or them from God, if the Flesh did not whet the teeth of it, and sharpen it with a sting.

Psal. 17. 11.

Therefore likely to be the worst enemy.

So then we see, we have a great many Enemies more to encounter us besides Death, some without, some within: Therefore how should this teach us circumspect walking? to behave our selves wisely in every thing, as David when he knew Saul was his Enemy, and had an eye upon him to do him mischief. How should it teach us to pray with David, Lord teach me thy way, and lead me in the right path, because of mine enemy? That is one thing I have to note.

Again, Another thing I have to note: If Death be the last Enemy, then in all probability it is like to be the worst. Of the Devils Regiment it is, (I told you before) He is the General of the Army. And (beloved) believe it, the Devil is very politick and subtil, in marshalling his forces, he will not place his best Souldiers in the

the forefront of the battel, but keep them in the Rear; he puts them debing, that when all the rest have wearied and tired us, they should set on us afresh. He is so cunning a Disputant, that he reserveth the best Arguments for the last. A cunning Gamester, that plays his best play at the last. A cunning Archer, that shoots his best shaft at the last. So since *Death is the last Enemy*, it is like to be the forest.

Now the forer we are like to find him, the carefuller we should be to arm against him; always to put our selves in a readiness, that whensoever he cometh, he may find us weaponed; that if it were possible, we might be always doing, as if we were dying, it being the height of the perfection, that any soul can attain to (as the Heathens themselves well observed) *for a man to spend every day as if it were his last day.*

That is one reason why the Apostle here calleth *Death the last Enemy*, because the *last is like to be the worst.*

Again, another reason. As it is the last by which we are assaulted, so it is the last that shall be destroyed. That the Apostle principally meant here (as Interpreters commonly understand it) when he saith, *the last enemy that shall be destroyed is death*, he meant that *death is the Enemy that shall be destroyed last*. And this leadeth me to the last point I propounded to speak of; *That Death is an enemy, and the last enemy, and at last shall be destroyed.*

It shall be destroyed, that is one thing.

Who undertakes the doing of it? Our selves; In likelihood Death is more likely to destroy us, then we it. But as it is said of the *seven-sealed book* in the Revelation, *when there was none in heaven, or in earth, or under the earth, that was able to open it, the Lion of the tribe of Judah, prevailed to open the book.* So the Lion of the tribe of Judah prevaileth to destroy this enemy, that none in heaven, or in earth, or under the earth, but only he, is able to destroy. He saith of him, as David of Goliath, when he defied the host of Israel, and all men ran away, *Let no mans heart fail him.* So saith the son of David, The Lord of David, *let no mans heart fail him, I will go to fight with yonder Philistim. O Death I will be thy death. It is spoken in the person of Christ, whom Saint Peter calleth the Lord of life.* He subdueth all Enemies, and it is he that will destroy Death, he will not leave him till he have trod him underfoot.

But when will Christ do this? We see Death plays the Tyrant still, it killeth and spoileth as fast as it did; his Sickle is in every ones harvest; as fast as the corn grows up, he cuts it down, he leaveth not an ear standing. How long Lord, how long before this (that the Apostle tells us of) will be?

At last. His meaning is, at the general day of the Resurrection, when the end of the World shall come, then Christ shall destroy him. And he bringeth it in the rather, to assure the Corinthians of that, that some of them doubted of; namely, that there should be a Resurrection. For unless the dead should arise, how can Death be destroyed? But Death shall be destroyed, therefore it is out of question that the dead shall rise again.

But what comfort have we in the mean time, if Death be not destroyed till then? if till then it play the domineering Enemy?

No, not so neither. We have comfort enough in that, that Christ hath already done. Though it be not already destroyed, yet it is already subdued. It is not only subdued, but disarmed; and not only so, but captivated, and triumphed over. He subdued it when he died, in suffering death he overcame Death, he beat him in his own ground, at his own weapons, in his own hold he disarmed him. When he rose again, then he spoiled him of his power, and took his weapons away, and triumphed over him in the open field. When he ascended into Heaven, then he carried those spoils with him in token of conquest, as Sampson took the Gates of Gaza on his shoulders, and carried them to the top of the hill. Christ by death took the sting of death away, by his Resurrection he took the strength of death away, by his Ascension he took away the hope of death, for ever conquering or prevailing more; finally, at the last Judgment he will take away the name and Being of death,

2 Because it is the last that shall be destroyed.

Who it is that destroyeth Death. Rev. 5. 5.

1 Sam. 17. 23. Hof. 13. 14.

Acts 3. 15.

When Death shall be destroyed.

At the day of the Resurrection.

Comfort in the mean time

so that it shall never be more remembred, but *mortality shall be swallowed up of life.*

2 Cor. 15:57.

I, Christ hath done this for himself (perhaps) but what is this to us?

Nay, Christ hath done it, not only for his own victory, but he hath *given us victory*: he is not only a Conqueror, but he hath made us Conquerors; *thanks be unto God that hath given us victory.*

Rev. 7:17.  
Hof. 13:14.

In a word, Christ hath, and will do by *Death*, as he doth by our sins; he hath subdued them already, at the last he will utterly destroy them: sin and *Death* both of them are already subdued, at last they shall be abolished and destroyed, that they shall be no more. As there shall be *no more sorrow and pain*, so there shall be no more *death* and sin; *All tears shall be wiped from our eyes; I will ransom them from the power of the grave, and redeem them from death.*

1 Cor. 1:22.

More then this; This yet addeth to our comfort, Christ will so *destroy Death*, as he will not only subdue him for us, but also reconcile him to us; not onely foil him as an *Enemy*, but propitiate, and make him our friend. We have all our *Enemies* subdued to us, but some are so subdued, that they are reconciled; *Death* is one of them, it is a reconciled, as well as a subdued *Enemy*. Instead of bringing forth *children for bondage*, it becometh a purchaser of our freedom; it is so far from plucking us from Christ, as rather it letteth us into Christ; so far from being a loss, as it bringeth gain; so far from being a damage, that it is part of our Dowry: therefore the Apostle reckoneth it as a prerogative, as he saith, that *the World, and life, and Christ is ours, so Death is ours.* Indeed if *Death* were not ours, life were not ours; for our onely way to life now is by *Death*. Such a friend is this *Enemy* become, that it is a Bridge to pass to heaven, the *Chariot* that we are took up to Heaven in. What we get of life toward life, we lose in *death*; but what we get in *death* toward life, we never lose.

Use 1.

Now for the Application and conclusion of all. Something I have to say by way of comfort, and something by way of counsel.

First, by way of comfort; Against the fear of *Death*, or against over-much sorrow for those that *Death* takes away.

Death an Enemy only to the wicked.  
1 King. 21:20.

It is true, *Death is an Enemy*. But to whom? only to the wicked that are out of Christ, to those that have no benefit at all by his *Death* and Resurrection, and Ascension. When *Death* cometh and findeth out these, they may as *Ahab* did to *Elijah*, and more truly a great deal, *Hast thou found me, oh mine Enemy.* It is the worst *Enemy* they have in the World. It is a cruel Serjeant, that catcheth them by the throat, and arresteth them for a debt that they are never able to pay; It dragges them to the Goal, casteth them into the Dungeon, to the chains of Darkness. I have not a word of comfort to say to them. They have no more comfort in *Death* then they have in Hell, where though they shall lie in torments and pain, they shall not have a *drop of water to cool their tongue.*

Death to the Believer is

But to the faithful in Christ, there is comfort upon comfort. For though *Death* be an *Enemy*, yet remember, First it is a subdued *Enemy*.

Secondly, a reconciled *Enemy*.

Thirdly, and lastly, an *Enemy* that one day shall not be at all.

1. A subdued Enemy.

It is a subdued *Enemy*, that is one comfort. The strength and sting of it is gone. When a Bee hath lost his sting and is a Droan, it can hurt no more. So *Death* is a Droan to a Christian, it hums and buzzeth, it doth no hurt, it cannot sting, the sting is gone.

Against all those *Enemies* that I formerly told ye of, that are attendants on *Death*, here is comfort.

Cant. 3:3.  
Psal. 41:3.

First it is true: *Death* cometh with ill Harbingers, it bringeth sicknesses, and aches and pain, but there is comfort against this. For when God sendeth pain, remember he promiseth to send patience too: that he will put his hand under to help, *His left hand shall be under us, and his right hand over us*, to catch us: he hath promised comfort upon our sick-beds, *to make our bed in our sickness.* We need not make such an Allegory as *Ambrose* doth; this sweet flesh of ours, the Bed of our soul, it is under infirmities and weakneses: God helpeth us, he makes our bed,



he saith to the sick of the Palsey, *Take up thy Bed: He turneth our bed in our sickness,* either he sends us health, (so some expounds it) he turns the bed of sickness, into a bed of health: Our God turneth our bed for us in our sickness; that is, he refresheth us, giveth use ease, when we lie upon our sick beds. It is a Metaphor borrowed from those that attend sick persons, that help to make their beds easie and soft, and turn them, that they may lie at ease: So God hath promised his children in the painful time of sickness, to make their beds easie and soft, to cause them to lie at ease by the Patience that he will give them.

Secondly, It is true, *Death* bringeth Dissolution, and dissolveth the frame of Nature, it separateth and divorceth these two loving companions, the soul and body. But there is comfort in this. For though it divorce the soul and the body, yet it cannot destroy the soul and body; even the body is in the hand of God, when it is rotting in the earth, as the soul is translated to Heaven. Again, though they be separated, yet it is but for a time, one day they shall meet more joyful, and glorious than ever before, and after that they shall never be separated again. Lastly, though he separate the soul from the body, and the body from the soul, yet neither from Christ, nor Christ from them. Nay, it is so far from separating, that it helpeth to unite us to Christ, (as I said before) the dissolution of those shall be the conjunction with him; *I desire to be dissolved, and to be with Christ.*

Phil. 1. 23.

Thirdly, it is true, the horreur of the grave attendeth *death*, and the putrification of this flesh of ours, that must turn to corruptness, it makes it terrible and fearful. But there is comfort against this. For after that time of putrification, there shall be a time of restitution, and though the worms devour this flesh of ours, *yet in that very flesh of ours, we shall see God another day; These eyes shall see him.* There is comfort in that, that when God shall come to restore us with himself, what the grave hath clothed with corruption, he will cloath with glory; *these vile bodies, he will make them like the glorious body of Christ,* without all corruption.

Job 19. 17.

Phil. 3. 21.

Fourthly, it is true, *death* depriveth us of worldly friends, of worldly employments, this makes it terrible; yet there is comfort against this. Though we be deprived of worldly friends, it carries us to Heaven, to better company, *To Angels, to the spirits of just and perfect men, to God the Judge of all, to Jesus the Mediator of the New Testament.* Nay besides, one day he will restore again those very friends, of which here we are deprived: Though we lose them for a time, in Heaven we shall meet again, and there renew a perpetual League of society and love. So though it deprives us of worldly benefits, it cannot of Heaven, and those are better, they are not *pleasures of sin, that last for a season, but at the right hand of God, that endure for ever.*

Heb. 12. 23.

Psal. 16. 11.

So though it deprive us of worldly services, it carrieth us to Heaven, to those that are better, that are high and proper to the Church triumphant, such as besit the Church, to sing *Hallelujahs*; and such as are profitable to the Church Militant, by the memory of good examples, and by the prayers they offer to God, not in particular, for they know no mans particular wants, yet for the general and common good of all.

Fifthly and lastly; It is true, the consideration of sin, and of Judgment, and our uncertain estate after *death*, makes it terrible like the face of an *enemy*. Yet there is comfort against these.

For sin, I told you that though there be a *sting* in the Serpent, yet Christ hath drawn out that *sting*, so that being a Serpent without a *sting*, we may do as *Moses, Take it in our hand*, put it into our bosom, and it will never do us hurt, to them that die in the Lord: *Death rather came by sin, than for sin*; It is not between sin and damnation, but between sin and salvation.

For Judgment? It is true, *death* presenteth Judgment, but it presenteth it with comfort, for the day of Judgment, is the day that the godly look for, and long for, as the day of Redemption, not of confusion; when they shall receive the sentence by which they shall be absolved, and not condemned. For they know when God shall come to be their Judge, he shall come to be their Saviour.

And

2 Cor. 5.

And to for the uncertainty of our future estate after *death*. It is true, the estate of the dead, in regard of natural understanding, it may be a thing uncertain and obscure, yet from the secret Revelation of Gods Spirit, the Saints in some measure know how it will be with them after *death*, *We know though our earthly Tabernacle be destroyed, we have a building given us of God.*

2 A reconciled Enemy.

All these things are helps to give us comfort against the fear of *death*, and those *Enemies* that *death* comes attended with : that though it be an *Enemy*, yet it is a subdued *Enemy*.

Secondly, it may comfort us, to consider that *death* is not only a subdued, but a reconciled *enemy* ; of an *enemy* it is made to be a Friend : It is so to all the faithful ; such a friend, as they have not a better in the world. It is most certain, the wicked have not a worse *enemy* in the world than *death*, and the godly have not a better friend ; so ye should see if I had leisure to shew you, on the one side from what labour and care, and misery, it helpeth to free them ; and on the other side, to what comfort, and rest, and peace, and joy, it helpeth to bring them.

3 An Enemy that at last shall be destroyed. Rev. 20.

Lastly, it may comfort us, to consider that as *death* is an *enemy*, a subdued *enemy*, a reconciled *enemy* ; so it is an *enemy*, that at last shall be destroyed. The time shall come when *Death* and *Hell* shall be cast into the Lake of fire ; the meaning is ( I think ) they shall be shut up in the bottomless pit, where they shall only have leave to exercise their power on the Devil, and damned Reprobates that lie there in torments. *Death* on the one side still gnawing of them that they ever die, and yet *Hell* on the other side, still preserving of them, that they shall everlastingly live. But the godly, and the faithful shall have their part and portion given them in the Resurrection to life, where they shall never taste of *death* more. What the Apostle saith of Christ, is true of all those that are in Christ, *When they are once dead, they shall die no more, Death hath no more dominion over them.*

Rom. 6. 9.

But I cannot enlarge those comforts ; yet (beloved) I have a word or two of counsel, I pray harken to it. Briefly thus.

Use. 2. For instruction.

Christ though he have overcome, and destroyed both *death* and sin for us forever, yet notwithstanding he will have us exercised also in subduing and overcoming them ; Christ hath not so fought for us, but he will have us also fight for our selves : As he hath overcome *Death*, so must we for our parts, that we may have the comfort of that that Christ hath done ; *death* being an *enemy* to us, we must prepare and arm our selves against it, that it may not be an *Enemy* too strong.

How to be prepared for death.

And for your better Direction take these few words.

1 Die to sin,

First, Remember that *death* is the wages of sin. It is sin that lead *death* into the world ; It is in respect of that, that *death* is an *Enemy* to us, and were it not for that, it would be no *Enemy* at all. Now then (beloved) if ye will not die in your sins, let your care be to die to sin : Labour to have sin die in thee, and then thou shalt not die in that. When thou hast committed drunkenness, or prophaneity, &c. think with thy self, this is pleasant and sweet now ; but how will this taste another day, when I shall come to lie upon my death-bed, and my soul shall set on my pale lips, ready to take her flight, and be brought before the Judgment seat of Christ ? What fruit will these things bring then ? What comfort, and peace, and joy, will it procure to the Conscience then ? Oh (saith Abner to Jacob) knowest thou not, that this will be bitterness in the end ? It will be as gall and wormwood, therefore if ye would not have *death* be bitter then, let not sin be sweet now : Part with sin betime. That is the first.

2 Live to God,

Secondly, learn to walk humbly with God betime, and betime put your selves in a way of Repentance, and new Obedience : Take heed of dallying with God, and procrastinating, and putting off the time. What is the reason why a sort die (as Pliny saith some do, that are stung with the Serpent *Colemion*) some laughing, some raging, some sottish and secure, others hoping, some despairing ? They have not been careful to walk with God while they lived ; because they wanted care then, they want comfort now. They that remember not God in their Life, (saith S. Austin) it is just with God to forget them in *Death*. The Apostle S. Peter would have

have us look for new heavens, and a new earth, wherein dwelleth righteousness. But never look thou to dwell in that heaven where righteousness dwelleth, except righteousness dwell in thee: And he exhorteth us, *that we be found of God in peace at that day*: that is sweet and comfortable indeed; but remember, *Peace and holiness together*, if we would be found of God in peace, we must be found of him in holiness: Walk in holiness and uprightness, and then peace shall kisse thee on thy death-bed. *Mark the upright and just man, the end of that man is peace.*

Thirdly, the better to subdue Death, be willing to meditate and think oft of Death, learn the Art of dying, practise the way of it betime; learn to die daily.

Be oft in the meditation of death.

How shall we do that?

I will shew you. Consider we have many little deaths to undergo in the world, as we have many delights; Learn to inure and acquaint thy self before hand with the patient and quiet bearing and enduring of these many troubles and crosses that befall thee, As *Agamemnon first overcome the Lacedemonians by wrestling, and then by fighting*; and *Bilney first burnt his finger in the Candle, that after he might the better endure the burning of his body at the stake*. So think with your selves, If I cannot endure a little, how shall I endure more? If I cannot endure a light cross, a small affliction, do I murmur at that? Am I impatient and repine at that? How shall I bear the pangs of Death, when they come? Therefore let us inure our selves to a meek, and quiet bearing of lesser stripes, so we may be better able to endure heavier strokes. Many of us lay out a great deal of care how to live in the world, we had more need to take care how to die, when we shall leave the world. Study the Art of dying; That is the third.

Lastly, that we may the better subdue Death, that it may not be an Enemy too strong; Learn before so to dispose of our selves, and order our affairs, that when Death cometh, we may have nothing to do but to die. Get all differences reconciled, all doubts settled, all reckonings ordered: sequester our selves from all other avocations, that nothing may interrupt us, when that work is to go in hand with. *Put thy house in order* (saith God to *Hezekiah*): I say so to every one of you. First, your outward house, that which concerneth your worldly estate, *put that house in order*. What? wouldst thou make thy Will and testament, and be troubled about that, when thou hadst more need to have that Will and testament, confirmed that Christ hath made?

4. Settle all things before hand, that

concern the outward man,

And then set thy soul and conscience, thy inner house in order, let not conscience be to seek then of any thing that concerneth thee for thy peace toward God and man. Die thus and die happily. Though Death be an enemy, yet thou shalt not be hurt of it, because it is subdued, and at last thou shalt get the victory over it, when thou shalt see it utterly destroyed.

The inward.

And now as I have exhorted you to do this, by way of counsel, so yet a little further I crave patience, that I may encourage you to do it by way of example: By the example of this blessed servant, and Saint of God, for whose occasion you have given this meeting, and I have preached this Sermon.

Give me leave to do by her; as *Mary Magdalen* did by our Saviour Christ, to break a box of *Spikenard* and pour it on her, that I may anoint her for her burial. Concerning whom, though I could say a great deal, yet (knowing how well she was known to you) I should not be afraid to say too much. Yet on the other side (because the night is far spent, and because she was sufficiently known to you) although I speak but a little, I shall speak enough. She dwelt among you: who is he that can speak ill of her? who knew her but reported well of her?

The Apostle *Saint Paul* reduceeth all the practical parts of Christianity to three heads; *Living soberly, and righteously, and holily*: The grace of God (saith he) hath appeared; and teacheth us to do all this. She had learned to live soberly; She was a pattern of Sobriety. Sober in her countenance, in her diet, in her apparel, in her speech, in all her behaviour.

Tit. 3. 11.

And the grace of God taught her to live righteously, both in those things that concern the works of justice, and those things that concern the works of mercy, both are referred to righteousness.



For her justice, I am perswaded she was exceeding careful in all her wayes to keep a good Conscience. I am sure she was a woman very diligent and painful in her Calling, she was truly one of these good house-wives that Solomon describeth in Prov. 31. and had studied that Chapter well, and attained the practise of it: she could never indure idleness in any: there was no plague (she said,) to idleness, and that diligence in our callings sets open a door to many blessings, and shuts up the door to many tentations. I may call her a discreet woman, *that was a crown to her husband*; so Solomon said a vertuous woman is. He had a rich portion, when God gave him her. *Houses and lands come by inheritance, but a Prudent wife cometh of the Lord.* She was an excellent guide to her family, to her servants: Children she had none. She had such children as S Austin speaks of, and he saith, they are those children that *women are saved by*. What children, saith he? Good works: and those children she was full of. She did the part of a Mother in bringing up her servants that were with her: insomuch as she would say sometimes (though they were none of her own children) *Behold, here am I, and the children that God hath given me.* And for works of mercy aswell as justice, she was most open-hearted and handed, not only to do according, but beyond her ability: alwayes ready upon every occasion to distribute and administer to the necessities of the Saints, and provoked, and stirred others to the doing of the like. Among her neighbours she lived unblameably: A woman of a meek and quiet spirit, and Saint Peter saith, *Such of God are much set by*. She was no tatter, nor busie meddler in other folks matters.

1 Pet. 3. 4.

For Piety, she was remarkeable. She shewed it both in her health and sickness. In her health, both publicly and privately. In publike, she was a religious frequenter of the ordinances on the Lords day, and on the week dayes, a diligent hearer and attender, an excellent rememberer: one of the best Remembrancers that I have heard of. And in private, she was excellent for duties there, both for the discharge of her own duty, by giving ensample to others, and many times by good and godly exhortations and instructions, and daily by private reading and prayer, she set apart some time for her self, for private meditation.

In her sickness, she was a spectacle for thousands to look on. It pleased God to lay a long and heavy affliction upon her. She had a Cancer in her breast, that had been on her three years: in the two last years she suffered a great deal of extremity, as you may imagine by one thing that I shall say. She was faine to endure a great deal of dressing with Corrasives and sharp medicines; a great deal of cutting, and searing, and burning: she was above fifty times burnt with hot Irons: but (Lord) with what patience did she still indure it? She would say, *It was no matter; sanctified afflictions were better then unsanctified prosperity.* Apelles said, when the picture of a beautiful woman was to be compleatly drawn; he must borrow one part from one, and another from another, and put all together. She had learned this. She had looked on many good patterns in the Scripture, and had drawn to her self an imitation of them all, so that she was a perfect and compleat Model. Though I say much, yet I know, I say nothing but the truth. I read of few excellent women in the Scripture, but she made them a pattern of one vertue or other. For obedience, she was a Sarah: for wisdom a Rebecca: for meekness a Hanna: for a discreet temper, an Abigail: for good huswivery, a Martha: for piety, a Mary, a Lydia. I know not any necessary thing, that belonged to make up a good Christian, but in some measure it pleased God to bestow it on her. Thus she continued all her life in the time of her health and in sickness with so much patience as (after a sort) she endured a martyrdom, and I see no reason but we may allow a Martyr of Gods making, aswell as of mans: I am sure, if God make Martyrs, I know not any fitter then she, so meek, and patient, and constant. Many daughters (saith Solomon) have done virtuously, but thou surmountest them all. I will not say so of her, because I decline flattery. But this I will say, that I know not many excel her, scarce any that come near her. She hath the reward of that she hath done, given her of God, and her works follow her. We leave her to God, and having committed her soul into his hands, we beseech his gracious favour upon our selves.

Prov. 31 29



# THE GREAT TRIBUNAL: OR, GODS SCRUTINY OF MANS SECRETS.

## SERMON XIV.

ECCLESIAST. 12. 14.

*For God will bring every Work into Judgment, with every secret thing,  
whether it be good, or whether it be evil.*



**D**eath and Judgment are two subjects, about the meditation of which, our thoughts should every day be conversant; we should every day be thinking of those two dayes. Every day, upon the day of *death*, because there is no day wherein *death* may not befall us. And every day upon the day of *Judgment*, because as the day of *Death* leaveth us, so the day of *Judgment* findeth us. We had an occasion like to this not long since. Then (you may remember) I discoursed of *Death* considered asan Enemy. I shewed you what kind of Enemy.

I shewed you what kind of Enemy it is: it is a common Enemy: a secret Enemy: a spiritual Enemy. Now at this time (having the like occasion) I thought it not amiss for me to discourse of that that cometh immediately after *Death*, that is *Judgment*.

The Apostle saith Heb. 9. 27. *It is appointed to all men once to die, and after* *Coherence.*  
*Death*

*Death cometh Iudgment.* And it is that that *Solomon* mindeth us of here in the words of my Text, which he addeth as a reason to that grave advice he gave in the verse before going. Having discoursed at large in this book concerning the *vanity* of all earthly things, and the *vexation* among those things that are under the Sun, he telleth us where it is best for us to set up our rest, that is, in learning that one lesson, *Fear God, and keep his commandments, for this is the totall*; all that God requireth. That we might the rather be stirred up to hearken to this counsel, he telleth us, that whether we do or no, the day will come that we shall be called to an account, when *God will bring every one of us to Iudgment*, and take a tryal of every work we have done, and of every secret thing, *whether it be good or evil.*

Division.

In handling of these words we have two things in general that *Solomon* speaks of.

First the person *Iudging.*

Secondly the things *Iudged*

The person, *Iudging*, is God. And there I will speak, First of the *Iudg.*

And then of the *Iudgment.*

The things that God bringeth to judgment and tryal, he telleth us first, *every work*, every thing, be it never so secret. And then a more particular resolution, those things that are good, and those things that are evil. *God will bring every work to judgment, and every secret thing, whether it be good or evil.*

The person  
judging.

I begin with the Person *judging.* And here first of the Judge himself. *God shall bring to judgment.*

God.  
Opera Trinitatis  
ad extra  
sunt indivisa.  
Opera Trinitatis  
ad intra sunt  
divisa, cuique  
persona incommu-  
nicabiliter  
propria.

God essentially meant, all the Persons in the God-head, Father, Son, and holy Ghost, For all concur in this work, being as the School-men say, *Opus ad extra*: It is one of the *External* works of the God-head: and it is in *Axiome* in Divinity, that the *External* works of the God-head are not to be divided. It is true, there are certain internal works of the Godhead, that are said by the Schools to be divided, incommunicably proper and peculiar to every Person: as it is proper to the Person of the Father, incommunicably, to have his being of himself. Of the Son to be begotten of the Father. And it is the property of the holy Ghost, incommunicably, to proceed from both. But those works that they call *External*; that is, those works by which the power and wisdom of the God-head are externally made manifest to the creature, such as creation, preservation, redemption: those equally and indifferently proceed from all the Persons: not from one in particular, but from all in General: and this of *Judgment* is one. For as they all concur in the creating of us: so they shall in the judging of us: all of them shall co-operate together in the executing of justice and mercy; Justice in the damnation of the wicked and mercy in the salvation of the godly.

Object.

You will object peradventure, that the Scripture seemeth to speak otherwise though *Judgment* here be attributed essentially to God, in some places it is attributed personally to Christ; *He shall judge the quick and the dead*: and therefore oftentimes it is called in the Scripture, *the Judgment seat of Christ*, 2 Cor. 5. 10.

2: Cor. 5. 10.

1 Cor 6. 2.

Again sometimes this work of *Judging* is appropriated to the Saints: *Know ye not that the Saints shall judge the world?* 1 Cor. 6. 2. and by and by again, *Know ye not that we shall judge the Angels?* ver. 3. How shall we reconcile these, when it is said, Christ and the Saints shall judge?

Answer.

I answer; This threefold doubt is reconciled by a threefold distinction. God is said to judge, if we respect the Authority of Jurisdiction,

Christ is said to judge, if we respect the Promulgation of the sentence.

The Saints are said to judge, if we respect the Approbation.

How Christ is  
said to be the  
Iudg.

The power and right are equally given to all three persons, but the particular Execution is given to Christ, the Approbation of what Christ doth, is ascribed to the Saints. As at our common Courts of Assizes here, one is set upon the Bench as Judge, and others are joyned in commission with him, as Accessories, the Judge only pronounceth the sentence, and they that sit in commission with him, ratify and approve his sentence that he pronounceth, so at that day, Christ shall



shall sit upon his Throne as *Judge*; the Saints they shall joyn as Commissioners: Christ he alone pronounceth the sentence upon every one that is summoned there to the tryal; but then his Apostles and Saints, that are joyned in commission with him (for such honour have all his Saints) they shall ratifie and approve; and give attestation to the sentence that he pronounceth, and say *Amen* to the condemnation of the wicked.

So that the difference is easily reconciled, and we see how God, and Christ, and the Saints are said to judge. The Authority is Gods. The Execution, Christs, The approbation, the Saints. The Apostle in *Rom. 2. 16.* makes the point plain, he telleth us that *God shall judge by Christ; In that day God shall judge the secrets of all hearts by Jesus Christ:* So Christ himself, *Ioh. 5. The Father judgeth no man, but hath committed all power to the Son.* He hath given him power to execute judgment, as he is the Son of man.

Rom. 2. 16.

Ioh. 5.

Why to him?

For this Reason; That his second coming, may be in glory, to make amends for his first coming in humility; Christ at his first coming into the world, he came meanelly, and homely: at his second coming, he shall come triumphantly and gloriously.

Why God hath committed the power of the execution of Judgment to Christ

Before he came like a *Lamb*, then he shall come like a *Lion*. Before in the forme of a *servant*, then in the form of a *Lord*. Before *Pilate* sat upon the Bench, and Christ stood as a malefactor, but then *Pilate* shall stand at the Bar as a Malefactor, and Christ shall sit on the Bench as Judge. He shall then openly come to shew himself a just Judge amongst men, as before he came to be Judged, when he came privately he was Judged of them that were unjust: It was once a scorn that he the Son of man, should be Judged of the world therefore God will have him come and appear in that very form he was scorned in, that now they may behold him in his Majesty, that before would not take notice of him, when he appeared in humility: that they who the more contemptuously before esteemed him in his baseness, may now more severely taste of his justice.

*God then is Judge.* Not men. Not Angels, but God himself. Had men been our Judges, we might not fear the face of men, because they are vessels of the same earth as we, took out of the same pit, hewen out of the same rock. If Angels had been our Judges, we should not have stood in so much fear, because (though they be Spirits more glorious then we yet by their own confession) they are our fellow creatures, and our fellow servants; therefore we after a sort participate with them in some degree of nature. But neither men, nor Angels shall be Judges then, but Almighty God, that as much excelleth men and Angels, as the heavens do the earth.

And look what is necessarily required to the office of a Judge, it is incomparably found in him.

To the office of a Judge, there are three properties specially required.

Knowledge to discern.

Power to determine.

Justice to execute.

In God, these are all of them transcendent and eminent.

For Knowledge, he is the most wise.

For Power, most absolute.

For Execution most just.

*Knowledge to discern*, that is the first. He that assumeth the person of a Judge, must needs be one of wisdom and understanding. Though he have the Scepter of authority in his hand, if he have not the eye of wisdom in his head, if he be not able when men plead their case before him, as the *two Harlots* before *Solomon*, to decide to whom the right of the case belongeth, as he, to whom the *living child* pertained, he is as unfit to be a Judge, as an illiterate Ignorant is to be a Priest. The Judges ignorance is the honest mans overthrow. We commonly paint Justice blind, not because he should be so that sits in Gods seat of justice to decide Cases, but only in respect of persons. Blind *Isaac* was faine to put forth his hands to feel whether it were *Esau* or no that came to ask the blessing: it is a hard case, when Judges have

Three properties requisite in a Judge

1. Knowledge to discern.

fore

fore eyes, that they cannot discern the right Case; but only by feeling. But it shall not be so here. *God is the Judge*, that is of infinite wisdom and understanding that is able to discern right and wrong: Of necessity it must be so, because he is Omniscient, he knoweth all things: he hath the true understanding of them: it is impossible to deceive him. *Earthly Judges* they sometime are blinded in the hearing of Cases that are brought before them, for what their eyes see not, they are not able to discern, there are no glass windows into the bosoms and breasts of men, by which they are able to come into their hearts: all the information they have, is from Evidences and Witnesses, the hear-sayes, and reports of others: where if any thing be concealed or mistold, how easily may they miscarry? But *Gods knowledge* is not so unsound or uncertain, because he himself is an ear, and an eye-witness of all things that are: he knoweth whatsoever is done, he beholdeth not the actions only, but the very intentions, he is able to judge of the *thoughts and intentions of the heart*. It is but folly to think to hide any thing from him; heaven is not so high, but he can reach: hell is not so deep, but he can search it: the earth is not so wide, but he can span it: the night is not so dark, but he can see it: the chamber, the bed, the closet, is not so close, but he can pierce it: He that *sitteth upon the circle of the heavens, and whose eyes are as flames of fire*, seeth every thing, *Heb. 4. There is no creature that is not manifest in his sight, but all things are naked and open*; like an Anatomized body, (forthence the Metaphor is drawn) where the bowels are laid open, and every nerve, and muscle, and ligament, every Atome discovered, so that we may take a full view of it. In a word; if it were *Dauids* commendation, that he *was wise, as an Angel of God*: how wise must God be, that infuseth wisdom into the Angels, and in *whose sight the Angels are foolish*? That is the first thing requisite in a *Judge*, he must have knowledge to discern.

Heb. 4.

2. Power to execute.

In the second place. He must have *power to execute*: he must have authority to command: and not be as an Image set against a wall, for if he be so, *Subjects* will insult over him: though peradventure some may regard him, because he hath eyes to see, yet others will contemn him, because he hath no hands to punish: so innocency shall be hopeless of recompence, and the wicked of their desert. Again, if he have not power, if he have power only to here, and not to determine: or if his power be restrained to some petty Cases, and not also extended to matters of greater consequence and moment: Appeals will be made, (as commonly they are) from inferiour Courts to the higher.

Psal. 149.

Rev. 15.

But it is not so here: *God is the Judge*, vvho as he is infinite in knowledg, so he is in power and authority. We stile the King Supream head over all persons, and in all causes in his Dominions: but God is over all the Dominions of the earth, supream over all: not only in all causes, and over all persons, but over all causes too: even Kings are subject to his regiment: *He bindeth Kings in chains, and Nobles in fetters of Iron*, Psal. 149. *The Kings of the earth* (saith Saint Iohn) *and the rich, and the great men, and the great Captains, and the mighty men*, they shall all *hide themselves, in the caves, and rocks, and mountains*, Revel 15. *cring to the mountains and rocks, to cover them from the face of the Judge, and from the wrath of the Lamb, because the day of desolation is come*.

Nay God, is not only over all the Kings of the earth, but he is potentate of heaven and hell too: He hath a commanding power over all, the Angels fear: the Devils tremble, vvhen they come to stand before God. In a vvord (as Saint Paul saith) *all power is of God*; then of necessity followeth, that God himself in his power is most absolute. That is the second thing belonging to the office of a *Judge*; as he must have knowledg to discern, so he must have *power to execute*.

3. Justice in the Execution.

Thirdly there must be *Justice in the execution*: therefore the grecians vvere vvont to place justice between *Libra*, and *Leo*; to signifie indifferency in vv weighing causes, and strictness in executing the sentence. So the Egyptians signified as much by their *Hieroglyphical* purtraiture of an Angel vvithout hands, vvinking or vvithout eyes. Such a one a *Judge* should be, he should have no hands to receive bribes, nor no eyes to respect persons. the person of a *Judge* must not take the person of a friend,

friend a man must not personate a friend in justice, but as *Levi*, he must know neither father, nor mother, nor brother. Justice amongst us, is purtraited holding a Ballance in one hand, and a sword in another: the Ballance sheweth the upright weighing of causes, and the Sword sheweth the strictness of the execution of the sentence.

And if this Execution be wanting both the other are to no purpose. It is to no purpose to know, and to have power, if there be not Justice. But God is a true and just Judge; Howsoever it be amongst the Judges of the earth; yet unworthy is he of the place of a Judge, and fitter to stand at the Barr, then to sit on the Bench, that suffereth himself to miscarry by friendship or love, or bribes, or futes, or favour, or envie; when either of these prevail, they tie the tongues of men to plead for wrong causes. Shall a Traytour presume on the Kings favour, and *Mordecai* be out of the Kings grace? But there shall be no such thing here: *God is the Judge of all the earth, and shall not he do right?* Gen. 18. *Doth God pervert judgment, or doth the Almighty pervert Justice?* Job 8. 3. When thou standest before the Judgment seat of God, thou shalt neither be elevated with vain hopes, nor dejected and cast down by sinister and wrong fears: but assure thy self, such as thy cause is, such shall thy sentence be, as Saint Bernard well; a pure heart shall prevail more with God then a smooth word: good consciences shall speed better then full purses; for he is an upright and just Judge, with whom no fair words, nor friends shall prevail. So I have done with the first thing, *The Judge*.

Gen. 18.

The Judgment

Secondly, something of the Judgment: and therein two things;

First that it shall be.

Secondly, in what manner it shall be.

1. It shall be

First, that it shall be: The text is plain *God shall bring to Judgment*. There might many Texts besides this be alledged consonant, and agreeable to this: but it is superfluous. Besides Texts of Scripture we have Types also to prefigure it; and reasons also to prove and confirm it.

Types of the last Judgment  
Luk 17.

Two Types of the last Judgment, our Saviour himself propoundeth, *Luk. 17.* One was the destruction upon *Sodom*: the other, the destruction that God brought upon the old world. Look (as Christ saith) how it was with them of *Sodom* in the dayes of *Lot*, they did eat, they drank, they bought, they sold, they planted, they builded, and look how it was with the men of the old world, in the dayes of *Noah*, eating and drinking, and sporting, and marrying, until the very day that *Noah* entred into the Ark, and the flood came, and destroyed them all. So it shall be at the last day, when the Son of man shall come. The Apostle Saint Peter (speaking of the latter of these) telleth us of mockers in those times, that scoffed when they heard of the Judgment: there hath been talk a great while of such things promised, but when will it come? where is the promise of his coming? There are scoffers in these dayes, but such (if there be any) cannot but speak against their own consciences, and knowledg: they cannot be ignorant both of the Judgments that have been, and shall be, (or if they be, they are wilfully ignorant;) That God did once wash away the sins of the world with a Flood of water, and that the time is coming, that God will purge the sins of the world with a flood of fire: the Rainbow in the clouds, as it is a Monument of the one; so it is a fore-runner of the other. The two principal colours of the Rainbow are blew, and red, the blew and waterish colour of the Rainbow is an evidence of that Judgment that is past, when God washed the sins of the world away by Water: the fiery colour is a prediction of a Judgment that is to come, when God shall purge the world by a Flood of fire.

But besides these Types there are divers reasons that may be given to assure us; that we have reason to expect this day. Those five Attributes of God, afford five reasons to confirm it. His Power, his Wisdom, his Truth, his Justice, his Mercy.

Rule 1.

First his Power; God will have it be thus, for the manifestation of his Power. A work of great power it will be indeed. All must be brought before Gods judgment seat, every one, as the Text saith after. It may seem strange (peradventure incredible) to here that all the men and women that ever lived in the world, that so many



many multitudes and millions of thousands of all *kindred and nations*, should all be summoned to appear before one *Judgment seat*. But as Saint *Austin* saith, Consider who is the doer, and then thou wilt not doubt. It is true indeed with men, such a thing as this is impossible, *but with God all things are possible*. Could God at the first draw all things out of nothing, and cannot God as well bring together all again, when they are turned to nothing? Could he make that body of thine out of the dust of the earth, and cannot he raise that body, when it is turned to dust? Could he unite that body to the soul in the time of the Creation, and cannot he unite it at the time of the resurrection? Certainly there is nothing impossible, too hard, to the great and terrible voice of God (as Saint *Chrysostome* saith) to that voyce of God that *cleaveth the rocks, that breaks the brazen gates asunder, that looseth the bands of death*. Therefore unless thou question the power of God, no doubt but he is able, and can bring all of us to judgment. He will do it for the manifestation of his power.

Reas. 2,

Secondly, as for the manifestation of his power, so for the manifestation of his *wisdom*. It is a point of wisdom, when one hath made a thing, to bring it to the intended end for which he made it. Beloved, this is Gods intended end in making of us: therefore he brought us hither into the world, not that we should have alwayes a Being here, but that after a certain time we should be dissolved, and put into an everlasting condition, therefore Saint *Peter* speaking of the salvation of Gods elect, he calleth it, *the end of their faith*: not only the end they aspire, but that end that God hath assigned, and appointed them to. If God should faile of his end, we might call his wisdom into question: it might give us occasion to say, that he undertook that, which he was not able to accomplish: so that instead of shewing himself wise, he should shew himself weake. Therefore except we should call his wisdom into question, doubtless he will call us one day to an Account.

Reas. 3.

Act. 17 31.

Thirdly, for the manifestation of *his truth*: noting gaineth God more honour, then that he is faithful and true, in whatsoever he hath promised. Now this *day of Judgment*, is the day wherein God hath promised to recompence the faith of the godly, and hath threatned to punish the wickedness of the wicked: *he hath appointed a day for it*, saith the Scripture, *Acts 17. 31*. What though it be a great while since the promise was made: for all this we must not think *that God is slack as men account slackness*; the slackness of men is when they keep not their promise according to appointment: we must not think God is so slack, he alwayes keepeth his day that he hath set, he never faileth of his promise, but when the time is come, he keeps touch, he breaks not his day. As it is said, *Exod. 22. 41*. *After the four hundred and thirty years that were expired that God spake to Abraham, the very same day, all the children of Israel went out of Egypt*. How many promises and threatnings after do we read of; wherein he never failed of the performance of what he spake the least tittle? therefore (saith Saint *Gregory*) we have seen so many of Gods promises, already verified, that we may be confident, that those that are to come, shall also be accomplished: surely he will not fail in this, but as certainly as he hath promised, it shall come to pass. So that unless we shall deny the *truth of God* (who the Scripture saith cannot, *it is impossible that he should lie*) we must of necessity beleeve, that for the manifestation of his *Truth* there will be a day of Judgment.

Reas. 4.

Fourthly, as for the manifestation of his *Truth*, so of his *Justice*, and *Mercy*. I will put them together. It is the property of Justice to render punishments to those that have done evil: and of Mercy to recompence those that have done well. Now therefore for the manifestation of his *Justice* and *Mercy* this day must come. It is true, here many times wicked men speed better then Gods people: A man may sin a hundred times, and yet God prolong his dayes: and the children of God on the other side, are persecuted and neglected: so that here he giveth not retribution to every one according to his works. Whereas it standeth with equity and justice that well-doers should be rewarded and evil doers should be punished; the stream runneth contrary, wicked, men speed well, and good men ill: *Naboth* cannot have a poor Vineyard.

yard, but one rich *Ahab* or other is ready to get it away: *They eat my people as bread*: and they eat the bread of Gods people: they eat the inheritance of the fatherless, and devour widows houses: so that here all is turned topsie-turvey, as if the world were a thing cruciated, tearing it self. If this world should last always, where were Gods justice? And therefore for the manifestation of Gods justice and mercy, there must be a day of retribution, when for that portion of sorrow that the godly have had here, they shall have a portion of happiness and joy; and when for that cup of pleasure that the wicked have drank here, they shall have put into their hands a cup of trembling and wrath. If *Dives* enjoy his good things here, let him look for a day, when he shall be denied a drop of water: If *Azarius* have had his ill things here, let him look when the day shall come, that he shall be rewarded. Except we will divest, and strip God of all his Attributes, deny his power, his wisdom, his truth, his justice, and mercy, we cannot but confess, that certainly there is a day to come, when God will bring us to judgement. That is for the first. *That the day of Judgement shall come.*

In the next place we are to consider, as that it shall be, so in what manner, and how it shall be. Briefly; the manner of this Judgement, is set forth to us in the Scripture, in five particulars;

First, the *Summons*:

Secondly, the *Appearance*:

Thirdly, the *Separation*:

Fourthly, the *Trial*:

Fifthly, the *Sentence*.

First, the *Summons*, All shall be summoned to come before Gods Judgement seat: and this *Summons* of theirs shall be by the voice of Christ himself: *The dead in the grave shall hear the voice of the son of man, and they shall come forth*, *Ecc. 3. 10.* This voice in Scripture is called the *Trump of the Angel*; *He shall send his Angels, and they shall gather the Elect together, from the four winds*, *Mat. 24. 31.* The *Trump* shall blow, and the dead shall arise, *1 Cor. 15.* The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, with the *Trump of GOD*, and the dead shall arise. *1 Thes. 4. 16.* At the giving of the Law, there was the sound of a Trumpet: so when God shall come to punish the breach of the Law, the Angel shall blow the Trumpet: Trumpets are commonly blown at a Battel, or at a Feast; at a Feast they sound joyfully; when it is at a Battel they sound dreadfully: both shall sound here at that day, the sound of the Trumpet to the godly, shall be as at a Feast: but the sound of the Trumpet in the ears of the wicked, shall be as a summons to battel.

If we will have the joyful sound of that voice then, we must welcome the voice of Christ now; God now speaks by men, then by Angels; Now the Trumpet of the Gospel soundeth, then the Trumpet of Judgement shall sound; we must learn obedience to this, and then we shall find a great deal of comfort in that; there is a *Surgite* that we must hearken to now, arise from sin, *Come unto me, all ye that are weary, and heavily laden*; if we hearken to this, we shall never fear that *Surgite venite* then, *Arise you dead and come to judgement*. That is the first. The *Summons*.

Secondly, the *Appearance*: after the *Summons* all shall make their appearance: we must all appear before the Judgement seat of Christ, *2 Cor. 5. 10.* This *Appearance* is general, and personal; the general, all must come; the particular, and personal, every one shall come in his own person; *He shall appear for our selves, every man for himself, shall give an account to God*, *Rom. 14. 12.* In other Courts if men appear for themselves by another, it is enough, but here, *Per se*, by himself. That is the reason that this day it is called in Scripture, the day of manifestation.

First, because Christ himself shall be revealed, and manifested in that day; *We look for the day of the Revelation of Jesus Christ*, *1 Cor. 1. 7.*

Secondly, because the Attributes of God shall be revealed then; his patience, and longanimity, his righteousness, and justice, a day of Revelation of the just judgement of God, *Rom. 2.*

2. In what manner it shall be.

1. The summons.

*Job. 5. 28.*  
*Mat. 24. 31.*  
*1 Cor. 15.*

*1 Thes. 4. 16.*

2. The Appearance.

*2 Cor. 5. 10.*

*Rom. 14. 12.*

*1 Cor. 1. 7.*

Finally, because we our selves shall be revealed, and manifested; all our wayes and works; the godly, and the works that they have done; though never so secret; the wicked, and their works, the secret sins that they have committed. That is the second thing in the manner of the Judgment. First, that all shall be summoned; secondly, upon the Summons, all shall be made to appear.

1. The separation.

Thirdly, the *Separation* that shall be made at that time; for when all are congregated, by and by, all shall be severed and separated; a separation and division shall be made amongst them; some shall be set at the right hand of the Judge, some at the left hand: *As a shepherd searheth his flock, in the day when he is amongst his sheep that are scattered, so I will search out my sheep at that day, and I will divide between cattel and cattel, between the sheep and the goats.* The *Sheep* and the *Goats* here they flock, feed, and fold together, they will do so, they must do so. The *Tares* here must be let alone, and grow with the *corn*, till the day of harvest, but yet afterward there shall be a division and a *separation*: the wicked and the godly live together here, but at the last the wicked shall be separated from the godly, like the *chaff* from the *wheat*; as when two travel one way, they pass together, and lodge together, but the next morning they part, and take several wayes; so the wicked and the godly, after they have been here a time, eating and drinking, conversing and living, and perhaps dying, and rotting in the graves together, notwithstanding when this day, that I here speak of, shall come, then there shall be a *separation* and division made, then the *sheep* shall be set on the right hand; then you shall know which is *Jacobs* flock, and which is *I abans*: which belong to Christ, and which belong to Sathan, then the *chaff* shall be winnowed from the *wheat*, and we shall see which is for the Barn, and which is for the fire.

Go on, you wicked still, seem the same you are not, delude the eyes of the world, that you have the same heart that you appear; you have Masks and Vizards now, the time will come your paint shall be washed off, your fig-leaves shall be stripped, and your nakedness shall be seen, and all manifest at that day of God; there shall be a *separation* of the good from the bad; as the *shepherd separateth his sheep from the Goats*.

4. The tryal.

Rev. 20. 12.

Fourthly, with this separation, there shall be a *tryal* the Scripture speaks of; after the converting and separation, there shall be a tryal. *I saw* (saith Saint John, Revel. 20. 12.) *the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things, which were written in those books, according to their works.*

Mark, there are several books, and so as there are several books, there are several judgements, some are tried by one book, some by another.

The books that shall be opened at the day of judgement.

First, there are some books, by which the works of men are tried; the book of Nature, the book of Scripture, the book of Conscience. They that never heard of Christ shall be judged by the book of Nature; there is enough in the book of Nature to leave all unexcusable. They that live in the Church, shall be tried, and judged by the book of the Scripture: Of the Law, *They that have sinned under the Law, shall be judged by the Law*: Of the Gospel, *God shall judge the secrets of all hearts according to my Gospel*. Both of them shall be judged according to the book of Conscience; for God will lay that book so clear and open, that they shall see what they have done against that Book. Lord, what a many of sins have we committed here, that we never remember and think of, when they are done. Our memory and conscience now is a Book clasped up, we see not a thousand things that are registred there; but when God shall lay open that Book, and enlarge our memories, and enlighten our consciences, then men shall clearly see what they had forgot before: they shall promptly dictate the whole course of our lives, and acquaint us with every action that hath past us, and every circumstance, to accuse, and excuse. This is the kind of the tryal, by which the works of men shall be tried.

5. The Sentence.

Lastly, with the *Summons* there shall be an *appearance*, and with that a *separation*, and a *tryal*; after all these are done, then cometh the *sentence*, then the *sentence* shall be pronounced upon the one, and upon the other: the one *Sentence* full of sweetness and comfort, every word droppeth as a honey combe; *Come ye blessed of*



of my Father, inherit the kingdom prepared for you, from the beginning of the world: The same voyce that Christ spake to them here, *Come to me*: the same shall be there, *Come ye blessed*: and as they were careful to come to Christ here, so they shall make a happy coming to Christ there. The other is a *sentence* of Hell, and wrath, and horror, *Depart ye cursed into everlasting fire, prepared for the devil and his Angels*: as they desired here to depart from God, and said to him *depart from us*; so they shall hear that word of horror and woe, pronounced at that day: they shall be sent away into fire, *to have their portion with the Devil and his Angels*.

Thus briefly, I have shewed concerning the *person Judging*. First for the Judge himself, God. And then for the *Judgement*; first, *that it must be*: and then the *manner how*.

I should go on to the next general point; that is, to consider the things and persons Judged, every work, of every man, whether it be good, or whether it be evil; And so I should have given the Application, and Use of all together. But so much for this time.







A  
T R Y A L  
O F  
SINCERITY,  
O R  
T H E D E S I R E  
O F T H E  
F A I T H F U L.

SERMON XV.

Isaiah 26. 8, 9.

*Yea, in the way of thy Judgements, O Lord, have we waited for thee: the desire of our soul is to thy Name, and to the remembrance of thee. With my soul have I desired thee in the night: yea, with my spirit within me, will I seek thee early: for when thy judgements are in the earth, the inhabitants of the world, will learn righteousness.*



His Chapter is a sweet Song of the Prophet, (if I mistake not) concerning the restauration of the *Jews*. And the words of the Text, are the sweet Swan-like Song of our deceased Sister, which she desired might be her *Funeral Song*, her *Funeral Text*, at this time; and desired it long ago, before any thing, this is now fallen out, come to pass. And I have accordingly pitched upon it: not only to satisfy her desire in a just thing: but especially, because I approve her choice of a fit Text; there being not in the whole Scripture, a portion that will afford a fitter Character (in my apprehension) for her person: as you shall understand in the close, to which therefore I shall defer the speaking to the present occasion.

The



The general things observable in the words.

1. The duty.
2. The motives.

The duty expressed.

1. Generally.
2. Particularly.

The general duty expressed.

1. In the Object.

2. In the Acts that are exercised on the Object.

3. In the manner of exercising.

The Object.

1. God.

Simile.

Simile.

The truth is, I have handled a good part of this chapter formerly, and in this place: but now we shall clean go another way than then I did, and than I usually do. I shall only desire to present so much out of these words without any curious observation or division, as may represent to us a perfect character of a sweet Christian-minded man or woman: which may be of singular use, and very profitable.

There be only two things, that I shall observe in the whole words; I shall but go them over briefly, taking out the main points (as I conceive) for that purpose, I shall mention them.

We have here propounded to us the complete duty of a Christian. And we have here some effectual motives intimated to stir Christians up to the performance of that duty.

There is a general duty (to begin with that first) that belongeth to Christians at all times. And there are some special duties which concern Christians in some special times. Both contained here.

The general duty (I shall not, as I said, handle it in my former way of observation, but only explicate the very words of the Text, and that will be enough for me.) The general duty (I say) of a Christian, and what should be the temper of his heart, and spirit at all times, we may find expressed (at least intimated) very sweetly, with some excellent directions in the Text, in these three circumstances.

First, we may see here what is the true Object, upon which a Christian soul should be fixed.

Secondly, we may see the Latitude of the Acts which a Christian must exercise upon that Object.

Thirdly, we may take notice, of the manner, and of the degree in which every one of these Acts must be exercised. I shall but touch these briefly out of the words, and then come to the special duties, belonging to special times.

First, to begin with the Object. *The desire of our soul is toward thee, and to the remembrance of thy Name.*

*God, and the name of God,* is that, which should be printed in the heart of a Christian: should be that to which the Byas and stream of his whole soul runs.

First, I say, it should be fixed upon God. We are here in the world placed (as it were) between heaven and earth: Now all the manner is, how our Byas is set, which way that turns. As the Byas is of the heart, so the man is. Our hearts may be turned downwards to the earth, and to earthly things, and so we shall run a course of ruine and destruction: our hearts again, the Byas of them, may be set toward heaven, and heavenly things, and so we shall run the right course that we ought. It is God that our souls should breath after. *Fecisti nos, Domine, propter te,* saith a Father: thou hast made us, O Lord, for thy self, and our souls are restless till they return again to thee.

As they say of Circles. The Circle, the round figure, is the most perfect figure, and the most capacious figure, because there the line that beginneth in one point goeth round, till it return into the same again. So this is the greatest perfection of a man, when he returneth to his beginning: he had all from God, and when he reflects himself altogether back again unto God, he attaineth his greatest perfection.

And indeed there will be no more rest for the soul in any thing out of God, then there is for a stone, or a weighty body in the liquid ayre. Hang a stone in the Ayre, and do but once remove the force that holds it there, vwill it, nill it, give but a vway to it, and it vwill cut through, and never rest, till it come to a solid substance, till it come to the earth, if it may to the Center of the earth. It is so vvith the soul of man: try it in all the fortunes, and states, and conditions in the vvorld, as a great Emperor said, I have run through all things, and my spirit vvill rest in nothing: and as Solomon giveth us this observation out of all his travel, and experiment that he had made, *Vanity of vanity, all is vanity,* and vvorse than vanity too, *vexation of spirit: this is the sum of all; fear God, and keep his commandments; as he concludeth.*

This is the Object, upon which our soul should be set, we should have an eye to God, labouring to approve our selves to him; making our approaches, and addressees, and returns to him; that our soul may rest with him, that we may enjoy the light of his countenance here, and the fulness, and brightness of his glory hereafter. This is the first thing in the Object.

Now, if a soul be carried toward this Object, toward God; and we can out-go, and out grow these worldly things, look above them, and look down upon them with scorn; then the very name of God will be sweet, and precious to us. *To thee, and to thy name.* Every thing which is a memorial, a remembrance of God, Every thing by which God may be known, will be taken notice of. All his Attributes, his Word, and Ordinances, and all other things which come within the compass of his Name (as I suppose there are not many here but know, according to the ordinary explication of Divines, of the third Commandment, *Thou shalt not take the name of the Lord thy God in vain*; and the first Petition, *hallowed be thy name*; What is meant by the name of God) When the heart (I say) is set upon God, it even will leap for joy at the very name of God: the very name of God will be sweet to him. To enjoy God is sweet, and to have but a glimpse of him, to have him but represented by name, is sweet too. As it is reported of a Father, that was a godly man, and a Martyr in his time: that he was so frequent in rolling the name of Christ, the name of Jesus in his mouth, that when he died, it is reported that in his heart there was engraven, and written, the character of that Name in golden letters. And as Saint Austin speaks of himself; *Time was (saith he) that I found infinite sweetness, it was honey to me to read a piece of Tully, there was so much eloquence in it: but after I came to be a Christian, to be acquainted with God, and with Christ, then, methought, the leaves were dry, and the beauty withered; I found no such sappe, nor relish in them.* And he giveth the reason: *Because (saith he) I did not there find the Name of my blessed Lord: they did not bring to my remembrance, they were not Vehicula; instruments, to convey to my soul, something of my God.* Therefore all that Eloquence vanished, and it was but an empty sound: like a Cart that runs with speed, rattlèth, and makes a great noise when it is empty; so all the goodly sound of words, when there is nothing of God carried along with it, that puts us in mind of God, it will have but little favour and relish to a pious heart. But I must not dilate upon things, least I prevent my self in what I more intend: This is the first thing, that I note here: the Object upon which we should place our hearts and souls: they should be toward God, and toward his Name.

But then secondly, here is intimated in these words, nay, and directly expresseth, the Acts which a Christian should exercise upon the Object. There are three Acts that are here mentioned: (for the whole soul must be taken up, and carried with full stream toward God in all the parts and faculties of it, and so we have it here clearly exprest.)

First, here is an act of the Understanding, the intellectual faculty mentioned: *Our remembrance is toward thy name.* There is a remembrance of God and his name. And this should be one thing which a Christian should take special care of. Our memories should not be like sieves, to let out the clear water, and to return the grains and the dreggs: We should not have that treasury to preserve rubbish, but to preserve our Jewels; as when there was a dispute before Alexander that great King, concerning a rich Cabinet, that he took among his spoils, when he had overthrown Darius King of Persia; the richest Cabinet of the most costly Jewels, that the world had then seen; there was a dispute before him, to what use he should put it; and every one having exprest their minds according as their fancies lead them, the King himself concluded, that he would keep that Cabinet to be a treasury, to lay the books of Homer in. I am sure; the richest Cabinet that is, is in the soul of a man, the memory, which is the treasure-house where we lay up all that we know and learn; it is a rich Cabinet I confess, and therefore the fitter for the richest Jewel; to lay up the word of God there; as Mary treasured up those things she heard in her heart; to lay up the remembrance of God there; often to think upon God. It is a very sweet saying of a learned and godly Father: *A man should often remember*

2. The name of God.

The Acts that are exercised on the Object.

1. Of the understanding.

Memory.

to be content  
a to remember  
that memory

remember

remember God, than he doth breathe. As the Common-wealth is maintained by exportation, and importation of commodities; so is our life maintained by a continual exportation, and importation of the Ayre, passing to and fro; breathing out the Ayre, when it is too hot in us, and fetching it in cool again, to refresh and supply the spirits; our life (I say) is maintained by it; and God is the very fountain of life to us; even as the soul is the life of the body, so is God the life of the soul; therefore we should always be remembering of God; so oft as we breathe; breathing out prayers to him, or praises of him in return of his mercy.

Our memories (I say) should be exercised in thinking upon God, in remembering of God; *Remember thy Creator, in the days of thy youth*, saith Solomon; We should begin betimes, and we should never be weary of this. The memory is one of the brittlest parts, and we are most apt in age to grow to oblivion and forgetfulness; as that great Oratour did sometime, it is reported of him, that his memory (which was incomparably excellent before) failed him so much before he died, that he forgot his own name. We cannot forget God, but we must be worse than he, and do that first, forget our own name, that we are Christians, that we are sons and daughters of God. Therefore this should be a thing, that we should often inure our selves unto, not to put the thoughts of God from us, or think they are too sad and serious, and so to account them as unwelcome guests; but we should rather often, bath our selves in these sweet delights, in meditation, and remembrance of God. That is one thing.

2. Of the will  
and affections.

And then secondly; besides the Act of the understanding (I will go according to the words of the text) there is an act of the will, and of the affections; one only named as a taste of all the rest; for indeed where one is, all are, they are so linked and chained together, that they cannot be separate: And here is a sweet act of affection mentioned; *The desire of our soul is toward thee*.

Desires.

This should be one part of a Christians character, that his desire should be always breathing out, and flaming up towards heaven; that if he cannot at least obtain the highest pitch of full sayls of love, and of a full perfection in vertue and grace; yet, whatsoever he cometh short in otherwise, to make it up with abundant desires, ardent longing desires, not to come short in that to be sure; that will make an excellent supply.

And indeed, it is that, that poor and weak Christians must trust to many times, must relieve themselves with thoughts of; they often find themselves exceeding short, and defective in performances; if they did not find some desires working in them, there would scarce be any symptome of life. As it may be in the body;

As it may be in the body;

Desires an argument of a gracious heart.

a man can see sometimes, but little motion in the body; scarce any symptome of life, the pulse is very weak and faint, and scarce moveth at all that can be discerned; but yet it may be there is some kind of breath stirring, or else we conclude the party dead; so it is in this case; desire is that (if there be truth in it, be it the lowest degree of it) which is an evidence of spiritual life; there cannot be truth of grace, where there is not unfeigned, and hearty desires toward God; desires to approve our selves to him; desires to walk with him in our whole course, desires to be defective in nothing; and that is in some sort true (as you know Divines have determined it, and if it be not mis-interpreted, there is a certain truth in it) *the desire of grace, is the grace it self*; and the desire of God, is that which makes some union, and giveth us some communion and fellowship with God. For it is impossible that the heart should desire, and long after God, except it be, that the heart be pointed with love toward God, except the heart love God: for desire is nothing but a certain configuration of love: Love is the general affection of the soul to any thing that is good in all the postures of it. Now if it fall out that the good thing I love, be absent from me; that I have it not in possession, then love is shaped out, and sheweth it self in desires. It must needs be therefore, that where there are desires towards God, and desires of grace, there is somewhat of God formed in that person; there is something of grace begun; at least the first lineaments thereof are drawn in some kind of truth. This is the second Act that Christians should exercise, and take special care to cherish; that they have continual pantings, and breathings



breathings of desires toward God; their hearts should work, and beat toward him continually.

But then in the third place, there is another thing expressed in the words of the Text, and that is, these desires are not only (according to our Proverb of withers and woublers) ineffectual desires; desires that are meet gaping, to see if the thing will drop into our mouths or no; without any bestirring of our selves: but here is joyned with them (if we peruse the words of the Text, we shall find it) endeavours; *I have desired thee in the night; and I will seek thee early*; the soul of a Christian desires God in the evening, and his spirit will seek him early in the morning, (for those particulars of the time, I shall touch by and by; but now I only take notice of that third distinct act here mentioned, which is,) our desires must be joyned with inquiries, with endeavours, to search after God, to see if we may grope by any means to find him out, to learn to know what is the way of his good will and pleasure, how we may lead a life that may be acceptable to him, and how we may come to the possession, and assurance of his favour, and be accepted in his sight. Except there be endeavours, it is a shrewd suspicion, that the desires are ineffectual desires, and unformed desires; and not those that argue any life, and truth of grace. But when our desires are joyned with these bestirring of the soul, to seek after God, to search him out in his Word, in his Ordinances, to find his steps, and to find his goings, and so to maintain a sweet and holy communion with him; that is a sweet act of Grace, and a certain ratification, and seal of the truth of it.

joyned with endeavours.

Desires without endeavours, false.

But then, let me add the third thing. In what height are all these actions to be boyled up? or in what manner must we tender these services to God in this kind? How must our understandings lay hold upon God, and treasure him up in our memories? How must our affections and desires work toward him? how must our endeavours be carried toward God? The manner of all these will make this compleat, and so make up the full and compleat *Character of a Christian*, in this general duty.

The manner of exercising these acts.

First, the soul must be carried intimately, and most inwardly; the inward motions and workings of the soul and spirit must be toward God. And therefore the Prophet here expresseth these acts, as the acts of the very soul and spirit of a man.

1. They must come from inward principles.

All outward actions of seeking toward God, and making our approaches and addreses toward him, they are all such as may be counterfeited, a hypocrite may act them. There is nothing in the world, no shape of any external thing in the world, but a Painter with his pensil can draw the picture of it, give a resemblance of the thing; and there is no outward action in the world, that belongeth to God, or to Christianity, but it is possible for a Painter, for a base hypocrite to represent them with an artificial pensil. But the inward acts of life, that no Painter can imitate; a Painter cannot make a picture to have heart, and entrails, and lungs, to have life and motion, and spirits, and blood stirring in the veins; all those things a Painter cannot imitate: he can make shapes, but he cannot put the life into them; he can make outward forms, but he cannot put the inwards to them. Now then this is that intended here: all those outward actions must be animated actions, not dead actions, actions that have no further bottom than the teeth outwards, that grow upon the house top; a word growing upon the tip of the tongue, that hath no root in the heart, and so for the rest. But they must have the root in the heart and soul of a man; that must inwardly be carried towards God. And when the heart and soul, and spirit of a man (all which words are here used) by a supernatural grace that is implanted in them, when (I say) they are thus carried toward God, it is an argument of spiritual life; that there is some life.

Secondly, they must be carried sincerely, not for any by, or base respects. When a man makes toward any person or thing, and professes love to it; and doth it not for the thing it self, but for some by end; he doth not love that person he makes to, but he loveth that thing for whom he makes to that person. As for ex-

2. They must be sincere.

*Simile.*

ample : A man scrapeth and croucheth, and keeps a-do with a man, that he never saw or knew, one that he is ready, it may be (when his back is turned) to curse ; but yet he will do this for his almes, for his gain, to make a prey ; a use of him some way : this man loveth his almes, loveth his prey, loveth his bounty : but it is no argument of love to the man. So it is in this case : for a man to make toward God, and to seem to own him, and to be one of the generation of those that *seek his face*, to address himself in outward conformity, and many other things, by which another may charitably (if he have no other ground) judge of him : all this is nothing, except a man may discern something that may give him a taste, that his spirit doth uprightly, and sincerely seek God ; that he loveth God, for God himself ; that he loveth grace, for grace it self ; he loveth the Commandments of God, because they are Gods commandments, and because they are beautiful, being according to the rule of his Word. But otherwise, if it be any sinister thing, that carrieth a man on toward God, it is no argument of the life, and truth of grace. You know it is so in experience : there be many things that move, and yet their motion is no argument of life : A wind-mill, when the wind serveth, moveth, and moveth very nimbly too ; yet you do not say presently that that is a living creature : No, it moveth only by an external cause, by an artificial contrivance ; it is so framed, that when the wind setteth in such and such a corner, it will move, and so having but an external Mover, and cause to move, and no inward principle, no soul within it to move it, it is an argument that it is no living creature. So it is here : if a man see another move, and move very fast, in those things which of themselves are the wayes of God, see him move as fast to hear a Sermon as his neighbour doth ; is as forward and hasty to thrust himself, and bid himself a guest to the Lords Table, (when God hath not bid him) as any ; the Question is, what principle sets him a-work : if it be an inward principle of life, out of a sincere affection, and love to God and his ordinances that carrieth him to this : it argueth that man hath some life of grace. But if it be some wind that bloweth him on ; the wind of State, the wind of Law, the wind of danger, of penalty, the wind of fashion or custome, to do as his neighbours do : if these, or such like, be the things that draw him thither ; this is no argument of life at all : it is a cheap thing, it is counterfeit, and poor ware.

*Simile.*

3. they must be pitched on God alone.

Thirdly, (that which I have often said to be the principal, and the most considerable thing (that I know) in all practical Divinity, and which is the most Characteristical, of the truth of Grace, and of the life of Piety in any one) our spirits, and souls, and affections towards God, must be advanced to this height : to be carried toward God, above all other things.

I beseech you seriously think of it ; I have often spoken of it, but it may be there may be some room left for the mention of it now, and some necessity of pondering it well. It will be the Characteristical thing, by which a man may most certainly discern himself. And I would desire to know wherein my defect of understanding is, if I be mistaken : but it seems to me as a clear thing, that every one here, that hath not a mind to affront the mind of God, he dares not contest this argument, that it is a rational thing, that if God be the best of Beings, he should have the best portion in our love.

All reason commands us to love that best, which is best : and to dispense our love according to the degree of the excellency of the thing. There is no man but apprehendeth this clearly. A man may say that he loves his Wife, and he will prove it : and this shall be his argument, I love her as well, as I do another woman ; Is this the proof of conjugal love ? was this the covenant made between them ? hath he fulfilled it in this case to her ? or she to him ? There is no man but seeth that there is more required : there is a peculiarity, and propriety of love required in this case. It must certainly be so here ; for we contract and espouse our souls to Christ, and upon those very terms, for better, and for worse, to forsake all the world, and to cleave to him alone : and if our spirits be not raised and advanced to that degree of affection, that Christ and God be so lovely, and beautiful, in our eyes, and so good (for I name one sometime, and sometime another, it is all one upon

upon the point) if (I say) they be not advanced thus high: the conjugal knot was never tied between Christ and the soul: it is impossible therefore that such a one should have to plead the benefits that flow from a Conjugal union: neither can he have title or right to any thing that issueth from a marriage with Christ, whose soul did but equivocate, and would never speak out the words, and who never answered the interrogations of a good conscience (as Saint Peter speaks in another case) that when the soul (in the contract) should say, that she takes him for to love, and honour, and obey him, and to make him her Lord and Saviour; if the soul do not yield to this, which it cannot do, if it do not esteem him the best of all others, and that all others are to be thrown away, and to be forsaken in comparison of him. This is the third circumstance I have noted hence, which I suppose is intimated in these words; Though I have not said it is exprest here, yet it is so carried with such a fulness (*the desire of our soul is to thee, and to the remembrance of thy name*) as if it were to God only, or at least, to him principally. But I must hasten.

In the fourth place. It must be universal love; and so a universal obedience (which is the fruit of it) which must justify the truth of our affections towards God, and set the heart in a right frame and temper. Except a man love God, and love all the wayes of God, and all the ordinances of God, and yield himself in subjection, and resign himself in obedience to them all: if he do but reserve, and make choyce of any one sin, to lie and wallow, and tumble in, he doth evacuate all the other good, he throweth down all the other good with that one evil. Will you come and plead with God, that there is but one sin that you have defiled and polluted your soul with, and wallowed and tumbled in all your life, and I hope, God will never refuse me, or bar me out of his presence, and fellowship and communion with him for that? Yes, you are as filthy, all over as filthy and defiled, and abominable, and odious to his eye, and to every other sense, as well with one, as if you had been in ten thousand sloughes one after another. And as the Philosopher speaks, a Cup, or some such thing, that hath a hole in it, is no Cup, it will hold nothing, and therefore cannot perform the use of a cup, though it have but one hole in it: so if the heart have but one hole in it, if it retain the devil but in one thing: as we use to say; in law, one man in possession, keeps possession, and a man can never have true possession, till he have voided all: so, except all be rooted out and extirpated, and a man cometh to yield a full and absolute subjection to Christ universally, Christ hath no part or portion in us, nor we in him.

Lastly, (there were divers other particulars, that I thought to have added in this; but I see I must pass them over) It is not every affection, that may seem to have some height and universality, though I do acknowledg that they will in some measure characterise out the truth, but yet there must be this addition; as it was with the seed that was cast into the good ground, it had depth of earth; so this must have depth in the heart, it must be well rooted, and fastned for perpetuity; it must be a constant affection, grounded and established in the heart. The Ayre (you know) is light, and yet we call it not a lightsome body, because it is lighted by the presence of another, and when that light body is removed it is dark, you may say it is dark, for the Ayre is dark in the night, when the Sun is absent, as it is light when the Sun is present; those who call light some bodies, whose light is originated, and rooted in themselves. So it is in this case; such are not godly persons that may have some injections of godly thoughts, and godly affections cast into them, and be in them for a spurt, and for a brunt, and for a little flash (like a flash of lightning in the Ayre) and gone away again presently; but it must be rooted and grounded in a man, so as that it will continue, continue so as that the exercise of graces and duties toward God should be frequent and quotidian; as it is here in the Text; *The desire of our soul is to thee, in the evening, and our spirit shall seek thee early in the morning*: Morning and evening, frequently, daily, to have commerce and communion with God, to walk with him, to set our selves in his presence, and to approve our selves to him, to make it our constant trade to do so,

4. they must be universal.

5. they must be constant.

Simile.



to be Gods dayes, men, to work by the day with him, and withal to be constant to hold out for perpetuity.

Only time can discover truth ; and truth is the daughter of time to us ; God knoweth it before, but we can never know, but by the holding out, but by the perpetuity. I acknowledge there is a great difference between that which the Scripture calleth temporary faith, and that which it calleth saving faith : there is ( I say ) a great difference : they do not only differ in this, that the one holdeth out, and the other doth not hold out ; but they differ in their vital principles, by vertue of which one holdeth out, because it hath a more noble nature in it ; and the other, because it is a slighter timbered thing. it doth not hold out ; because the one is a real, and true, and substantial beauty of grace, the other but a superficial and painted beauty ; substantial beauty, that is founded upon nature, upon our complexion, whether it rain or shine, it will hold out in both ; but painted beauty, one sears a little wet will alter the painting, another, lest a little heat should do it. A painted beauty will not hold ; but true will hold. And they that do love true, love long, as our Proverb saith ; I am certain it is so here, they who do once love God truly, love God for ever.

The particular duties.

I will dispatch the rest in a word. There be some special duties, besides these generals, which make the general character of a Christian ; I say, there are some special duties, that do concern him according to the speciality of times.

Now there is a double time, and so a double posture of a Christian, in which accordingly he hath several suits of graces to put on, and to exercise.

There is a double dealing of God. ( which is the foundation of it ) God dealeth sometime in a way of mercy and favour towards his servants ; and God dealeth sometime in a way of Judgment, and wrath, and displeasure ; and he doth so, ( though not as an angry Judge ; but as a father that is angry ) even with his own servants.

In times of mercy.

1. Chearfulness.
2. Fruitfulness.

Now accordingly, as this general temper, and frame of spirit, should be at all times ; so it should shew and discover it self, in those several times. In the time when God sheweth favour, then the servant of God is to serve God so much the more chearfully, and so much the more fruitfully ; *to run the wayes of Gods commandments*, because God enlargeth his way ; and giveth him free scope, and more opportunities, and advantages for it : and to improve those favours for the advancement of his glory that gave them.

In times of judgment.

But the particular thing that is especially exprest here ( though that be intimated too ; and it is noted as a character here of a wicked spirit, *that they will do wickedly in the land of uprightness* : that is, in the land where God dealeth very gently, and graciously, and uprightly with them every way, and squarely, that they can no way complain ; it is a wicked spirit that doth so. ) But that which is specially meant here ( *in the way of thy judgments will we wait for thee* ) is, that Gods servants will not only, not start ( if their temper be right ) from God when he smiles upon them ; but they will love him when he frowneth, they will even then stoop and kiss the rod, they will then obey him : Gods children will acknowledge him to be their Father and Lord, and submit to him, even when he is angry.

Simile.

Here is a vast difference between the godly and the wicked, ( as I shall a little touch by and by. ) As the Father speaks even to this very purpose : when sweet ointment is chafed, it smells the more sweet, it delivereth the perfume the more excellent ; but in a dunghill, in a filthy place, stir it, and the more you stir, the more it stinks. Wicked spirits, when God doth but chafe them, manifest the filth and corruption that is within them ; as a man may know money ( as he saith ) when it falleth down, whether it be silver or brass, it will then betray it self : so here, their language, *their speech will betray them then*, and declare what they are. The devil thought that Job had been of such a temper, that he would have curst God to his face, if he would lay his hand upon him, and touch him ; but it was far otherwise, because he was of a better metal and stamp, therefore he blessed God in the midst of judgment, as he had done formerly in the midst of his mercies. And this is that a Christian should do : labour to be fruitful in thankfulness, and chearfulness of spirit, when God sheweth favour, and giveth any ease, and mercy to him ; and labour

labour likewise to be faithful and constant to him, even when his judgements are abroad.

But there be divers particulars in that, (I will but merely mention them.) There be these four things, as so many steps and degrees of the duty of a Christian in the times of Judgment, whether they be impendent, or incumbent, whether they be publick, or private, that concern the Church, or particular persons.

First of all, the duty of a Christian in the times of Judgment (if he be of a right temper) is Perseverance, to hold out, not to be beaten off for a little storm or shock, but to keep on his pace, to keep on his way.

Travellers that go to sea; merely to be sick a little, or in sport, if there arise but a black cloud, they presently give over, their voyage is at an end; they come not to venture shocks, and storms, and danger; they come for pleasure: but the Merchant, that is bound upon a voyage, whose trade and employment of life it is, every cloud and wind, doth not make him to return back again to shoar, and to give over; but he goeth them through: so it is in this case, one that is not indeed and in earnest travelling toward heaven, he will be easily off upon a little storm arising: if God do but frown, if there be but a wrinkle in his brow: all his pleasure in religion is gone, for it was some other things he aymed at, it was but for pleasure he came in here: but a godly Christian who is bound for heaven, whose voyage is set for heaven, and his course and the bent of his soul lyeth that way, that like a Ship with full Sail is carried toward heaven: storms will not beat him off, but he will persevere.

Secondly, there is a necessary use (as there should be perseverance, so) that there should be a kind of excellency and precellency of all holy duties (which I mentioned in the general before) which a man should exercise so much the more industriously and painfully in storms and difficulties. All sweet odours are refreshing to the head at any time, but when there is a stinking place that is offensive, men hold them closer to them: so it should be with all the graces of Gods Spirit, with all holy duties, they should be precious to us at all times; but specially, in times of stress and difficulty: Oh then we should cleave close to them, then multiply in prayers, then multiply in our holy walking with God; then multiply examining diligently our vvayes, and looking more strictly and narrowly to our selves; then vve should reflect more seriously upon our lives, and then vve should excel our selves; or else it vwill not countervail, and be an Antidote against the evil and bitterness of the times.

Thirdly, there should be theved patience in the time of affliction, in the time of Gods Judgment; vve should not mutter against God, nor struggle, nor be violent against him; but humbly and meekly lay our selves down before him. *It is the Lord, let him do what seemeth him good in his eyes.*

And lastly, there should be a proficiency; that the inhabitants of the earth will learn righteousness; we should patiently vwait upon God in the way of his Judgments, and vvithal vve should be good proficientes, then to learn righteousness. Gods rod should be to us as the fescue is to the child, the fescue points out to the child the letter, makes him take notice of it: and so Gods rod points out many good lessons which vve should never othervvise learn and take notice of. I had never known (as *Lubbers* vvife said sometime) vvhat such and such things meant, in such and such Psalms, such complaints and vvorkings of spirit; I had never understood the practice of our duty, if God had not brought me under some affliction: affliction vvas a Commentary, and fescue to point out my lesson to me; and by that I understood.

Let me but mention one thing more in a vvord, (I shall leave the Application, because I am prevented.) Here is novv the sum of a Christians duty, vvwhich I have recommended to you, out of the vvords of the verses read; partly general duties that belong to all Christians in all times; and partly some particular duties vvwhich concern them more specially in some special times. There is a motive or vvwo to press and stir us up to the performance of these duties. There is one in a verse before those I have read, (the seventh verse) *The way of the just is uprightness: thou most upright dost weigh the path of the just.* Here the first Motive is from the consideration of God.

1. Perseverance.

Simile.

2. Diligent exercise of our graces.

Simile.

3. Patience.

4. Proficiency.

The Motives to the duties,

God

God seeth and  
judgeth all our  
wayes.

2. This alone  
differenceth  
the godly  
from the  
wicked.

God is a holy overseer of all our wayes; a spectator of all our carriage and behaviour, how we do carry our selves, and approve our selves to him. God is not only a spectator, and an overseer of our wayes, but he is an expencer, a weigher and Judge of our wayes; to reward every man according to his works; and we should often cast our eyes to God, and see him looking upon us in our carriages, to put some more awe upon our spirits, that we may not wantonly break out against God, not daring to do evil in the presence of that holy God which one day we know, we must be brought to account for, at the great Judgment. But I can but name it.

There is a second Motive in the close, in those words which stand last of those I read, and a verse following. And that is from men, from the particular proper character of a Christian: it is that which differenceth a godly man from a wicked man. Herein lies the difference of their temper, and of their spirit: the godly man, he is described already what his carriage is, that is his carriage, which is here limited out in the Prophets own expression, in their name; but the wicked men they are clean otherwise, they do not perform these duties; neither the general, nor the particular.

Now it becometh every one to take care to depart from the tents of those wicked men; that shall be swallowed up, and go down quick to hell every one (as it was in the case of *Korah*.) It is the command of God that they should depart and sever themselves, and make as broad and vast a difference, and be jealous, and take heed lest they assimilate themselves to wicked men in their lives, lest they be like unto them in their deaths: that they live not as they do, lest they perish as they do.

Now, there be two or three things that are exprest concerning these wicked men.

First of all, their Character is to be refractory to God in what way soever he shews himself to them; if he shew his favour, or send his Judgments it is all one; *in the land of uprightness, they will do wickedly, and when Gods hand is lifted up, they will not see*: nothing will do them good; no way of working upon them, neither by fair, nor by foul means. And we must be unlike them therefore every way; we must take every dealing of God by the right ear (as he said) and make the right use of it for good.

There is another thing exprest of them; that God will one day meet with these wicked men; let no man deceive himself; it is not a vain thing to serve God; nor a cheap, nor a safe thing to rebel against God, for his hand shall be lifted up, and he will break them in pieces, and the longer he spareth, and the gentler he is, the more heavy it will come at last. Gods Mill grindeth slow, but it grinds to powder (as the ancient saying is) the more God is long-suffering, and long lifting up his hand to lay his stroke, the heavier stroke he lays upon them, and crusheth all to pieces at last.

But there is another thing too; even those wicked men that are so stubborn and refractory, and scorn Gods word; that lift up the heel and kick against him, and it may be scoff and jeer, and deride the ways of God; time shall come that even these wicked men shall be convinced, they shall see their envy against the godly, and hatred against the wayes of God, they shall see their foolery, and they shall at last repent, when repentance shall do them no good: repent, when they are even turned into hell, when they hear that sentence; *Depart from me you cursed*. Therefore now seeing these things will befall the rebellious, that do not walk according to this rule, according to this Canon which I have characterised a godly man by; this should be a good encouragement to godly men so much the more to walk constantly, and to be true to their own way. And if they do live amongst wicked men, to be rather gainers by them, to grow the better rather than to receive infection, and corruption from them.

They say that Lillies and Roses, or such like things, if they be planted by Garlicke or Onions, or such like unfavoury things, they do increase in sweetness; the Rose and the Lillie are sweeter: so it should be when godly men are planted, and hemmed



hemmed about with wicked men: the vileness and odiousness of their wicked wayes, may make them to loath wickedness the more, and to love godliness, and to bless God, that hath kept them, that they have not run to the same excess of ryot with them.

Instead of all other Application which I thought to have added, as for example, and for instance: to shew us the true Analogy of a Christian; that we may discern, who is a right Christian, and who is not: we must not discern it by our fancies, but by those Characters God hath set.

And a just apology (in the second place) for those that are branded with nick-names. If this be the description of true piety, and of a true Christian, to have the heart and soul breathing after God, and seeking night and day after him, and setting themselves wholly to walk in the way of uprightness, with sincerity before God: then certainly they are unjustly branded, whose consciences do aim at these things, and the consciences of other men may tell them, that they do so, and they see no other.

And so for conviction of those men that are in the Bosome of the Church: they may see, if they be not according to this stamp: if they either fail of it, that there is none of these lineaments to be found in them, nothing toward God and his name, no understanding, no affection, no endeavours working that way, (and so for the rest) if they utterly fail of this, they utterly come short, and are not worthy the name of Christians: but much more if they do deride, and oppose, and contemn the mind, and the wayes of God, which God hath chalked out to us, for our rule and direction: that is a high degree of fayling and coming short, and therefore they may be convinced, that they cannot be right: I doubt when the Books shall be opened, and every one judged according to the book of God, which shall be laid for the tryal of our lives: if our lives be not according to that: whatsoever our words be, and howsoever we carry it, it will not bear us out then.

And it might have been a Use also of Examination; let every one of us examine our selves, and what our estate is according to this rule, and what degree of this we have attained to.

And then for comfort, for those that are such according to this rule, whether it be in the perfection, or in the affection. If they have not the perfection, yet if their affections stand and run this way, and that they can truly, and ingeniously say, that they are such in sincerity; there is a great deal of comfort for them.

And for Exhortation, out of the several Branches of the duty which I cannot meddle with. And out of the several Motives that I propounded out of the words of the Text.

But (I say) instead of all these, this present Sister of ours, whose Funeral we now solemnize, I might fetch an Argument as a Motive to all these several duties from her example.

To return now therefore to the present occasion.

I will speak something concerning Her, in honour of whose Funeral solemnities, we are at this time met together, (that gave us the occasion) I shall (according to my custome) dispatch it briefly.

When any children of God die, the last offices of Love are performed to them by three several sorts or ranks. The Angels: they convey their souls into the Bosome of their father Abraham, into the bliss of eternity. The Bearers, attended with the Mourners: they carry their bodies to the bosome of their mother earth, to rest in tranquility. The Preachers (as it were a middle between God and them) they commend their name to the minds of their friends, the hearers, to live in their memories. My part at the present is to do this: and I shall do it, not so much to trumpet out her commendation, as to take a hint of something for your instruction, which may be useful.

But I must intreat you to remember, that you do not use to lace or adorn your mournings; and therefore you have little reason to expect any eloquent adorning,  
any

any Festival ornament in such a Funeral argument. My language must be black, and patheticall, futable to our sad occasion; it must not be pleasing to the fancy in the fresh flowers of Rhetorick; my language (I say) must be in black, but in black laid upon a ground of truth, which shall not blush for blame, speaking any thing besides, what I do really conceive. As I dare not do you so much wrong, as to paint or guild a rotten post; so I am willing to do her so much right, as to let a rich Pearl in Gold.

To pass other circumstances, (as that she was descended of an honest, and worthy Family, and of good quality; that She had a full and hopeful issue descending from her self, and such like circumstances, which I leave for Oratours (as unfit for a Divine) to meddle withal.) All that I shall say concerning Her, shall be out of the Text, in which you may behold a true picture of her in all the lineaments of her; and out of it, you may be able to draw, and take a good pattern for your selves.

The Byas of her spirit was toward God, and toward his Name; whose lively Image she bare, graven in her memory, living in her desires, and (beyond all pictures) moving also in her endeavours to seek after God. The very quintessence of her spirit was carried this way, and that *intimately, sincerely, universally, and constantly. With her soul she desired him in the night, and with her spirit she sought him in the morning*: the light of the morning, and the evening star (as sometime the Star did the Wise men) conducted her to the *Sun of righteousness*. In mercies she was not wanton, but thankful and fruitful; In judgements (as in a fatherly way of correction, She had a deep share, wherein being exercised with many years weakness, as those that knew her, knew very well, but yet in such fatherly dealings) she shewed her *patience*, her *perseverance*, her *proficiency*; and being a Mourner for the stubbornness of the wicked, she was a gainer likewise by them too; and all because she looked up to God, who sees and weighs all our paths. In which I have briefly recollected upon the matter, the sum of the whole things contained in the text; so that so long as this Text is in the Bible, and so long as the Bible is in the Church, and so long as any thing (though unworthy) of this Sermon remains in your memories, she cannot want either a sweet memorial of her virtues in the book of God, or a stately Monument in the Church, and in your hearts too.

Happily some may scoffe, and some may doubt, as though this commendation flew too high, or out of sight. To whom I shall briefly answer both. For the former. It is reported of two great Tragedians, learned and famous in their time; *Sophocles*, and *Euripides*; *Euripides* presented upon the Scene all naughty women, and *Sophocles* presented all vertuous women; and the ordinary observation of the wits of the times was (as men are apt to be vainly witted in these things) they thought that *Euripides* that presented them bad, presented women as they were; and *Sophocles* that presented them good, presented them as they should be. If I had nothing else to say to the scoffs of any, but only this, I suppose it will be sufficient; I do believe fully, that I have presented her as she was; but howsoever you can take no hurt if you do but consider, that it is spoken as what you should be. I am sure, and I know I have presented what you should be.

And for any that should doubt yet, that it may seem too high. I would desire them only to consider this: I describe in the Text, the very temper and character of one that is truly godly (such as I conceive her to have been) and the truth is, there is none that is truly godly, but in some degree or measure must attain, and do attain to participate in a conformity with this Character; and therefore I have neither done you (as I conceive) any wrong, and yet done her right too. And (to draw to an end,) She hath left this honour behind her, that she lived beloved, and died desired.

And, who is there here almost that suffereth not a loss in her? Her Husband hath lost a loving wife that honoured him highly. Her children have lost a loving Mother, that loved them tenderly, that tendered them duly. Her servants have lost a loving Mistress, that governed them gently, and was every way beneficial to them. Her

Brothers

Brothers and Sisters, have lost a loving Sister, that answered them in their loves sweetly. Her Neighbours have lost a loving neighbour: full of courtesie to the rich, full of charity to the poor. And my self have lost ( I hope there is none here so weak to suspect, that I blast the living, to blazon the praise of the dead. or that I do rob or strip the living, to cloath the dead with their spoyles; but I think I may truly say, I have lost ) as truly and cordially a loving friend, as any she hath left behind : though I esteem many her Peers, and I cannot complain of any.

But to end all. Her gain in Christ countervaileth and sweetneth all our losses. She was a disciple of Love, she loved her Lord, and loved all his Saints and servants: and therefore I doubt not, that she was a beloved disciple, and resteth in the bosome of her Love: where not to disquiet her happiness, and detain your patience any longer, I shall leave her in that blessed place, and commend you to the blessing of God.



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THE  
EXPECTATION  
OF  
CHRISTS  
COMING,  
OR  
A MOTIVE  
To a Holy Conversation.

SERMON XVI.

Phil. 3. 20, 21.

*For our Conversation is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.*



**I**N the seventh verse of this Chapter, the blessed Apostle S. Paul exhorteth the Philippians, to be followers together of him, and to mark them which walk so as they had him for an ensample: And that he might the better direct them in the duty, (the imitation of his ensample) he sheweth that there is a great difference between others that pretended themselves to be the Apostles of Christ, and indeed were not, and himself: *Many (saith he) walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the Cross of Christ, whose end is destruction, whose God is their belly; and whose glory is their shame, who mind carnal things.* These ensamples he would have them to avoid:

Division of  
the words.

follow not such, but be ye followers of us, for our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, &c. and follow those which walk, so as ye have us for an ensample: This is the example he would have them imitate.

In the words you have these things considerable.  
First, What the conversation of these men was, whom the Apostle would have the Philippians to follow. Their conversation was a heavenly conversation: *Our conversation is in heaven.*

Secondly, the reason or encouragement that they had to this imitation, to walk so heavenly, while they were on earth; because *from thence we look for a Saviour, the Lord Jesus Christ.*

Thirdly, the benefit by that Saviour, whom they look for from heaven: *He shall change our vile body, that it may be fashioned like to his glorious body.*

Fourthly, the means by which this great work shall be affected; *According to the working whereby he is able to subdue all things unto himself.*

For the first, (to touch it only in a word) there is from that, these two Observations clearly arising.

First, *That there is a heavenly conversation of the Saints on earth.*

Secondly, *That while they are on earth, they are now seated in heaven. Our conversation is in heaven:* He saith not only it shall be in heaven, (though there it shall be perfected) but *it is now in heaven*, in regard of our present state and possession.

Observ. 2.  
The Saints on  
earth have a  
heavenly con-  
versation.

Concerning the first, that *the Saints on earth have a heavenly conversation.* You must know, that the word here *Politeuma*, translated conversation, significth such a course of life, and of traffick, as is in Cities and Corporations, where many are knit, and united together in one common Society, in one common freedom: *Our conversation is in heaven;* that is, we have a kind of heavenly traffick, a heavenly trade, while we are upon earth.

What it is.

There are divers things wherein there is an agreement between the carriages and conditions of men in Cities, and Societies here on earth, and this of the Saints of God, that have *their conversations in heaven.* I will only in brief run them over, this being not the thing that I purposely aime at.

The privi-  
leges thereof.  
1. Their names  
are written in  
heaven.

Luke 10. 20.

First, in Cities and Corporations there is a Register, wherein the names of the Free-men are inrolled. So in heaven also there is a Register, a certain book of Records (as it were) wherein are written the names of as many, as God hath appointed to life: *Rejoyce not* (saith our Saviour) *in this, that the devils are subdued unto you, but rejoyce, that your names are written in heaven:* And all that are not so named written in the book of life, are cast into the lake that burneth with fire and brimstone, Rev. 20. 15. God in his secret counsel and purpose, in his special providence and love, takes notice of all his servants, even of their names, and he hath them as sure, as if they were written down in a book, there is not one man that cometh to heaven, but the Lord knows him already to be a man ordained to that estate and condition.

2. They are  
governed by  
the law of  
God.

Secondly, as in all Cities and Societies, there is a certain law whereby they are all governed, in obedience to which they live. So there is a law whereby all are Citizens of heaven, all the household of God are governed, that law which the Apostle Saint James calleth *the royal law;* a law which commandeth the very spirits of men; a law that disposeth the whole man to a heavenly frame, and subjection to the will of God, the great King of Heaven; so that a man while he is here below, by degrees is drawn off from the world in his affections, and disposition, and carriage; and made suitable and conformable to the rule of righteousness.

3. They are  
safely kept.

Thirdly, as in all Cities, there is a kind of safety and security to those that dwell there, not only as they are encompassed with walls, but also as there is watching and warding, some waking while others sleep to keep the rest in safety. So in this heavenly Society; *the Angels pitch their Tents about those that fear God;* nay *the Lord himself is the Shepherd of Israel, that neither slumbereth nor sleepeth;* while men oppose them, God defends them; while men are labouring and plotting, and devising against them; and they (it may be) are secure and fear no danger; God

disperseth



disperſeth and diſappointeth a thouſand projects intended againſt his ſervants. It was ſo with his own people Iſrael : while they were in the plains, ſecurely lying in their tents : there is *Balaam* and *Balaam* conſulting upon the mountains how to curſe them ; but the God of Iſrael that is above the mountains, that ſitteth on the higheſt Heavens, he ordereth the matter ſo, that *Balaam* for his life, (though he might have had all the wealth, and honour of the Kingdom) could not pronounce one curſe againſt Iſrael, becauſe God had ſaid to him that he ſhould not curſe.

Fourthly. As in Cities and ſocieties on earth, men have communion and ſociety one with another, the leſs have intereſt in the greater, and the greater in the leſs, and all have intereſt one in another : the inferiours receive from the ſuperiours, protection and proviſion, and the ſuperiours, receive from the inferiours, ſubjection and ſubmiſſion. So it is in this heavenly Corporation, in this ſpiritual Jeruſalem : *Jeruſalem is a City at unity in it ſelf* ; There is a communion and fellowſhip, that the Saints have with God the Father ; with Chriſt, with the Angels, with the Saints in heaven, and one with another on earth.

With God the Father : they have an intereſt in him, as ſubjects of his kingdom, as ſervants and children of his family : there is not the meanest ſubject in this kingdom, but he may make his requeſt known to this Prince : there is not the leaſt ſervant in this Family, but he may make his complaint to this Maſter : they may (as children) go boldly to the throne of grace, and make their requeſt known unto him, though it be but in ſighs and groans. Hence it is that God takes notice of them, your heavenly Father knoweth that you have need of all theſe things ; and therefore he will ſupply them : If you that are earthly can give good things to your children, how much more ſhall your heavenly father give good things to them that aſk him.

They have intereſt in Chriſt alſo : he is their Interceſſour, therefore hence it is, that he is ſaid, to ſit at the right hand of God, making interceſſion for us : He is their Advocate ; if any man ſin, we have an Advocate with the Father ; even Jeſus Chriſt the righteous. He is their Lord and Captain, the Captain of the Lords Army, to defend his Church ; Michael, the great Prince ſtandeth up for the children of his people.

They have intereſt alſo in the holy Ghoſt, the third Perſon in Trinity, they have not only, the love of God the Father, but the communion and fellowſhip of the holy Ghoſt, as the Apoſtle wiſheth for the Corinthians. Hence it is that the Holy Ghoſt is ready to help their infirmities, to enable them to put up their requeſts, when they know not how to pray as they ought. Hence it is that he ſanctifieth them, and therefore they are ſaid to be Born again of water, and of the Spirit : that he comforteth them, therefore he is called the holy Ghoſt the Comforter.

As the Saints have intereſt in the three Perſons in the Trinity, in reſpect of their dependance upon them, ſo the bleſſed Trinity hath an intereſt in them alſo : If I be a Father, where is my honour ? if I be a Maſter, where is my fear ? Becauſe they acknowledge God to be their Father, they honour him, becauſe they acknowledge him to be their Lord, they fear him, &c.

They have intereſt in the Angels alſo : Hence it is that they are called, *Ministring ſpirits ſent forth for the good of the Elect* : They were Chriſts meſſengers, his Angels, and now they are made Meſſengers, Angels to the Saints, therefore ſaith Chriſt, Offend not one of theſe little ones, for I tell you, that their Angels behold the face of my father in heaven. They have intereſt in them, not as worſhippers of Angels, which the Apoſtle condemneth, Col. 2. as foreſeeing to what a height Popiſh ſuperſtition would riſe in this kind ; I ſay, not to worſhip them, to invoke them, to pray to them, we know no ſuch will-worſhip which is without the rule. We have an Angel comforting *Hagar* ; we have an Angel defending *Eliſha* ; we have an Angel encouraging *Jacob* ; we have an Angel carrying *Lazarus* into *Abrahams* boſome ; But we never had any Angel that ſtood in this place, to have worſhip and adoration. This indeed the Angels have from us, imitation of their obedience, we pray, thy will be done, on earth as it is in heaven.

They have intereſt in the Saints alſo ; yea, in thoſe that are dead ; not as though they prayed for us ; yet they have a common deſire of the welfare of the whole Church ;

4. They have intereſt.

In God.

Mat. 6. 12.

Chap. 7. 11.

In Chriſt.

Gal. 12. 1.

In the holy Ghoſt.

1 Cor. 13. 10.

In the Angels.

In the Saints that are in heaven.

Church; *The souls under the Altar cry, How long Lord, holy and true, wilt thou not avenge our blood on those that dwell upon the earth?* All the Saints departed, their souls cry to God to finish these dayes of sin, and hasten the coming of Christ. And besides this, this further benefit we have, that we are all members of the same body; *there is a gathering under one Head* (as the Apostle calleth it) under Christ: they are the superiour members, we the inferiour, all joynd under one common Head.

That are on earth.

Lastly, the Saints on earth have interest one in another: by vertue of this communion they have interest in the prayers, in the gifts, in the wealth one of another, so far as necessity and love requireth.

5. They are enriched with heavenly treasure. Mat. 13.

Fifthly, and lastly, as in earthly Cities, and Corporations, there is trading and trafficking, buying and selling, &c. So here, this heavenly conversation consisteth in a kind of heavenly traffick, (as the word importeth;) We either are all, or should be all heavenly merchants, even here upon earth. *The kingdom of heaven is compared, to a treasure hid in a field, which when a man findeth, he hideth it, and for joy departeth, and selleth all that he hath, and buyeth that field.* It is compared to a Pearl, which when a man descrieth the excellency of it, he giveth all that he hath to possess that Pearl: There is a heavenly thing, that is worth all that we can give, and it must be bought too. It is our Saviours counsel; *come buy of me, yea, come buy wine and milk without money, without price.* It must be bought, but bought without money: there is nothing that is subject to corruption, that can buy heavenly things: *Buy of me eye-salve, that you may see, and gold that you may be made rich, and garments, that your nakedness may not appear.* This must be bought, but what must we give for it? Christ tells us; he saith that he himself is the Pearl, the treasure, and that which we must give for him, is no more but this: *Let a man deny himself, and take up his cross, and then follow him.* He must deny his worldly pleasures, his carnal affections, the love of his lusts, he must renounce his sins; *If thy right hand offend thee, cut it off and cast it from thee; if thy right eye offend thee, pluck it out and cast it from thee:* What is that? that a man should dismember himself? No such matter; What then? To do that which a man accounteth as harsh a piece of work, as to pluck out his eye, or cut off his hand; that is, to mortifie his carnal affections, to part with his sweetest lusts, which a man holdeth as dear, and sets as high a rate upon, as on his right hand, or his right eye; there should be no sin so precious, no gain so sweet, no pleasure so delightful, but a man should be willing to let it for Christ: there should be no worldly thing whatsoever, that a man should so set his heart upon, but if persecution for the Gospel should come, he should be contented to leave it for Christ, and in the mean space to let his affections hang loose to it, that whensoever Christ shall call him to part with his estate, with his contentments, with himself, he may let all fall for his sake, and the Gospels. This is the heavenly traffick of a Christian.

Isa. 55. 1.

The traffick of a Christian what.

I might here lay down some tryals, by which men may be able to judge of themselves in this particular, whether their conversation be in heaven. I will instance but in some generals, because I hasten to that I principally intend.

How to know whether our conversation be in Heaven. By our affections.

See how thy affections stand; such as is a mans mind, such is the man: such as is a mans affection, such is his conversation: a heavenly affection argueth a heavenly conversation; a heavenly conversation, presupposeth a heavenly affection: for it is impossible for any man to walk in a heavenly course, but he that is of a heavenly mind.

It sheweth the error of those men that think, that that pitch of holiness, and careful walking with God in newness of life, is too strict a point to be pressed: what (say they) will you have us to be Saints? are we not men? shall we not have infirmities still?

Note.

Yes that thou wilt, when thou hast done what thou canst. But here is the thing: What is the bent of thy heart? what is the strength of thy mind? what is the endeavour of thy whole man? which way are thy affections carried? What dost thou mourn for most? what dost thou rejoyce in most? what dost thou hope for most? According to thy affections, so will thy labour and endeavour be. A heavenly heart

heart forgoeth most for sin, a heavenly affection rejoyceth most in Christ: *Many say: who will shew us any good, but Lord lift thou up the light of thy countenance upon us: thou hast given me more joy of heart than they had, when their corn, and wine, and oyle aboundeth.* A heavenly affection hopeth most for heaven, and that not so much, that thereby he may be released from worldly troubles, as that he may be possessed of those heavenly joyes, that are to be had in the presence of God, and in a perfect communion with him; that he may be freed from sin, and fully brought into the glorious liberty of the sons of God.

And this is that which stirreth him up with all industry and endeavour, and carrieth him along mainly, and chiefly to seek after, not the wealth, and honour, and pleasure of the world, but how he may get into the Covenant of grace, and an interest in Christ, how he may attain evidences of heaven, and testimonies of the love of God. He speaks of heaven, as the worldly man speaks of the world. A worldly man speaks of the world, and the world beareth him (saith Christ) every table ringeth of his worldly talk; every company foundeth of his worldly affections; in every meeting he sheweth his worldly disposition. So a heavenly-minded man is always talking of heavenly things: always labouring to draw heavenly uses out of earthly things: let crosses come, he can draw comforts from thence, he makes them means to take off his heart from the world, to set it more toward heaven: as Noahs Arke, the more the waters increased, the nearer it was raised to heaven: so a heavenly man, the more worldly crosses come, the higher his soul riseth toward heaven: the worldly man sinketh under afflictions, but he is lifted up nearer to Christ. This is a heavenly conversation. But I will not stand on this.

The second thing which I told you was observable from the first part of the Text, was this; *That in this very life the children of God are seated in a heavenly condition. Our conversation is now in heaven,* saith the Apostle.

When a man is brought by repentance and faith unto Christ, he is brought into a heavenly state: actually possessed of heaven. And that in two respects:

1. In respect of right and title.

2. In respect of possession.

First in respect of right and title, and that also first in respect of Election: God hath elected them to it. Secondly in respect of vocation: *they are begotten again to a lively hope.* They have now the Word which giveth them a promise of heaven. They have now the Spirit, which is the seal of their inheritance, *you are sealed by the Spirit of Promise, to the day of redemption,* Eph. 1, 13.

Secondly, in regard of possession: they are now already in present possession, not in full possession, but in present possession: A possession not in themselves, but in Christ, by virtue of the union and communion they have in him. By the union and contract that is between Christ and the soul; Christ is become the Husband, the Christian the Spouse. So that as a Wife if her Husband should travel into a far Country, and in her name should take possession of those lands, that were left her by her Father, the Wife now is possessor of those lands, in her Husband, who in her name hath taken possession of them: so Christ entering into heaven, hath took possession of heaven, which is given to us by the will of God; *It is your Fathers pleasure to give you a kingdom:* Christ hath possessed it in our name; *I go* (saith he) *to prepare a place for you: and it is my will that they be where I am: I go to my Father, and your Father; to my God, and your God.* All that Christ hath in heaven, He hath it for us: He is gone before, that we may follow after: we cannot possibly lay claim to heaven, we cannot hope hereafter fully, and personally to possess it; if Christ had not first taken possession of heaven for us.

The Use of this in a word, shall be to stir up every one to look to his hope of heaven. It is usual for men to profess their hope to be saved, and scarce any, but they will say, they hope, if they die, they shall go to heaven. Yea, but thou must now possess it, if ever hereafter thou mean to enjoy it: and thou must possess it

Obser. 2.

While the Saints are on earth they are seated in heaven.

1. In respect of right and title.

2. In respect of present possession.

John 14.



Presumption  
to hope for  
heaven, with-  
out union with  
Christ first on  
earth.

Ezra 2. 62.

Christ in re-  
spect of his  
bodily pre-  
sence is only  
in heaven.  
Transubstan-  
tiation.

Cell. 3. 1.

Observ. 3.  
Expectation of  
Christs com-  
ing to judge-  
ment, the best  
means to work  
a man to a  
holy conver-  
sation.

first in Christ: thou must be united to him by faith and love: those are the bonds whereby the Spirit of God, tyeth us unto Christ: therefore Christ is said to dwell in our hearts by faith.

Which shews the horrible presumption of many, and how they add to their other sins this, that they presume that they have right, and title to heaven, and yet are not united to Christ by faith: as if a man should give out, that he were the heir apparent to a Crown, or the son of a King, and yet nevertheless should indeed be the son of a Beggar, and have nothing to shew for his pretended title to the Crown and Kingdom: what would this be accounted, but high treason against the King? What a height of sin is this that is in many men, which to their other sins add a presumptuous claim to heaven, when they have no right to it?

I Remember, that in the time of *Ezra*, we shall read of many, that laid title and claim to the Priest-hood: but *Ezra* searched the book of the Genealogies, and finding none of their names Registered there, he presently concluded that they were none of the Priesthood, therefore they were accounted polluted, and put from the Priest-hood. If any man lay claim to heaven, God will search his book of Genealogies (as it were) he will search the Register of heaven, and if he find that his name be not introlled there, if he be not found to have interest in Jesus Christ, all will be nothing, he shall be cast out to his greater confusion. This should therefore stir up every one to make good his claim to heaven now: either now to be possessor of heaven, now to sit in heavenly places with Christ, or else look not to come to heaven afterward.

But to leave this, and to come to that I mainly intend, namely the Argument, or reason, or ground, of the Apostles heavenly conversation, *Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ.*

The Apostle observeth here a kind of speech, and that which seems not so Grammatical: that he may thereupon build a sound and substantial truth in Divinity. He had said before, *Our conversation is in the heavens*, in the Plural number: but now when he speaks of Christs coming thence, he speaks of it in the Singular number, *Our conversation is in the heaven*, from whence, from which particular place, we look for the Saviour, the Lord Jesus Christ. Of purpose to shew us thus much, that though Christ in respect of his Deity, and divine nature be in all places, filling heaven and earth: yet in respect of his bodily presence, he remaineth now, and so will till his second coming (which the Saints look for) in heaven.

Against those Ubiquitaries, that will have the body of Christ to be every where: In Heaven (say they) visible; in this place invisible. The Papists hence build the Doctrine of Transubstantiation: they will have the body of Christ, even that every body that was born of the Virgin, to be now Bread, and the bread turned into it. The Lutherans will have the same Body about the bread. No, saith the Apostle, there is no such matter: from thence, from that very place, that very individual, particular, single place, from the third heavens, where the body of Christ is, we look for the Saviour: he remaineth there, and so will continue till his coming to Judgment. So again in another place, *Colos. 3. 1. Set your affections on things above, where Christ sitteth at the right hand of God; Above*, that is in heaven, where Christ sitteth, and continueth, and will remain till his second coming. Our Saviour told his Disciples in the dayes of his flesh, that the poor they should have, *always with them, but me* (saith he) *you shall not have always.* If this be true that they say, then Christ hath not said true, for he is still in respect of his bodily presence, and hath been, *always, with us.* But I let pass that.

The thing I note hence is this; That that which most soundly, and effectually setteth the heart of a man, in a heavenly conversation upon earth, is the looking for the Saviour of the world, even the Lord Jesus Christ to come from thence.

I say, there is nothing that so setteth the heart of a man in a heavenly conversation upon earth, nothing that makes him so heavenly minded, nothing that ordereth him in so heavenly a course, as this, if he rightly look for Christ to come from thence.

That

That you may conceive this the better, you may please to take notice, that there are two things included in this point.

First, that all the Saints of God, while they are on earth, their continual expectation is, for Christ to come from heaven.

Secondly, that nothing is so effectual to settle a man in a holy course while he liveth on earth, as this expectation.

These two things I will open to you at this time.

The first (I say) is, that the Saints and servants of God while they are on earth, do continually expect and look for *the Saviour of the world, even the Lord Jesus Christ* to come from heaven.

By the coming of Christ, you must understand his second coming to judgement. For there is a three-fold coming of Christ. A two-fold coming in his Body; and one by his Spirit.

The first, was the coming of Christ in the flesh, when he came to take our nature upon him, and to be born of a Virgin.

The second, is the coming of Christ by his Spirit, so he cometh continually, and daily in the hearts of men; in the preaching of the Gospel in vertue and efficacy.

His last coming, and his second coming in respect of his body, is when he shall come to judgement. Never look for the coming of Christ in his body upon earth in the sight of men, till that great day come, when the *Lord Jesus shall come with thousands of his Angels, in the glory of his Father.*

Now then this being the meaning of it: we will prove it. And first, that it is the continual expectation of all the Saints of God, and the continual desire of their hearts, their continual waiting; is for the second coming of the Lord Christ.

As it was before the first coming of Christ in the flesh, so it shall be before his second coming. Before the first coming of Christ, after the promise was made to *Adam*, all the expectation and hope of the Fathers, and Believers, was this, when the great Messiah would come: and therefore saith *Jacob*, *I have waited for thy salvation*; and *David*, *I have longed for thy salvation*, meaning Christ, the Saviour of the world: and the Church groweth to a kind of holy impatience; *Oh that thou wouldest break the heavens and come down.* And immediately upon the time of Christs coming, there were alwayes holy men in those times, that were stirred up with a continual expectation of it; and therefore it was made a mark of a good man in those dayes: It is said of *Joseph of Arimathea*, and *Simeon*, and of divers good women, as of *Anna* and others, *that they waited for the consolation of Israel*; they continually waited and expected, when the great comforter, and Saviour of his people would come. So shall the second coming of Christ be; from the very time of his Ascension into heaven, to the time now, and to the time of his last coming to judgement, all the eyes of men will be towards him: *When I am lifted up* (saith our Saviour) *I will draw all men after me*; which though it be there particularly understood of his lifting up upon the Cross; yet it is intended in general of his Ascension into heaven. So that as after the promise was given of the Spirit; *The Disciples waited for the receiving of the gift of the holy Ghost*. So it is now, and will be, since the holy Ghost is already given, there remaineth nothing to be looked for, but Christ himself in his second coming to finish all these dayes of sin.

And that this is the disposition of all the servants of God, appears by divers places of Scripture, 2 Tim. 4. 8. saith the Apostle there; *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto them also that love his appearing.* The Apostle here makes a description of all those that shall be saved, and he saith, they are such as love the appearing of Jesus Christ: now that which a man loveth; he desireth, and looks, and longs for. And in Heb. 9. 28. *Christ died once for many, and unto them that look for him, shall he appear the second time unto salvation.* Salvation is brought: to whom? to all those; and only to those that look for the

The continual expectation of the Saints is for Christ coming.

A threefold coming of Christ.

Proved,

2 Tim. 4. 8.

Heb. 9. 28.

appearance of Christ. Therefore it is said of all the Believers in *Heb. 12.* *That they saw things that were invisible, and that they had an eye to the recompence of reward, and that they saw the promise afar off.* They looked still for those things that were to appear by Christ.

This I suppose is sufficiently confirmed by the Scripture; let us therefore make some use of it.

Use.  
For tryal.

Try now what comfort thou hast in the expectation of that great appearance of the Lord Jesus here spoken of. This is the most infallible ground, and undoubted evidence, and testimony of the truth of grace now, and assurance of glory hereafter: if God have now stirred up thy heart in faith, and holy affection, to look for, and to long and wait for the appearance of Jesus Christ. Without this there is little love to Christ. The Church in *Cant. 1. 2.* sheweth her love to Christ, *Draw me* (saith she) *and we will run after thee.* And chap. 2. 4. *Stay me with flaggons, comfort me with apples, for I am sick of love:* and chap. 5. *If you find him whom my soul loveth, tell him I am sick of love.* If thou be of the disposition of the Church, thou wilt, out of love to Christ, desire nothing so much, as to enjoy the presence of Christ: *The Spirit and the Bride, say come, and let him that heareth, say come: the Spirit saith come, and the Bride* (because she is stirred up in the same affection by the Spirit) *she saith come too.* Christ saith to his Church, *I come,* and the Church she saith again, *Come:* Here is the agreement between Christ and his Church, and the same disposition is in all the members of Christ, a waiting and longing, and desiring for the coming of Christ.

There are many that pretend they wait, and desire for the coming of Christ. When a man is under any affliction, or in any trouble, then, *Oh that Christ would come and end these troubles.* You shall hear a man that is abused, and wronged by the oppressions and injuries of others, and by the unrighteous dealings of wicked and ungodly men, crying out, *Oh that Christ would come and put an end to these evil times.* Yea, but if thou hast this desire of Christs coming, that is in a man of a heavenly conversation, It will appear in these three things.

How to know  
whether our  
expectation of  
Christ coming  
be right.  
1. By the  
ground of it.  
*Heb. 11. 1.*

First, it will appear by the Ground of it. What are the grounds of thy desire? what are the motives that encourage thee, to long for the coming of the Lord Jesus? That which is the ground of faith, is the ground of hope: that is the promises: *Faith is the ground of things hoped for:* and the Word and Promise are the warrant of Faith: Faith and Hope look both on this, the free promise of God: so it is said of *Abraham, that he believed above hope, because he knew that he that promised, was able to do it.* There is the first thing then: Faith is the ground: there is none but a true believer, that can indeed aright wait for, and desire the coming of Christ.

But this will appear more in the second thing, and that is; by the companion of this expectation of Christs coming, when it is right, and as it should be in the soul of a Believer,

2. By the companions of it.  
Which are,  
1. Patience.

The first companion of it, is *Patience:* *If we hope for that we see not, then do we with patience wait for it* (saith the Apostle, *Rom. 8. 25.*) If we have hope, and expectation of Christ coming, if it be right, it will stay the heart, and calm and quiet the spirit, in the midst of all injuries and crosses, and afflictions in the world; it will make us to wait with patience: *He that believeth will not make haste.* When a man believeth that there is a time when Christ will put an end to all these things, it is that which mortifieth and subdueth the rising of his spirit, and discontentedness in afflictions, it makes him *possess his soul in Patience.* There is a kind of impatient waiting of men, in the midst of discontent and revilings, and evil speakings, and threatnings of others: and then, *Oh that Christ would come.* But when Faith works kindly in the soul of a man; there is a calm composedness of heart; a submission to God in the present tryal; and yet nevertheless a rejoicing, in hope of the coming of Christ, and of that *glory that shall be revealed.* That is the first thing, there is Patience accompanying it.

2. Love.

The second thing that accompanieth it, is *Love.* No man can in truth and aright, hope for, and wait for the coming of Christ, but he that loveth Christ and his coming.

Now



Now this Love must be grounded on our taste of Gods love: *Not that we loved him, but that he loved us first*, (saith the Apostle) no man loveth Christ, but first he is loved of Christ: no man loveth God, but first he is loved of God: and the taste and relish of Gods love in my soul, works love to God again: as from the heat that cometh from the Sun, there is a reflection that boundeth back again to the Sun: so Gods love in us reflects love to God again.

This love will appear in the secret sighings of the heart: *All the creatures groan; yea, we also sigh in our selves* (saith the Apostle) *waiting for the adoption, even the redemption of our bodies*. There is, I say, a secret sighing of heart, and that not only in the time of trouble and affliction; but in the time of comfort and prosperity, when a man hath abundance of outward things about him, yet then, because his love is set upon Christ, and the perfection and end of love, is the fruition of the object loved, therefore there is a sighing, a holy discontent, as it were, a kind of yearning of the heart toward Christ: *When shall I come and appear before God?* (saith David) *how long Lord, how long?* (saith the Church in the Revelation.) If a man love Christ, and his coming only, because it shall end those miseries, and those troubles that are upon him in this life; this is not so much love of Christ, as love of a mans self, of his own ease, and peace, and rest: But the love of Christ is this, when for the the injoying of himself, I long for the fruition of *him whom my soul loveth*, and I account nothing amiable in comparison of Christ, nothing delectable, nothing comfortable, nothing sweet to Christ: this is it that putteth the soul out of taste, and relish with any thing, makes it sigh, as it were, under the enjoyments of all the comforts of this life, and long for the appearance of Christ, because then he shall be perfected in the perfect enjoyment of Christ himself:

Manifested in secret longings.

This is that love of Christ, that is accompanied with Faith in a Christian, and hope, and expectation of his coming.

Now then, if thou wait for Christ in truth, how cometh it, that thou dost not love him? thou canst not wait for him aright, except thou love Christ himself, and for himself.

And if thou love Christ, it will appear, by thy care to walk in Christ; to derive virtue from him in all holy actions, to derive all heavenly wisdom, all heavenly disposition of heart from him; to please Christ in all thy wayes, to do that whereby thou maist approve thy self to God in Christ: This is the disposition of a heart loving Christ, and this is that loving of Christ for himself, and in himself that giveth me assurance, that I love the appearance of Christ. That is the second companion of this waiting for Christ, if it be right, there is a love to Christ.

Care to walk in Christ.

The third and last companion of a mans waiting for Christ, is the continual affection of the heart, those same ejaculations, that intercourse, that holy and heavenly communion which the soul hath with Christ here. First in his ordinances, having a holy communion with him in them, waiting at the *Posts of the door of wisdoms house*, to hear what Christ (who is wisdom it self) will speak to us; waiting if that he will come now (in the ministry of his Word) in his Spirit, whom we hope to enjoy fully in glory: Waiting for him likewise in the Sacraments to receive a further confirmation of our faith in him; waiting for him also in prayer, to receive further consolation and strength from him. Thus *Annab* it is said, that She was one that waited for the consolation of *Israel*, and served God in the Temple in prayer day and night. So where there is a waiting for Christ, there will be a continual intercourse of the soul with Christ; a heavenly and holy communion with him in duties.

3. Delight in the ordinances.

Dost thou wait for Christs coming, and yet run from Christs ordinances? How can these stand together? There is no man that can ever wait with comfort for Christs coming in glory, but he that now waiteth upon Christ in his ordinances: If thy delight be in holy duties, in the worship of God, and that in such religious performances thou waitest for a further conveyance of the Spirit of Christ unto thee, thou hast warrant to wait for, and to expect with comfort the second coming of Christ.

Try your selves therefore by these things. It is not every one that saith, *I would*

that the Lord Jesus would come, or I would that these dayes were full, and finished. It is not every one that saith thus, that rightly looks for, or desires the coming of Christ. But he that thereby becometh patient, and stayes, and composeth his heart in a calm and quiet temper in the middelt of all crosses, and troubles, and afflictions that befall him, and that upon this ground, because Christ will come and put an end to my sin, as well as to my sorrow, therefore I will wait with patience till he come. And again, he that loveth Christ, that sigheth for his coming; and he that now delighteth in his ordinances; this man only waiteth for the coming of Christ.

1. By the effects and fruits of it.

There is yet a third Tryal, and that is, the effects and fruits of our waiting for the coming of Christ: And that is threefold (to go no further than the Text.)

The first is, a *heavenly conversation*.

The second is, a mans resting on Christ as his *Saviour and Lord*.

The third is, the *change of the body*, which shall be in the great day, when the soul and body shall be united together, *Who shall change our vile body, and make it like his own glorious body, &c.* But the main fruit whereof we are now presently posselt, is a *heavenly Conversation*.

And so I come to the second particular included in the observation before propounded. *viz.*

The expectation of Christs coming the best means to procure a heavenly Conversation.

*That nothing is so effectual to settle a man, and to dispose him to a holy and heavenly Conversation here on earth, as the right looking for the second coming of Christ.*

That this is true, you shall see it briefly, how the Saints of God upon this very ground have been wrought, and encouraged to a heavenly conversation in all the parts and degrees of it.

Proved 1. It is the worker of Mortification.

First of all, you shall see, that this is that which mortifieth the secret lusts and corruptions of the heart. A man will never set soundly, and in truth, to the mortification of his inward corruptions, that doth not in truth out of love to Christ look for his second coming. And the very reason why many are so dull and dead, and backward to this work (for want whereof they cannot lead so heavenly a conversation, upon earth) is this, because they do not with love to Christ look for his second coming.

Col. 3. 17.

And that this is so, it will appear by divers places of Scripture. *Set your affections* (saith the Apostle) *on things that are above, where Christ sitteth at the right hand of God*: And he doth not only say so, but *Mortifie therefore* (saith he) *your earthly members*. Wherefore should they mortifie their earthly members? because Christ sitteth at the right hand of God; upon whom ye look, upon whom the eye of your faith is fixed: *mortifie your members*. For what is that that makes a man in truth to dispose and frame his heart, to be fit to stand in the number of those that are clothed in white Robes at the second coming of Christ, but even this consideration that none shall appear then with comfort, but such as now walk in holiness of conversation?

Certainly that man that doth with delight expect his second coming, he will be most careful to fit himself for the receiving of Christ, and most diligent in setting himself to the mortifying, and subduing of his corruptions; that so he may walk before him in all holiness of life. A man that expects the coming of a King to his house: will he therefore be secure, and do nothing because he knows certainly that the King will come? No surely, he will therefore, because he is sure that he will come, make ready and furnish his house, that it may be fit to receive him when he doth come. Even so, because I expect the coming of the great King, *the King of glory* (as he is called in *Psal. 24.*) I will now open my everlasting gates, I will now labour that he may possess my soul, I will now cleanse myself from all filthiness, and pollution of flesh and spirit.

1 Ioh. 3. 2, 3.

Therefore the Apostle Saint John having said, *We are now the Sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall*

shall be like unto him: for we shall see him as he is. He presently inferreth, Every man that hath this hope in him, purifieth himself, even as he is pure. He that hath this hope, that he shall be with Christ, that he shall see him as he is, he will be careful to purifie himself, as Christ is pure. This is the disposition of a man that truly longs, and rightly looks for the coming of Christ, he will be careful to purifie himself. A man that expects to be raised to some great and eminent place in the Court, he will be careful to fit himself with those necessary requisits that may make him capable of it, and enable him to go through it with credit and comfort. So he that expects to have this great honour of the Saints, to be of the number of those that receive glory and happiness, and comfort by the second coming of Christ: he will be careful to purge his heart from all corruption, that it may be capable to receive that comfort.

What daunts a man at the apprehension of death, and makes him have no delight in thinking of Judgement to come? but the guilt of secret sins, with which he hath been, and is so unwilling to part. It is impossible for any man to look with comfort upon the approach of Death, and to take delight in, and desire the second coming of Christ, but he who upon this ground is careful to purge his heart of all secret corruptions and lusts whatsoever. This is then the first thing wherein it doth appear, that the looking for the coming of Christ, is a special means to work us to a holy and heavenly conversation.

Secondly, as this is that which mortifieth the secret lusts, and corruptions of the heart, so it is that also which mortifies our worldly affections. For what is it that will subdue in the heart, and purge out of it the love of the world, and worldly things but this, the looking for, and expectation of a better estate to be had in Jesus Christ at his second coming? What is it that makes men hold the world so fast? What makes them so gripple of the earth, and to cleave so close to the things of this life? But because they have no comfortable perswasion, and expectation of a better estate afterwards. Certainly he that on a right ground, and upon good warrant can expect with comfort the second coming of Christ, he careth nothing for the things of this life. Therefore saith the Apostle, *If you be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God*; because, *Christ sitteth at the right hand of God*; therefore set your affections there: But how shall we come to set our affections there? *Set them not* (saith he) *upon the things of the earth*. It is necessary that the soul of a man should have something or other to fasten upon, some object to take up its delight and joy: and he that cannot have joy and delight in better things, in things above, he looks for it in things below: and the reason why he so cleaves to, and clasps, and huggs with delight the things below; is because he hath no better things to think of, to hope after. He that hath a better inheritance to hope for, will easily let fall these things, and his affection to them, because his hope is in Christ who shall make him glorious at his second coming. You see then the necessity of it in this second respect.

But to go further; It is necessary also for the avoiding of any evil, of any sin in the act. What is it that makes a man regulate and square his course of life according to the rule of holiness, so that he avoids the corruptions that are in the world through lusts? But this looking for the second coming of Christ.

This Argument John the Baptist used to press upon his hearers the Doctrine of repentance, because the kingdom of God was at hand. This is that upon which Saint Peter grounded his exhortation unto the people, *Acts 3. 18. Repent* (saith he) *and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*: Therefore repent, and return unto God, do away your sins, because there will a time of refreshing come, and you had need then to be found in another hue, in another estate, than in your old rotten withered condition and sinful lusts. This is the Argument that the Apostle used to the Athenians to bring them from Idolatry to serve the living God, because God hath appointed a time to judge the world in righteousness; by that man whom he hath ordained. Even for that reason, because God hath appointed a time to judge the world in righteousness; therefore they should turn from their Idols to serve the living God.

There

Guilt of sin causeth the apprehension of death to be terrible.

2. Subdues out worldly affections.

Colos. 3. 1.

1. Keeps us from sinful actions.

Acts 3. 8.

Acts 17. 10.



There is nothing that doth so unbottome the heart, nothing so shakes and looseth a mans hold of sin and unrighteousness, as the consideration of Christs coming to Judgement. What will it boot me (will the soul reason) to keep my sins when Christ will come to judge me for my sins? What shall I get by going on in a course of sin, when I can look for nothing then, but a sentence of wrath to be denounced against me? This then is that that doth settle a man in a holy conversation in that respect.

4. Quickness  
to holiness of  
life.

2 Pet. 3. 11, 12.

Nay fourthly, this is that also which quickneth a man to the practice of all holy duties in his place, both in his general and particular Calling. It is the very argument which the Apostle Saint Peter useth, to stir us up to holiness of conversation; *Seeing (saith he) that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.* As if he should have said; Look now about the whole world, and see what it is that now can comfort you, if you be such as go on in a course of sin: It may be you will say, I fear not muth, for I have many friends; Yea, but all these shall die. It may be thou hast store of lands; but all that shall be burnt with fire. It may be thou hast many pleasures; but then there shall be nothing but Judgement. The coming of the Lord, that shall then put an end to all these, and turn the course of things, the expectation thereof is a special means to take us off from a course of sin, and put us on to a course of obedience, to make us walk in another kind of fashion while we are in the world. Therefore the Apostle Saint Paul when he would stir up Timothy to the work of the Ministry, what is the Argument that he useth? *I charge thee before Christ, who shall judge the quick and the dead.* As if he should say; there shall be an appearing before the Lord, and therefore if thou wilt give thy account up with joy at that day, I charge thee to look to thy Ministry.

5. Further  
our perseve-  
rance in godli-  
ness.

Somay I say to every man in his place; *I charge thee* that art a Master of a Family, look to the business of thy family, to the salvation of the souls of thy people. *I charge thee* that art a father or a mother, to look to the salvation of the souls of thy children. *I charge thee* that art a Christian, to look to the salvation of thy own soul. And how is the charge? *I charge thee before the Lord Jesus Christ, who shall judge the quick and the dead.* Because there shall come a time, when both thou and they shall be present before Christ at his appearing; therefore if thou wilt have comfort in them, and in thy self, and in Christ; be careful to do the duty that concerns thy place, *Looking for the coming of the Lord Jesus.*

So then you see in this respect also there is nothing so forcible an Argument to settle a man in a holy conversation, in a heavenly course as this, for a man alwayes to look for the second coming of Christ.

1 John 2. 28.

Rev. 6.

Lastly, there is nothing fixeth a man so constantly in a holy course as this. *Our conversation (saith the Apostle) is alwayes in heaven.* We alwayes walk on earth as those that aspire to heaven, because we alwayes look for the coming of Christ. Wert thou careful to serve God yesterday? do it to day also: it may be Christ may come now and take thee away by death to day, and there is no preparation for judgement afterward. *Little children (saith Saint John) now abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.* What is it that giveth a man boldness, and takes away shame from him at the coming of Christ? What is the reason that a man hath not that spirit of fear and trembling upon him, that shall be upon the hearts of all those that go on in sin, when they shall cry to the mountains to fall upon them? but this, that he hath continued in a holy conversation, and constantly walked before the Lord with an upright heart. *I have finished my course (saith the Apostle) I have fought a good fight, I have kept the faith, henceforth is laid up for me a crown of righteousness, which Christ the righteous Judge shall give to me, and to all them that love his appearing.* Still the servants of God have incouraged themselves to persevere in a holy course, from the expectation of the coming of Christ, that will give them a reward for their constancy in his service. It is the Argument that the holy Ghost useth

useth to the Church of Philadelphia, Rev. 3. 11. *Hold fast that thou hast, and let no man take thy crown.* As if he should say, There is a time coming when Crowns shall be given: but to whom? to those that hold out, that persevere in a godly course, *Be thou faithful to the death, and thou shalt receive a crown of glory.*

This is that, I say, that will make a man go on, will make him that is good in youth, be good in age also; because whensoever he dieth, he shall receive his Crown. This will make a man that he shall not *begin in the spirit, and end in the flesh*; this will make him, that *having put his hand to the plough, he will not look back*; because he no further looks for comfort in the appearance of Christ, than he hath had care to walk on constantly in a good course.

Thus you see the point proved to you, that a Christian soul hath a main benefit by his looking for the second coming of Christ; and that this is it that makes him careful to mortifie his secret lusts: that this is it that makes him careful to purge himself from worldly affections: that this is it that makes him industrious to avoid evil courses: that this is it that makes him diligent in good actions; that this is it that makes him constant, and to persevere to the end in all holy wayes, and in avoiding of all evil: because he looks for, and waits for the coming of Christ.

Now then take this for a main tryal of your selves, concerning the former point. Whether you can with comfort look for the coming of Christ or no?

Use.  
For tryal.

There shall be abundance at that day, that shall hang down their heads: *I saw (saith Saint John the Divine) the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man (men of all sorts) hide themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* Would you therefore hold up your heads with comfort and with joy? that when you hear a *Funeral Sermon*, it might comfort you to think, It will not be long before my time shall come, before my time shall be? would you in truth have *freedom from the fear of death*, which Christ hath purchased? (for he took upon him the same nature, because the children were partakers of flesh and blood, that he might free them, who for fear of death were held in bondage all their life.) Would you have comfort in Christs coming to Judgement? See how effectually this works in you.

Rev. 6. 15.

Heb. 2. 14.

Is it thus effectual, that because you look for Christs coming, therefore you prepare your selves; therefore you purge out your lusts and corruptions, because there shall be nothing then (*when the secrets of all hearts shall be manifest*) that shall be displeasing to him when he shall come? Are you careful to let fall worldly affections, because you have a comfortable apprehension of heavenly joyes? Are you careful to turn your course from sin, because you would not lie open to the judgement of condemnation? Are you careful to do good, to persevere in the practise of godliness, because *he that shall come, will come, and will not tarry*? If it be thus with you, then you may with comfort think of that day, then you may with cheerfulness look upon the day of death: *the day of death then, is better than the day in which thou wert born*: It is better to thee than the day of thy marriage; it is the day of that great Marriage that shall be made between Christ and thy soul to all eternity: It is better than the day that thou obtainest thy freedom, than the day that thou comest out of thy Apprentiship: it is the day wherein thou art set free, and brought unto the glorious liberty of the sons of God: It is a day that is better than the day of the enjoyment of the greatest comforts of this life, because it sets thee in the possession of pleasures that are at Gods right hand for evermore.

Take this consideration therefore to heart; and that you may walk in a holy course the better, and with more constancy, keep the object alwayes close to your eye. Think with your selves and say; If we would walk as Saints in heaven, we must

must live as Saints on earth. But how shall we do this? Be often thinking of the coming of Christ: often put this question to your souls; What if Christ should now come: If he should come now I am in the Church, am I hearing the Word with that affection that I ought to hear it with? If he should come now I am in my calling, in my worldly business, do I follow it with a heavenly disposition as I ought to do? What if he should come now while I am feasting, should he take me as one feasting with fear lest I should sin against God in my mirth? What if he should come and take me asleep; have I made my peace with God before I went to rest?

Work these considerations upon thy soul. When the morning cometh, think, it may be Christ will come and take me away before evening, how shall I walk this day, that I may have comfort in the coming of Christ? When the Evening is come, think, it may be I shall never see morning before the great day of the Resurrection; what now shall I do, that if I die in my sleep I may rest in the Lord, and so may have comfort in his appearance? Either this moment, either this minute, settle thy comfort and peace with Christ; or it may be the next hour it will be too late. And remember that if ever you will live a holy life, if ever you will have a heavenly conversation on earth, you must be much, and seriously settled in this meditation: fling it not, pass it not in your thoughts as a matter of discourse, but let it be a working meditation, let it be effectual to produce somewhat in you that may warm and heat your hearts, and to set on fire the whole soul, and to purge out the dross of corruption that remains in you.

Thus you see what it is that the Apostle here undertakes for himself, and for as many as walked as he did: they had a *heavenly Conversation*, and that which made them have a *heavenly conversation*, was the *looking for the coming of Christ*. This was the fruit of their looking for the coming of Christ, it made them walk in a heavenly conversation on earth.

There is another fruit of this: by their looking for Christ, they shall find him to be a Lord and Jesus: *We look for the Saviour the Lord Jesus*: Which word sheweth, that all that Christ did for the purchase of our redemption, he did it by price, and by power.

He did it by price, he satisfied his Fathers Justice, and so he is a Saviour: *We wait* (saith the Apostle,) *1 Thes. 1. 10. for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

And by power too, over Satan: so he is a Lord, the Lord of might. Thou shalt find at the day of Christs, that he will both be Saviour and Lord to thee. A Saviour to free thee from sin and condemnation; A Lord, to bestow upon thee heaven, and glory with the Saints. This is another benefit of our looking for Christs coming in the manner before spoken of, we shall find him then to be a Lord, and Jesus: one that will save us from our sins, and one that hath power to bestow heaven upon us.

Wouldst thou then have this comfort at that day? Let him be so here to thee in this life: let him be thy Lord and commander of all thy affections; of the whole man, yield obedience now to his will, and thou shalt find him a Jesus then. He is not a Jesus, a Saviour, except he be a Lord and Commander also. But you see I cannot stand to insist upon this.

The occasion of our meeting at this time, is to commit to the Earth the body of our Sister departed: She hath now the termination and conclusion of all her waiting and expectation. And after so long a waiting, there remaineth a sleeping in the Grave awhile, when the soul resteth in the hands of Christ, and waiteth for that great day, when body and soul shall be joynted together.

I persuade my self well of her, that She was one of the number of those waiters that shall have joy at the coming of Christ; I had not much knowledge of her, only I observed in her sickness a good purpose and desire of new and better obedience, and performing better service to Christ than she had done, if God should have spared her longer. And she expressed also a great desire of Christs second coming; a desire that he would receive her to himself, and that these dayes of sin might be finished.



finished. Much she was in these desires, and she had good warrant for it: for she was careful (as I am informed) to set up the kingdom of Christ in her Family. It is the duty of a good Wife to be a help to her Husband; especially in matters of piety, and the worship of God: and therein her example should teach wives to strive herein. She was alwayes stirring him up to prayer in his Family, to a more careful sanctifying of the Lords day, herein She was frequent. She was much mortified to the world for some late years (as it was observed in her daily course by those that knew her.) Thus she laboured to fit her self and her Family, that she might have comfort in the great Day of the appearing of the Lord Jesus.

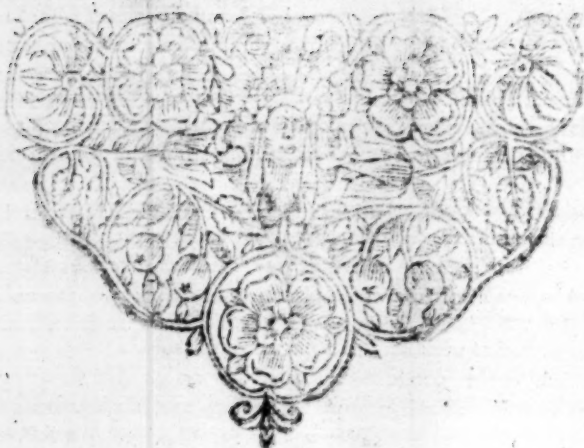
I speak upon information, for your edification, to stir you up to labour to fit your selves for Christ, by purging out of sin in your hearts and lives. Labour to fit your Families for Christ, that when you, and your servants and children, shall appear before him, you may look on them, and look on Christ with comfort, as men that before have prepared themselves for the coming of Christ, and as those that then shall lift up their heads, because the day of their redemption draweth nigh.



E c

CHRISTS

finished. Much she was in their distress, and the last good woman for her  
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 careful study of the word, and the study of the Holy Scriptures. She was much more  
 diligent to the world for some time past (as it was said) in her daily count by  
 whole that knew her. Thus she laboured to be for her family; and the  
 might have comfort in the great day of the appearing of the Lord Jesus.  
 (I pray upon inclination, for your edification, and for you up to labour in it)  
 now to be for Christ, by putting out of us in ourselves all things, I labour in  
 for your family for Christ, and when you and your servants and children, shall  
 appear before him, you may look on them, and look on Christ with comfort, as  
 men that before have prepared themselves for the coming of Christ, and as those  
 that shall sit up in his day, because the day of their redemption draweth  
 nigh.





# CHRISTS

PRECEPT and PROMISE:

O R,

# SECURITY

AGAINST

# DEATH.

SERMON XVII.

John 8. 51.

*Verily, verily, I say unto you, if a man keep my saying, he shall never see Death.*



It is not long (men and brethren) since *Death* rode in triumph thorow this City, and did bear down all before him: he locked up your houses, pulled down your windows, and made the welthiest among you put upon them the semblance of Bankroutness, by locking up their doors, and turning their backs to their houses, and running away, so it plaid the Tyrant then: there died thousands a week, and the Grave that alwayes cryeth, *Give, give*, was almost cloyed with carkasses: *Death* served himself so fast, that the Prison

could scarce hold the Prisoners: It might almost have been said then of this City, as once it was of *Agypt*, *There was scarce a house wherein some were not dead*, at least where there was not the fear of *Death*.

E c 2

Now



Now it hath pleased God to shew you more favour, and men now die but by scores; *Death* goeth his old pace, and takes away a few secretly without observation. But *Death* is amongst you still, and still will be so long as sin is among you; and therefore it will not be unseasonable upon this occasion for me to speak, and you to hear somewhat that may arm you against this last and worst *Enemy, Death*: which though he make not such a stir in these times of less Mortality, yet he will certainly take us all away one by one: And who can tell but he may be amongst the number of the hundred, or fewer hundreds that die now, as no man could tell whether he should be amongst the number of the thousands then?

Since *Death* therefore is alwayes an enemy, and alwayes fighteth against us (though not alwayes with like fury and violence) it is a part of wisdom in us alwayes to hear, and to practise that which may secure us against the danger of death, And that is taught in this Text.

*Verily, verily, I say unto you, If a man keep my saying, he shall never see Death.*

Division.

Wherein (not to speak any thing of the Context) I pray take notice who speaks the words.

The Author of truth: the *Death of Death*, he that can best tell by what means a man may shun the hurt of it: he that hath vanquished it, and overcome the uttermost of his assaults: *Our Lord Jesus Christ, that hath slain death, and brought life and immortality to light*. He giveth us this direction for the avoyding of the hurt of *Death*. Then observe the manner of his speaking.

*Verily, verily, I say unto you*: with an affirmation earnest and redoubled. He never affirmed any thing untrue, therefore that which he speaks in an undoubted verity. He never spake any thing rashly, therefore that which he affirmed so earnestly, is a vveighty thing, and of great consequence.

And lastly observe (that vvhich I only shall insist upon) the matter of his direction here comprehended in a hypothetical proposition, vvhich hath (as all such have) two parts. An Antecedent, and a Consequent. In the one he sheweth the Duty to be done as a necessary condition for the obtaining of that vvhich is specified in the other. The first hath the Duty; the second the benefit that floweth from the Duty. These two are knitt together in a most necessary consequence. *If a man keep my word, he shall never see death.*

1. The duty commanded.

You see now the only, and perfect remedy against the evil of *Death*; that is, *to keep the saying and word of Christ*. If any vould know by vvhath means he may be secured against the terrible of all terrible things (as one calleth *Death*) here is a sure and certain rule for him, and he need not doubt of it, it cometh from the mouth of Christ, let him *keep his saying*, and then *Death* shall never do him harm.

I vwill first interpret these vvords unto you, and then make them good by Scripture and Reason, and then apply them, and commit my self and you, and all at last to the blessing of God.

Meaning of the words.

First then, vvhhen our Saviour Christ saith; *If a man*: vve must conceive him to mean generally, at least indefinitely, *If any man whatsoever*: for so it pleaseth him to enlarge his promise in the redoubling of the vvord, that no man may have cause to say he is excluded, except he exclude himself.

*Keep my sayings*. Here first I must shew you vvhath is meant by *sayings*; and then vvhath it is to keep those sayings.

What is meant by the saying of Christ, viz. The Doctrine of the Gospel.

The *Saying, or vvords of Christ*, is, *the doctrine of the Gospel, the Covenant of Grace*; vvhich by an excellency is called His: because by it he bringeth *life and immortality to light*, (as I said before) vvhich in formertimes vvvas hid as it vvvere in the dark, and not made known so publickly to the sons of men. The Gentiles knew little or nothing of it. The *Jewes* knew vvhath they knew vvith much darkness and obscurity. He that vvvas (almost) the first Preacher of this Gospel in clear terms vvithout any vail or darkness (*John Baptist*) vvho vvvas as it vvvere between both, he did

did deliver this doctrine not so darkly as the Prophets before him, nor so clearly, as after it was by our blessed Saviour; and those that succeeded him. Therefore I say, it is the *Saying* of Christ by an excellency, because he did in a manner first begin to teach and declare the same, in the clearness and sweetness thereof; and he sent his Apostles abroad to make it plain and manifest to all the world, *that a man may run and read it.*

And His likewise it is called, because he is the Author of it, for he is the worker of that salvation which it declareth to us.

Now this *Doctrine of the Gospel* hath two parts.

The first acquainting us with our misery.

The second with the Remedy.

For as the Bond and Acquittance specify the debt, but to different purposes, the one to tie the Debtor to the payment, the other to absolve and acquit him: even so the Law and the Gospel both declare the misery of man, the one to tie it fast upon him, the other to help him the better to loose it from him. The Physician intreateth of the sickness as well as the Cure, but of the sickness alone for the cures sake: The Judge passeth a sentence of condemnation, and then largely rehearseth the crime and punishment due to the offender: the Pardon likewise makes mention of the fault, and the punishment, but in a different manner, and to a different end. So the Gospel declareth mans misery, and borroweth so much of the Law, that may lay down our wretched estate in our selves, and so draw in that which is the main and principal part of it, the remedy of our souls. And this part of the Gospel the Apostle St. Paul succinctly delivereth in a few words, *Rom. 3. 23. All have sinned, and are come short of the glory of God: All have sinned, and All have sinned* in such a short, and measure, and degree, that they are fallen *short of the glory of God*, by which the Apostle (I think) meaneth, life Eternal: that Glory, that (had it not been for sin) he would have bestowed upon the sons of men, by vertue of the first Covenant he made with them.

The second part of the Gospel, the words of Christ, is concerning the Remedy, whereby a man may be helped against this misery. And for that purpose it sheweth us, *Who helpeth us; And how he helps us.*

*And what is to be done by our selves, that we may obtain and enjoy this help.*

The Person that helpeth us, is the Son, *Manifest in the flesh*, the Son of God taking our nature upon him, and cloathing himself in the similitude of sinful flesh: *the Eternal Son of the Father*, assuming (I say) the very nature of man into the unity of his Person, so becoming God and Man in the same Person, he is the sole Redeemer, *neither is there any other name under heaven by which we can be saved*, but by his alone.

Again, it sheweth us by what means he saveth us: as the Apostle speaks plain enough in the next verse to that I spake of before, *being justified freely by his grace through the redemption that is in Jesus Christ.* To the intent that he might free us from the *Curse of the Law*, and wrath of God, and the danger of eternal Death, he vouchsafed to be *made sin for us*, to satisfy the justice of his Father, by enduring the *Curse of the Law*, and to accomplish the *Righteousness of the Law*, by being made (in our stead) *under the Law*; so he became a Propitiation for the sins of the sons of men, as the Apostle saith in that place. Thus Christ by his perfect satisfaction made to his Father, and by that perfect *Righteousness* whereby he was subject to the Law for our sakes, hath absolutely and fully delivered us from the power of sin and of Death, and performed the work of our *Redemption*: by vertue whereof, by the merit, and worth, and value whereof we are delivered, and saved, and Redeemed from this *Death*, and from all other evils that cross our eternal happiness.

And thirdly, the Gospel sheweth us by what means we may become partakers of this happiness and *Redemption* in Christ; and telleth us of three things, (as it were) Conditions of the *Covenant of Grace*, of the *New Covenant*, which is ratified by the blood of Christ. I say of three things, the Conditions (on our parts) of

Two parts of the Gospel.

1. Shewing our misery.

Rom. 3. 23.

2. The remedy against this misery.

1. The Redeemer.

2. The manner how we are redeemed. Rom. 3. 24.

3. The means how to enjoy the remedy.

	of that Covenant, which if we do, we shall certainly be saved by the Redemption in Christ.
1. The Conditions of the Covenant of Grace.	The first is <i>Repentance</i> . The second is <i>Believing</i> . The third is our <i>New obedience</i> . All and each of these plainly exprest in the word of God.
1. Repentance.	As for <i>Repentance</i> , it is that wherewith John the Baptist began his Preaching. It is that that our Saviour commanded his Apostles to declare to the <i>Jewes</i> , <i>Repent, for the kingdom of heaven is at hand</i> . It is that which himself preached at the first, as Saint Mark witnesseth, chap. 1. 15. It is that which Saint Paul began with, when he came to the Athenians, <i>Acts 17. and now he admonisheth all men every where to repent</i> . It was the first of the foundations of the <i>Doctrine of the beginning of Christ</i> ; that was wont to be taught in the Ancient Church, as witnesseth the Author to the <i>Hebrews</i> , chap. 6. <i>not laying again the foundation of repentance from dead works</i> , and then he proceedeth to the rest. This <i>Repentance</i> is that which the Lord requireth absolutely of the sons of men, as a condition of the new Covenant, the <i>Covenant of Grace</i> ; without which they cannot possibly be made partakers of the same.
Mark 1. 15.	
Heb. 6.	
The parts of Repentance.	And this <i>Repentance</i> hath four parts, every one of which is so needful, that without it the rest is little worth.
Godly sorrow for sin.	First lamenting for our sins, and being sorry for our iniquities, as David said of himself, <i>Psal. 38. I will declare my iniquity, and be sorry for my sins</i> . And so the Apostle Saint James expresseth it, <i>chap. 4. 9. Afflict your selves, mourn and weep, let your laughter be turned into sorrow, and your joy into tears</i> . Therefore Christ, you know, was sent to Preach glad tidings to the Prisoners and Captives, and the opening of the prison to the prisoners, and to bring the oyle of gladness to those that mourned in Sion. A man must first be a Mourner in Sion, one that smiteth on his thigh, and saith with Jeremy, <i>wō to me because I have sinned</i> .
Psal. 38.	
Iam. 4. 9.	
Confession of sin.	Secondly, to this Sorrow must be joynd acknowledgement, and confession of sin to Almighty God, for so witnesseth the Wise-man, <i>Prov. 28. If we confess and leave our sins, we shall have mercy</i> . So David saith, <i>Psal. 32. 3, 4. I said I will confess my sins, and thou forgavest the iniquity of my sin</i> . And Saint John telleth us in his 1 Epist. 1. 9. <i>If we confess our sins, God is faithful and true to forgive us our sins</i> . So you see Confession as well as sorrow absolutely required to obtain remission. A man must even Arraign, and as it were indite himself before God, plead guilty, acknowledge his trespasss whatsoever it be, and judge himself worthy to be destroyed for them, or else he repents not though he weep out his eyes with mourning and lamentation.
Prov. 28.	
Psal. 32. 4.	
1 Ioh. 1. 9.	
Firm purpose of amendment.	The third thing requisite is, a firm purpose of amendment of life. Whosoever will have God to accept his tears, and bend a favourable ear to his humiliation and acknowledgement, he must so acknowledge what evil he hath already done, that he put on a stedfast purpose of doing so no more; according to the direction that our Saviour Christ giveth to the man that he had healed, <i>Joh. 5. Go thy way and sin no more</i> : and as Saint Paul speaks, <i>Let him that stole, steal no more</i> : And therefore the Wise-man putteth on this part to the former, in the before alledged place, <i>If we confess our sins, and leave them, we shall find mercy</i> . There must be (I say) a settled purpose, and a fixed flat determination in the soul of every man to cast off those transgressions that he hath confest, and to return no more to commit them, at least not to allow those sins that he hath acknowledged.
Joh. 5.	
Petition for pardon in the name of Christ.	Lastly, there must be added to the former three, or else they will not avail neither, an earnest supplication to God for mercy, and forgiveness through the mediation of his well-beloved Son Jesus Christ: which was wont to be <i>craving mercy</i> without this mentioning of Christ, before he was offered, and revealed to the world. But now it must be so done, as we must specially and particularly prefer our thoughts and desires to him, in begging mercy at his Fathers hands for his sake alone. So David, [after the numbring of the people, <i>I have done exceeding foolishly, but Lord blot out, forgive the sin of thy servant</i> : So God commandeth, <i>Hos. 14. 2.</i>
Hos. 14. 2.	<i>Take</i>



Take to you words, and say to the Lord, receive us graciously: So did David when he renewed his repentance, (and so must all men do when they begin to repent) Have mercy upon me according to the multitude of thy mercies, and blot out my transgressions, &c.

These are the parts of repentance. And this is the first thing required at our hands, as the condition of the *Covenant of Grace*, without which we can never obtain life eternal: And this repentance consisteth of sorrow for sin, and acknowledgement of it to God, with a firm purpose of amendment, and earnest petition of pardon, for the sake of the Lord Jesus Christ.

And this is such a Doctrine as the *Covenant of works*, the Law, never taught to the sons of men: Nay, verily it will not admit it: the Law scorns (as it were) to admit repentance, for it excludeth sin: Repentance implieth sin in all the degrees and kinds, therefore it is far from accepting Repentance: if thou hast once broke the Law, repent, or not repent; amend, or not amend; be sorry, or not sorry; thou shalt never be pardoned or forgiven: It is a rough and stern School-master, that will whip and scourge offending children, though they crave pardon never so much: It is a rough Creditor that will throttle the Debtor, and cast him into Prison though he confess the debt, and be never so importunate in asking favour and patience.

But the *Covenant of Grace*, it is a sweet Doctrine, a comfortable Doctrine. Thou hast sinned, oh man, and broken the Law, and fallen from the favour of God, and all possibility of salvation in thy self: but come, be sorry for thy sin, acknowledge it to thy Maker, resolve to run on in it no longer, cry to him for pardon of it: he will graciously pardon thee. This is a sweet Doctrine you see, full of comfort and consolation: yet it is a Doctrine that tendeth to the honour of the Justice of God, as well as to the honour of his grace and love: the Lord could not prescribe other conditions for receiving us to favour, but that we should repent. What Judge would so abuse mercy, as having past the sentence of death upon a Malefactor, will yet pardon him, and save him from the halter, if he be not sorry for his crime, and come and intreat for mercy and favour, and confess that he hath offended, and promise never to do so again? there is no mercy and pardon for such a one, because mercy must not oppose Justice, though it may somewhat (as we may say) mitigate Justice. The blood of Christ if it were shed ten thousand times over, it could never corrupt the Justice of God: it may satisfy it, but not corrupt it: now the Justice of God were corrupted, if it should admit an impenitent and hard-hearted sinner to favour, and bestow upon him remission of sins and life everlasting, that would never leave it, nor forsake it, nor be sorry for it, but still go on to offend God, and trample under foot his authority: this being contrary to Justice in the very nature and essence of Justice, it cannot possibly be effected, no not by the shedding of the blood of Christ: the blood of Christ is of that value, that it satisfieth the Justice of God, and causeth him upon the penitence and humiliation of a sinner, to receive him to grace and favour.

You see now what is the first part of the Condition required on our side for the obtaining of life by Christ, that is Repentance.

The next is, Faith in Christ.

This we are taught every where; If thou believe in the Lord Jesus Christ (saith the Apostle to the trembling Jaylor) thou shalt be saved. And (saith our Saviour) this is the work of God, that ye believe on him whom he hath sent.

This believing on Christ, is I suppose nothing else but a staying, and resting, and depending, and relying upon the merits and satisfaction of our blessed Saviour, by the vertue and merit thereof to obtain remission of sins, and eternal life, and all good things promised in the *New covenant* at the hands of God. He that goeth quite out of himself, forgetteth all his own actions, casteth behind him whatsoever seemed good in him, and wholly claspeth on Christ, and cleaveth to him, stays on him, resteth on him for the remission of sins, and for the favour of God, and for grace and salvation, this man believeth in the Lord Jesus Christ; and this man performs that duty which makes him one with Christ; that causeth him to become a member of

Repentance only taught in the Gospel.

Many repentance tends to the honour of Gods justice.

21 Faiths John 6. 29.

Definition of Faith.

that

Faith onely  
taught in the  
Gospel.

that mysticall body whereof Christ is the head : and that causeth him to be one with the Father, and to be the child of God, *for by faith we are become the children of God.*

This *Faith in Christ* the Law doth not teach, the former *Covenant* would not accept : What? to bring to the Law, the Righteousness of another, the satisfaction of another, and to trust upon that to be entertained and received, the Law rejects it. Thou must pay thy self, in thy own person, and with thy own goods, thou must yield perfect obedience to the Law, and fully accomplish it in thy own person : it will not receive payment of another for thee ; it will not accept satisfaction of the righteousness of another on thy behalf.

But, oh the sweetness of the Doctrine of the Gospel. If we have a Treasurer that is able, and willing to pay the debt, that will tender and make payment of it, we shall be accepted for his sake ; so that we give him the glory of resting upon this payment, and be not so absurd as to mix any action of our own to that payment, that he hath made fully and compleatly for us. This is a Doctrine of sweetness, and favour, and great compassion, that though we cannot do it of our selves, we shall be accepted, if our Surety will do it for us, so that we give our Surety the glory of being a perfect and able pay-master, and rely wholly upon his satisfaction.

3. New obedience.

The last part of the condition on our side, is that we yield *New obedience* to the Law ; Perfectly to obey it ; to which we are tied by the former Covenant.

How differed  
from that  
required under  
the Law.

But now this is the obedience of the Gospel, a thing far different from the obedience of the Law that was formerly required in the old Covenant : there a man was tied, and bound to obey perfectly, fully, compleatly, without any defect. In a word, he must pay the uttermost farthing ; he must do his duty, his whole duty, in all the parts and degrees, with all fullness of perfection, absolutely without any defect or want, without any imperfection at all. An impossible labour for corrupted men ; a service that none (all having lost those abilities that God gave man at the first) can ever reach to. But then cometh the sweet Gospel, the Doctrine of grace and favour, of tender compassion, and saith thus ; *If thou wilt consent to obey, thou shalt eat the good things of the Land : If you mortifie the deeds of the body by the spirit, you shall live, Rom. 8. 13.* But if you (though never so much in shew under the Covenant of Grace) *live after the flesh, you shall die.*

Ye see, *New Obedience* is required absolutely as a Condition of the Gospel, for the obtaining of everlasting happiness, for the escaping of Death ; and Saint John saith ; *If we walk in the light, we have fellowship one with another, and the blood of Christ shall purge us from all sin :* so that this *walking in the light*, and *New Obedience*, is absolutely required of all those that intend to be made partakers of Christ and his benefits ; they must give up their souls and bodies as instruments of his glory, and not serve sin any longer in the lusts thereof ; they must not give their members as weapons of unrighteousness to sin, but live as becometh them that are one with Christ, mortifying all the lusts of the flesh, and quicken themselves, or being quickened with him, to practise all good things required in his word, and to obey all his commands, which was first written in Adams heart, and then in Tables of stone. This *New Obedience* is the same in substance that was required in the former Covenant, but now with a gracious acceptation of endeavour after perfection, instead of perfection : the former tied us to the obedience of all that was required, in all fullness, and then promising acceptance ; but the obedience that the Gospel requires, is striving to this perfection in truth and sincerity, desiring and labouring after it ; in putting out our selves towards it, and then promising acceptance through the perfection of Christ, in and by which our imperfections are done away.

Now (Brethren) you understand what this saying of the Lord Christ is, by vertue of the keeping of which we must be secured (if we be secured) from the hurt of Death.

What is it now to Keep the saying of Christ?

It is to inform our Judgement in the understanding of these truths, and assent to them as truths, and to practise and follow them, to do the duties which we have heard, to practise the Doctrine of Repentance, and Believing, and Obedience.

I confess our Saviour doth proclaim it thus, *Repent and believe the Gospel*: but for the more clear explaining of it, we make new Obedience a thing of it self, and not included in the *Doctrine of Repentance*: for it is an act of that whereof Repentance is a resolute wishing and desiring. A man cannot possibly rest on Christ for salvation, till he hath so asked pardon, as he resolveth an amendment: and when he hath this resolution, and relyeth on Christ for the pardon of his sin, then from him he receiveth power to amendment of life, and so his purpose cometh to action, and his desire to execution. Thus alone these two things differ as far as I conceive.

Now I say, this is the *Doctrine of the Gospel*, and to keep it, is to know, and believe, and follow it, to believe and obey: as Christ saith, *If you know these things*; there is one part of the duty, *happy are you if you do them*: there is a second; for they can never be done, except they be done as known. And thus I have interpreted the first part of the Proposition, namely, the *Antecedent*.

Let us say somewhat of the latter too, the benefit that followeth upon the former duty, and for the obtaining of which the former duty is necessary, namely, *that he shall never see death*.

a. The benefit

What is it to see Death?

And what Death is meant here?

To see good things in the Scripture phrase, is as much oftentimes as to enjoy them: to have the benefit and commodity of them, to receive them, to entertain them: *Without holiness no man shall see God*; that is, no man shall enjoy God: *Blessed are the poor in spirit, for they shall see God*; that is, they shall enjoy God.

What it is to see Death.

On the contrary, to see a thing that is termed Evil, is to be annoyed with it, to have the hurt of it lying upon a man, and pressing him down: as they in *Jeremy* said, *Let us go into Egypt, where we shall not see sword or famine*; meaning, that they shall not be pursued by war, and want of things needful: so that by seeing evil, is meant the evil lying upon one, and annoying and hurting one: and so I suppose it is meant here.

And by Death, is meant, Natural, and (as we may term it,) supernatural, and eternal Death: For the *keeping of Christs sayings*, so freeeth men from the latter, as they never come near it: and so freeeth them from the former, as they never dread to be under the power of the latter. And the first Death of the outward man, which is the separation of the Body from the Soul, it is no Death if it separate not both from God, which it can never do, *if a man keep the sayings of Christ*: therefore though his body (that keepeth the sayings of Christ) be took from his soul, yet he feeleth not death so as to have any hurt by it, he feeleth no ill by it: nay, it is good to him, for it is a passage from misery to rest and felicity.

What Death is here meant.

Thus ye have these words as faithfully interpreted to you, as I know how.

And now I will make proof of this Doctrine thus explicated, namely, that thus to keep Christs sayings, to know and follow the *Doctrine of the Gospel*, is the onely sure way to escape the danger and hurt of Death.

Saint Peter acknowledgeth as much, when he said to the Lord Jesus Christ, that he had the words of Eternal life, then he that keepeth them is certainly safe against the hurt of Death. So the Angel speaks to the Apostles whom the Pharisees had imprisoned, when he brought them forth of Prison, he biddeth them speak to the people the words of *eternal life*: since Christs Doctrine is the word of life, it must needs follow, that the keeping thereof is a perfect Antidote against the poyson of Death. And Saint Peter when he gave an account to the rest of the Apostles, and the brethren of Judea, of his going to the Gentiles, he saith that an Angel appointed Cornelius to send for him, *that he might speak words to him, whereby himself and his family,*

John 6. 68.

Acts 1. 20.

Acts 11. 14.



*should be saved*: and those words which cause a man to be saved, you know will give him freedom enough from Death.

*Reas. 1.* Thus I have proved the point by express Texts: and there are two reasons of it.

*1 John 2. 24.*

The first is delivered by the Apostle Saint *John* in the first Epistle, and second Chapter, where he saith, *let that abide in you, which you have heard from the beginning* (that is the Doctrine of the Gospel which Christ taught, his sayings,) *if that remain in you, you also shall continue in the Son, and in the Father.* He that hath fellowship with the Son, and with the Father can never see Death, for God is the fountain of life: therefore those that are one with him, and continue in him, cannot see Death no more than he can be overwhelmed with darkness, that is where the Sun shineth fully; no more than the body can be dead, as long as it hath communion with the soul: so those in whom the word of Christ remaineth and stayeth, they are assured that they shall remain with the Father and the Son: and therefore being united to that that is life: God the Father, and the Son, it is impossible that ever they should be hurt by the first, or ever at all taste of the last Death.

*Reas. 2.*

Again, the Word of Christ freeth him in whom it remaineth from the power and hurt of sin, bringing to him remission of sins, and sanctification. And being free from sin the cause of Death it is easie to conjecture that he shall be freed from Death it self. Let a mans Debt be satisfied, and let the favour of the Prince be obtained, and a Pardon granted, the Prison shall never hold him long, he shall not be brought to the place of Execution, but when his givies are knocked off, he is set at liberty: so when we have obtained power against sin by the powerful work of the Spirit of God, which alwayes at the same time doth bend the heart of man to rest on Christ for salvation, and heartily to endeavour to walk before him in holiness and righteousness: when I say, we are thus freed from the power and guilt of sin, it is impossible that Death should lay hold upon us as his prisoner, to carry us to the dungeon of Hell, and to hold us under the wrath of God, and that fiery indignation of his that causeth Hell to be Hell. Therefore certainly the words of Christ are an undoubted truth, and we must rest upon them without all distrust and wavering; that he that keepeth his sayings shall never see death, and that the knowledge, and believing, and obeying, the Doctrine of the Gospel, is the only sure way to escape the hurt and ill of Death it self.

Let us make some Application of this Doctrine to our souls.

*Use. 3.*  
Incitation to  
thankfulness.

First, to stir us up to a right hearty thankfulness unto Almighty God, that is pleased to cast our times and dayes, into that age, and those places where the Doctrine of the Gospel, this Saying of our blessed Saviour is so clearly, and plainly, and evidently laid open to you; and frequently and earnestly press upon your souls: where the Lord cometh to declare unto you the way to life; where he scorseth you out a path, that will bring you quite out of the clutches and danger of Death, this is the happiness of our present Age, and place where we live, and this whole kingdom too. The grace and mercy, and favour of our loving God hath so disposed of us, that we do not live in times of Paganisme and darkness, where there was no news of Christ: that we live not in places of Popish darkness, where the Doctrine of the Gospel is so mixed and darkned with tricks and devices of their own, that they cannot see Christ clearly. It is our happiness, I say, that we do not live in those places, and times, where either Paganisme or Popery with their darkness covered Christ from us, and caused us that we could not clearly see or hear him, and so not keep his sayings: But now grace is offered, light is tendered to us: we may be saved, we may escape the danger of damnation, if the fault be not solely and wholly in our carelessness, and wilfulness, and neglect, and abuse of the means that God hath afforded us.

The heathen men that have not heard of Christ cannot possibly attain to life, (as far as we can judge by the Scripture.) And it is very difficult for the Papists (that hear so darkly, and are told of the Doctrine of the Gospel, with so many sophistications) to come to be saved. But for us that have the Doctrine of the Gospel so plainly, and

and carefully taught us, and revealed unto us, we may be saved, and may easily see the way to obtain salvation. So we go beyond them in happiness.

Oh blessed be the name of the Ever-living God, that beside the peace and plenty, and other temporal benefits wherewith he hath crowned this unworthy Nation of ours, he hath added this blessing of blessings, this King of favours to give us so clear a revelation of the Doctrine of salvation by faith in Christ alone. Blessed be his name, and let your hearts say *Amen* to this thanksgiving: and let it be one part of your endeavour this day to give solemn praise every man apart, and his Family apart for this unspeakable mercy of his, in making you live in the dayes of Light, and in the bright Sun-shine of the Gospel: and you shall prove your selves to have begun to have kept *Christ saying*, if you be thankful for his making of it known unto, and for writing of it in your hearts. This is the first Use.

Next, I beseech you let me take boldness to reprove (I fear) a great number of you of a sin, whereof I will make it appear you are guilty. Men there are that make large promises to themselves that they shall never be damned, they shall not go to Hell, they hope *Death* shall not have power to dragg them from this world to the place of darkness.

Thou hopest so; Come, render a reason of thy hope. To hope without a ground, is to deceive ones self with extream folly. As for example: there are a number of prisoners in *New-gate*, or in some other Prison: should they hope for some man of great wealth to pay their debts, and save them from hanging: should they not be arrant fools to hope, except they could shew some ground for their hope, and some evidence for their expecting of such a kindness? Thou that hopest, *thou shalt never see Death*; come answer God in thy conscience: dost thou keep the saying of *Christ* or no? Where is the knowledge of the *Doctrine of the Gospel*? Dost thou believe that which concerns thee touching thy misery, and so apply that to thy self, to make thee a penitent sinner? Dost thou believe the Doctrine concerning the *Remedy*, and so apply that to thy self, to make thee perfect thy repentance, by being not only grieved for sin, but taking boldness to confess it, and ask pardon; and by framing thy self in thankfulness to amendment of life, and new obedience? Dost thou (I say) know this Doctrine, and so know it as to practise it? Hope and spare not; the more thou hopest, the better thy hope is; the stronger and surer it is, the more thou glorifiest God, and the more it shall comfort thee.

But oh unhappy man, if thou findest not in thy self the care and power in some measure to do these things; cursed be thy hopes, because they be disgraceful to Almighty God, tending to make him a lyar, and an unjust person; and because they are dangerous to thy own soul, tending to rock thee asleep in the cradle of security. Cursed be those unsound and sandy-built hopes of most men, that never yet applied themselves to confess and lament their sins; that never applied themselves to crave pardon, and to resolve upon amendment; that never studied to throw themselves into the Armes of Gods mercy in Christ for pardon; that never intended to *mortifie the deeds of the body*, and to subdue *the flesh with the lusts thereof*; and yet they hope they shall not be damned: thou maist as well hope that the Devil shall come out of Hell into Heaven, as thou to go out of earth into Heaven. If thy hope be not grounded upon the workings of these graces, because thou findest thy self penitent; because thou findest thy self careful to strive to rest wholly upon Christ for salvation, because thou findest thy self industrious in the study of newness of life: except (I say) thy hope be thus grounded, it is the vainest thing in the world, and it will never do thee good at the last hour.

Brethren give me leave to tell you that there are two Gospels in the world: the Gospel of our Lord Jesus Christ, and the Gospel of *Belzebub* (as I may call it) the Gospel of the Devil, that comes from Hell, and tendeth to bring men thither. Christs Gospel is, *Repent and believe, and obey, and be saved*. The Devils gospel is: say you believe, make your selves imagine that you have faith, and then never care for repentance and obedience, and you shall be saved. Christs Gospel is summed up thus by the Prophets; *Return to him and live*. But the Devils goeth thus; Assure thy self thou shalt live, though thou care not for repentance. Oh let not the Devil

Use 2.  
Repentation.

Use. 3.  
Exhortation.

beguile you with that false and counterfeit Gospel of his, whosoever leaneth to it, shall find it like the Author of it, a *Liar*; and when he hath trusted to it, that confidence and hope of his shall be as the Spiders web, the Besome of destruction shall sweep it and him down to the depth of Hell: *Death* shall have dominion over him, and carry him from this present world to the region of darkness, into eternal torment: he shall see *Death* in the grimness, and terribleness of it, he shall feel it in all the extremity that the wrath of God can inflict upon the children of disobedience.

Thirdly, I have to command and require you in the name of the Lord Jesus Christ, that you apply your selves to a thing tending so much to the honour of him, and to the commodity and comfort of your own souls.

I have shewed you that Jesus Christ hath revealed a way how you should escape the danger of Death eternal, and the hurt of Death natural. I beseech you now fall a doing one while, as you have been busied in hearing. To what purpose is it that you flock to hear Sermons, and throng to receive the Word, except you lay it up in your hearts, and apply your selves to practise: If thou hast not begun before, now begin: if thou hast begun before, now resolve to proceed with more life and courage: Either begin or persist in the practice of the *Doctrine of the Gospel*.

If thou hast not repented, I require thee in the name of the living God, to make this hour the first beginning of thy repentance; and apply thy self to lay the foundation of that work, before thou lay thy head to sleep. Go and call to mind thy sins, and make thy cheeks wet, at least thy heart heavy for the multitude of thy great offences: down on thy knees in thy Closet; make thy confession of them to God, sigh for them, mourn for them, labour to weep for them, afflict thy soul with great sorrow and remorse: then cry for pardon and remission: as the thief begs at the bar for mercy, so do thou for the forgiveness of thy sins through Christ Jesus; and put upon thy self a firm resolution, and stedfast purpose to go on no more in the wayes of wickedness, to practise gross sins no more, nor no more to allow any sin that thou knowest to be a sin, though it be never so small.

Do thus (my brethren) and then you may and will, (it will follow almost of it self) rest on Christ for salvation. He that so seeth his own sins, as unfeignedly to lament for them, and to judge himself before God, (if he apprehend the truth of the *Doctrine of the Gospel*,) he cannot for his life but come on amain, and throw himself down before Christ, to imbrace, and receive, and entertain him, and lie in his Bosome.

And that man cannot for his life, when he seeth the sweetness of the grace of God in Christ, but resolve to obey him, and determin to walk in the wayes of holiness, and take pains, and use industry for the overcoming of all sin; and by the vertue of Christ he shall prosper in this.

I beseech you therefore set your selves awork about this great business, to get *Repentance*, and *Faith*, and *New Obedience*; it is much more needful than sleep, than meat, than attire: there is nothing in the world so requisite for thy welfare as these things. Scrape thou riches together in the same quantity that *Solomon* did, and ten thousands times more, yet thou shalt see *Death* once within a hundred, or half a hundred years. Get wisdom, yet thou shalt see *Death* after a few years. Take pleasure with as much greediness as he did once, when he forgot himself for a space, yet thou shalt see *death*. These things that the foolish world hunts after with so much earnestness of desire, will not secure thee from the sight of the *King of fears*, *Death*, as *Job* calleth it. But if thou once get Faith, and Repentance, and new obedience, then thou hast obtained that, that all the riches, and honour, and pleasures, and learning, or whatsoever seemeth desirable in the world, will not help their possessors to.

What will you do? (brethren) Grovel still on the earth? and still be mad after back and belly? Or will you now begin to think, I must die, I must shake hands with that dismal enemy, pale-faced *Death*, that is able to strike terror into the strongest heart, and amazement into the stoutest soul that is not well confirmed; and if this *Death* find me destitute of true *Repentance*, and *Faith*, and *New Obedience*, it

will



will seize upon me, and dragg me before the Judgement seat of God, where I shall be *Henced* away with a malediction and curse, and be forced to take my place with the Devil and his Angels in unquenchable flames? Oh what shall I do then to secure my self from the great, from the strong, arm of death? I will repent, now I will begin, Lord draw me, help me that I may do it. I will believe now; Lord do thou work Faith that requirest it. I will obey, Lord inable me to perform such needful duties as thou commandest me. Shall this be your practice when you come home? Will you thus study to practise *Repentance*, and *Faith*, and *Obedience*? and study to cry and call for it, and use all your endeavour? Or what will you do? will you be as idle and careless, as negligent and slothful in making after these graces as before? Will you be as greedy of the transitory vanities of this life, as in former times? Oh abuse not the word of God. If thou go out of the Church without a full purpose to apply thy self from hence forward, either to begin, or to proceed in the practise of the *saying of Christ*; Cursed be thou in thy hearing, cursed be that hour that thou hast spent, and cursed be thy misbestowed labour, thou dissembling hypocrite. But if thou labour to practise this of Christ, namely to *keep his sayings*, the *Doctrine of the Gospel*, to repent, to believe, and to obey, blessed art thou in thy hearing, and in thy doing, and in thy obedience, happy is the time and the place, and all things that concur together to draw thee to so needful a work.

I pray (*Brethren*) set not your labour upon gold and silver, and money, and trash, not upon the pleasures and delights, and contentments of the world, not on any other thing; but mainly and principally above all things let your chief care be for *Faith*, and *Repentance*, and *Obedience*. If you strive for these things earnestly, and heartily, and constantly, as sure as the Lord is in heaven, he will bestow them upon you, and with them, the benefit of benefits, *Freedom from Death*.

And now I shall speak comfort to those few that are in the world, that *keep these sayings of Christ*. Let them be of good comfort; if their capital enemy the *King of fears*, and the *King of Afflictions* be held from a possibility of doing them harm, nothing can harm them. He that *Death* cannot hurt, pain cannot hurt, poverty and disgrace cannot hurt, nothing can hurt him. You know if the King of an Army be reconciled to a place, he will keep his Souldiers from spoiling, and burning, and destroying that place. If *Death* be put out of power to do thee hurt, and God be reconciled in Christ, because thou *keepest the saying of Christ*, nothing can hurt thee, thou art the happiest man under the Sun. Why should the poor, sad, afflicted, grieved, mourning, lamenting Saints of God envy them that are rich, and jolly, and merry worldlings, any of their pleasures and profits? any of those things wherewith they like *Idiots* make themselves laugh at? What? hath not God given thee better things than he, that thou shouldest murmur and whine, and weep for want of them? art thou still complaining for want of them?

Remember what Saint James saith, *Let the brother of low degree* (that is abased and despised in the world) *rejoyce, yea, rejoyce with great boasting, and glory, in his Exaltation*. This is the exaltation of the Saints, Christ writing his *sayings* in their hearts, and inclining them through the operation of his Spirit, and the powerful work of his Word, to repent and believe, hath freed them from the danger of Death, and interestted them into eternal happiness, and that bliss that no tongue can expresse, nor no heart conceive. This is thy happiness: it is not to be rich, or to be great, for these cannot deliver the owner from the hurt of Death natural, nor from the danger of Death eternal. But to have *Faith*, and *Repentance*, and *Obedience*; this is riches and exaltation: for he that hath them shall not alone escape the Dungeon of eternal darkness, but be advanced to the Palace of everlasting felicity. The Saint is the happy man: the penitent believer, and true practiser of Christian obedience, he is the sole and only happy man under the Sun: for whatsoever storm he suffereth in this present world, he shall certainly escape Death, and obtain Glory. Bless God, and bless thy self in God, magnifie him, rejoyce in him, take comfort in thy lot and portion; *Death* that devoureth Kings, that destroyeth Emperors, that conquers Captains, and men of valour, shall not be able to approach thee for thy hurt, for thou *keepest the saying of the Lord Jesus Christ*. Re-

joyce

Use 4.  
Consolation.

joyce (I say) in this, magnific him that is the Author of it, and account thy self happy that thou hast received from him so excellent a gift, as to be in some measure enabled to keep his saying.

*Object.*

Yea, if it were so (may some Christian heart object) then I should esteem my self the happiest man alive: but alas, where is this *Repentance* you describe? where is this *New Obedience* in me, that still, still, find my self captive and thrall to passion, to this, and that, and the other lust, and divers corruptions? Where is I say, that *Repentance*, when I find so much sin? Where is that *Faith*, when I find so much wavering and quaking, so much aptness to distrust, and almost to despair?

*Ans.*

Where is it? It may be in thy heart of all thy complaining, and thou maist have it for all these exclaimings against thy self. Tell me, when thou findest those corruptions whereof, and for which thou speakest against thy self, dost thou allow them or not? dost thou confess them, and lament them or not? I confess them indeed, but with such a small deal of sorrow. Is it such a sorrow as draws thee to God? and drives thee out of thy self? such as makes thee to fall before him, and judge thy self worthy to be damned, and submit to his Justice? Is it such a sorrow as makes thee confess, and then purpose amendment? Such as makes thee cry to him for power and strength? such as makes thee rest on him for ability? Dost thou determine still, still to amend that that still troubleth thee? Dost thou still continue to fight with the lusts of thy flesh by the spiritual weapons that God hath ordained for thee? I say to thee, thy *Repentance*, thy *Faith*, thy *New Obedience* may be true, though it be weak. When a man hath a shaking Palsey hand, it is a hand. A sick weak man that lies crying, oh, oh, that can scarce turn himself between the sheets, is a man, a living man. A poor child that is new born, and hath nothing that discovereth reason almost, but the shape of a man? that poor child is a reasonable creature. *Faith* beginneth with weak apprehensions, and faint leanings on Christ. Deep godly sorrow, and other parts of *Repentance*, may begin many times with little. And amendment of life begins sometimes at a low foundation, at small sins. If it be true, and sincere, and constant: if thou go on and continue in a course of daily renewing thy *Repentance*, and *Obedience*, and *Faith*, and stirring by Gods means to get the increase of these graces, and to be upright and sincere in them: thou art blessed in them notwithstanding thy weakness: take comfort in a little, and be thankful for it: God will give more, and the only way to get more, is to take comfort in a good measure in what thou hast: and the way to take comfort, is to labour to increase these graces.

Let not the weak, troubled, feeble Christian be troubled in mind, as if he had no grace, because he hath but a little: as if he did not at all keep Christs sayings, because he keepeth them but a little. He is a scholler in the School that beginneth at Christ-Cross-row (as we call it.) And he is entred into the Colledge, that beginneth but in a low book, with the first rudiments of Logick. And he is a member of the Family that began to be an Apprentice but yesterday, and comes not to a deep knowledge of his Art and Mistry, but is glad to do sorry work.

Believe it (brethren) there may be great conceits of *Repentance*, and believing, and obeying, that may make a man good in his own eyes, and be altogether false. There may be a final measure of *Repentance*; but if one be humbled in the smallness of that measure, and labour, and desire, and pray, and beg for the increase of that measure, and take pains to edifie himself in it, by the means of God: then it is true and upright, and shall save him. Therefore rejoyce.

It is not with the *Covenant of Grace*, as it was with that of Works. The *Covenant of Works*, the Law required perfection of Obedience to all the things prescribed: a man must not only love God, but love God perfectly. But the Gospel satisfieth it self with accepting truth of endeavour to the thing required. If there be *Repentance*, though it be not in the full perfection: if thou believe, though not with the fullest measure of believing: If thou Obey, though not in the highest degree of obedience: this Gospel, this sweet, this favourable gracious Doctrine giveth thee consolation enough. Go home therefore comforted in the beginnings, and resolved to proceed: and know that thou shalt enjoy that which Christ hath promised, freedom from damnation, thou shalt never see Death.

T H E



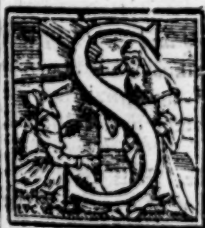
THE  
YOUNG MANS  
LIBERTY  
AND  
LIMITS,

OR  
Gods Judgement on Mans Carriage.

SERMON XVIII.

Eccle. ii. 9.

*Rejoyce, oh young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement.*



Solomon in the conclusion of this Chapter is exhorting the sons of men to true Religion: and the better to mould and frame them to the same; he mindeth them of *Death* and *Judgement*; without which there cannot be planted in us a right care and fear of God. From the seventh verse to the latter end, he hath to do with two sorts of men. First, with those that were glued to this life; and to the delights and pleasures thereof: and he bringeth them in, speaking thus; *Truly the light is sweet, and it*

*is a pleasant thing to behold the Sun*, verse 7. By light there we are to understand the light of the Sun shining on us, while we enjoy this mortal life. This many men suppose to be a very pleasant thing, and they overmuch content themselves in the same. These Solomon verse 8. refuteth by three Arguments:

The

*Coherence.*



The first is this, that *though a man live many years, yet let him remember the dayes of darkness*, that is, that a time of *Death* will come; a time when our Sun will set, and our light will turn to darkness; though we live never so long, never so sweetly; never so pleasantly, though we enjoy the light of the Sun, yet we should carefully remember that darkness abideth us. Secondly, saith Solomon, *those dayes are many*. His Argument is thus much. Let a man consider with himself, though he live many years, yet notwithstanding the dayes and years of his life, cannot be compared with the dayes and years of his *Death*: a man is many more years under the ground in the Grave, than above ground walking on the face of the earth. Thirdly, saith Solomon; *all that cometh is vanity*. That is, if a man may enjoy the light of the Sun, and the pleasures of this life; that makes his heart light some: yet *all this is vanity*; there is no full contentment in these things, but an emptiness in them all, and no man knows how soon he may be bereaved of them.

Now in the words we have read: Solomon hath to deal with the young man: and he is altogether given to jollity and merriment, he forgetteth God, and the dayes of darkness, and his latter end. Well, Solomon giveth him the bridle (as it were) and suffereth him to follow his own way by an Ironical concession, or figurative speech: declaring not what young men ought to do, but what their course is, and what commonly they do. *Rejoyce in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart; and in the sight of thine eyes: but know this* (there is the cooling-card) *that for all these things God will bring thee into judgement.*

Division of the words.

1. The sin of young men.

2. The Cure.

In the words we will consider two parts.

First; what young men do.

Secondly, the Medicine of God to heal young men of their default.

That that young men do is this; They give over themselves to an inordinate carnal joy. This joy is set out from the time of it: *the dayes of thy youth*. From the cause of it, *their hearts cheer them*. From the kinds of it, *they walk in the wayes of their hearts, and after the sight of their eyes*.

Secondly, the Medicine with which Solomon would heal young men of this inordinate carnal Joy, is this, *Know* (saith he) *that for all these things, God will bring thee into judgement*: that is, it is a most divine and infallible truth, that every one should know and acknowledge, that whatsoever sins they commit in their youth, without repentance, they must undergo the dreadful judgement of God because of them.

Thus (as briefly as I can) I have opened the words unto you. Though I might insist on many doctrines, yet notwithstanding, I will only handle these two.

The first shall be that which ariseth from the first part of the Text; what young men do; what their fault is; For (as I said) it is an Ironical concession, not declaring what young men should do, but what they do. The doctrine is thus much.

Dock. 1.  
It is the sin of young men to rejoyce inordinately.

*That it is the sin of young men to rejoyce inordinately, and carnally, in the dayes of their youth, to walk after their hearts, and the sight of their eyes.*

Gen. 6. 11.

Isa. 23. 14.

Eccles. 12. 1.

We read concerning the old world, that *they were eating and drinking, and marrying, and giving in marriage*: altogether fottish and sensual, till the wrath of God came in the flood and swept them away. Now lest any should suppose that this were the fault of old age only; the Scripture sheweth, that *all flesh had corrupted their way before God*, Gen. 6. 11.

Isa. 22. 14. *Let us eat and drink, for to morrow we shall die*. It is thought by learned Divines, that this speech was not so much the language of Age, as of the youth in Israel.

Hence Solomon giveth a caveat to the young man, Eccles. 12. 1. to bridle and restrain him from his jollity and carnal mirth. *Remember now thy Creator in the dayes of thy youth, while the evil day come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them*. And the Apostle Saint Paul, 1 Tim. 2. 22. instructeth

instructeth Timothy to *flie the lusts of youth*; that is, in carnal pleasures and pastimes, in voluptuousness and sensuality, and the like. And Tit. 2. 6. *Exhort young men that they be sober minded*; that is, that they leave this drunkenness of understanding, in being overcome with sensual carnal objects and pleasures.

1 Tim. 2. 22.  
Tit. 2. 6.

Job (in the first Chapter of that book) when the young people, his Sons and Daughters met together to feast, he was afraid lest they should be misguided in this kind, therefore the holy man in a godly care and thoughtfulness for their welfare, sacrificed to God, to make attonement for their sin.

Job 1.

Let us a little consider the reasons of this Doctrine, whence it is, that young men should be so much misguided in their youth.

The first cause is, natural corruption that they have drawn by propagation from their Parents. A spiritual leprosie, and malady, and disease, which as it prevaieth (for the most part) against age by covetousness, so it getteth ground of youth by sensuality and voluptuousness. This dams up the ear against reproof: this hardens the heart against instruction; and makes many young men the souldiers of Sathan in sin.

Reas. 1.  
Natural corruption.

Again in the second place. Men in their youth forget the day of their reckoning and Judgement; they are not mindful of their latter end. Deut. 32. 21. *Oh that they were wise, that they understood this, that they would consider their latter end.* This Precept is neglected both by youth and age, but especially by those of younger years. For they feel their blood run warm in their veins, and they are full of spirits and vigour, therefore they suppose that the Grave, and the *house of darkness* is far off from them.

Reas. 2.  
Forgetfulness of Judgement  
Deut. 32. 29.

Again in the third place. Young men are not broken by afflictions: the fallow ground is not ploughed up by the pressures of afflictions, which through the grace of God are great means to tame nature, and to subdue the pride of it, and to bring it to a right frame and temper. Before I was afflicted (saith David) I went astray. And Ephraim saith of himself, Jer. 31. *I was as a Bullock unaccustomed to the yoke, thou chastisest me, and I was chastised; I was ashamed, because I bore the reproach of my youth.* But young men are free from aches, and pains, and sickness, and sorrow, much more than old age: and this is the reason why they are more licentious.

Reas. 3.  
Freedom from crosses.

Ier. 31.

Lastly, young men want true joy in God: therefore they betake themselves to carnal joy. For sure it is that a man cannot live without joy and contentment: if he have it not from the Wells of salvation, he will drink it out of watery and slimy places. Now because men in their youth cannot take in the spiritual joy of that clear fountain, therefore they drink in the muddy waters of carnal joy.

Reas. 4.  
Want of spiritual joy.

The use of this point is in the first place an Admonition to all young men, to take notice of these maladies, and spiritual diseases in themselves. The first degree of our healing, is to see that we are sick: and till then, Christ Jesus the Phyitian of our souls, hath no commission to do us good.

Use 1.  
For Admonition.  
1. To take notice of their carnal joy.

Let young men observe in themselves, first their carnal joy. Solomon here sheweth that they rejoyce inordinately.

Young mens rejoycing proved to be inordinate.

This may appear to them first, because they rejoyce not where they ought: they solace not themselves in God, in whom is the fountain of joy, nor in Christ Jesus, in whom is the spring of joy; nor in the sacred Word, where there is the Cistern of Joy. Even as a bone when it is out of joynt, out of its place, it must needs be a disordered bone; so the affections when they are misplaced, are disordered: and then our Joy, and any other affection are misplaced, when they are not set upon God and Christ. Now if young men would deal uprightly with themselves, they should perceive that for the most part in their jollity and merriment they never think of God, or dream of the world to come. Nay, the serious apprehension of God Almighty, would quench their joy, and make it altogether put out.

1. Because it is not placed there where it should be.

Secondly, the carnalness of the joy of young men appeareth, because they rejoyce where they ought not, in riot, in drunkenness, in surfeiting, in voluptuousness, many times in obscenity of words and phrases, in making jests of the

2. Because it is placed there where it should not be.

3. Because it is excessive in lawful things.

4. Because it terminates not in God.

2. Of their walking after their own heart.

Hosea 7.

3. Of their walking after the sight of their eyes.

Iob 31. 1.

Ier. 9.  
Heb. 11.

Use 2.  
For Exhortation.

1. To abandon carnal joy.  
Luke 6. 26.  
Iob 10. 6. 7.

word of God, in deriding their superiors behind their backs. As *Solomon* saith of laughter, *thou art mad*; so we may say of this merriment, it is mad merriment: he is a mad man that rejoyceth in that for which, except he betake himself to serious and bitter mourning, he cannot be saved.

Thirdly, the inordinateness of the joy of young men may appear in this; because they rejoyce excessively in lawful things: for any joy when it is inordinate and excessive, it is carnal. It is lawful to rejoyce in recreations: a *whetting is no letting* (as the Proverb goeth) But for a man to let out himself to the hinderance of the service of God, to the disturbance of his duty to men, it is unlawful. It is lawful to delight in the blessings, and comforts of God, that he affordeth us: we read of the Joy of harvest, in *Isa. 9*. But for a man to delight in the gifts of God, more than in the giver, it is unlawful. Now if young men examine themselves, they shall find their hearts mount not up to God in their joy and jollity, and that they are excessive in the joy of the creature, but altogether cold, without joy of the Creator.

Fourthly, the carnalness of the Joy of young men may well appear in this; because they terminate, and conclude not their joy in God. This followeth on the former: for it is impossible that what beginneth not in God, should end in God. Now when Joy beginneth in sin, it cannot end in God, but in the Devil.

Secondly, let young men take notice of themselves, how they walk after their own hearts. The heart that sayes; Come, put away pensive thoughts: trouble not your self about the day of reckoning and Judgement; enjoy the time present: what need this strictness of conversation: zeal is but rashness; there is no need of it; take thy fill of pleasures: thou hast goods laid up for many years. Thus they Judge, and thus they walk after their carnal heart. This heart is as no heart: as we read of *Ephraim* in *Hosea 7*. *He was a silly dove that had no heart*: Certainly the heart that doth not guide men in the right way, and direct men to the fear of God, it is no heart. For as the eye that will not lead us in the right way, that performs not its office, is no eye: so the heart that leadeth not men to God, and to goodness, it is like the heart of *Ephraim*, it is as no heart.

Again in the third place. Let young men take notice of themselves, how they walk after the sight of their eyes. That is; they stand gazing on things temporal, and neglect things eternal: they see a beauty and lustre in these outward things, and perceive no glory and brightness in Christ Jesus, and in his precious Ordinances.

Beloved, if we follow our own heart, and our own eyes it will be thus. We should rather labour with *Job*, to make a covenant with our eyes. Oh how few young men are there that make a bargain and agreement with their eyes, that they shall not be as open Casements to let sin into the soul? Oh how few young men are there, that like *Jeremy*, have their eyes as fountains of water, to weep day and night for the afflictions of the people of God? Oh how few young men are there, that with *Moses*, have an eye to the recompence of reward, that they may suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season?

Now I beseech you take a survey of your selves in these things. These are the vices, and sins, and deformities of young men: to be seen and lamented by all those that hope to dwell in Gods holy Hill.

The second use of this point, is for exhortation to young men; they should labour to be reformed in their affections and hearts. And away, away with this carnal joy; we ought to cast it out of us.

Carnal Joy: will you know what the event of it will be? It will end in carnal sorrow, and without repentance in hell it self. *Woe unto you* (saith our Saviour Christ) *that laugh now, you shall weep and mourn*. The triumphing of the wicked (saith *Job*) is short, and the joy of the hypocrite but for a moment; though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish as his own dung, they which have seen him shall say where is he? He shall fall away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

But



But not to give you this onely in Precept, but also to shew you how to reform your selves in these vices, that Solomon specifeth to bear sway in young men; let me lay you down these few directions.

First, you must betake your selves to mourning for your sins; as Saint James saith, *Be afflicted, and weep, and mourn, let your laughter be turned into heaviness.* If we be not reconciled to God, if we have not assurance, that we are interested in Christ, there is no time for us to rejoyce, we should rather betake our selves to bitter mourning; for the wrath of God is due unto us, and we know not how soon it may fall upon us.

In the second place; Consider how vain all things are in which youthful persons rejoyce.

If young men rejoyce in humane wisdom and understanding, this is a vain thing. For first, it is gotten with a great deal of trouble, and vexation of spirit; so saith Solomon, Eccles. 1. 13. *I gave my heart to seek, and search out by wisdom, concerning all things that are done under heaven, this sore travel hath God given to the sons of men to be exercised therewith.* And (vers. 18.) *in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.* God doth so punish the pride and boldness of the wit of men, even from the fall of our first Parents.

Secondly, this humane wisdom it must needs be a vain thing, for Eccles. 1. 15. *that which is crooked cannot be made straight, and that which is wanting cannot be numbered,* by humane wisdom; The meaning is this; that the natural wisdom of man cannot supply the defects of nature which are innumerable; much less can it furnish the soul with grace or salvation.

Thirdly, it is but vexation of spirit. Solomon though he had gotten wisdom and understanding, and had experience more then all the Kings of Jerusalem that were before him, yet (saith he) *behold this is vexation of spirit.*

Again, God will abolish this humane wisdom, 1 Cor. 1. 19. *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

Besides, all your humane wisdom, it shall not go down to the Grave; it shall leave you when you die. *There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest,* Eccles. 9. 10. This is the first thing in which young men oft rejoyce; they are prudent and wise: And you see that this is a vain thing.

In the second place, if a young man rejoyce in his honour, and credit amongst men; this also is vain. Solomon hath shewed it, Eccles. 2. 16. He declareth to us, that all the honour of the world will end in oblivion, *there is* (saith he) *no remembrance of the wise, more than of the fool, for ever: for that which now is, in the dayes to come shall be forgotten, and how dieth the wise man? as the fool.*

Again, if a man rejoyce in honour, and much glory, he cannot believe: so saith Christ, John 5. 44. *How can you believe, since you seek honour one of another, and not the honour that cometh of God only?* And it is noted to be the reason why many of the chief Rulers that believed on Christ did not confess him, (without which faith cannot be feigned) *because they loved the praise of men, more than the praise of God,* Joh. 10. 43.

Nay further, the Apostle sheweth us that this is the cause of envy, Gal. 5. 26. *Be not desirous of vain glory, envying one another.* Envy is a vexing affection: this vain-glory is the cause of this envy; whereby we shall pine away, when we see the happiness and welfare of our brethren.

Further, if young men delight in pleasures (which is the common course of youth) these also are vain things. *I said in my heart* (saith Solomon, Eccles. 2. 2.) *Go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity.* Kings that have had the greatest wisdom to invent them; and the greatest leisure to use them; yet they never found full contentment in the same.

Directions:  
how to avoid  
carnal joy.

1. To labour  
for sorrow for  
sin.

2. Consider  
the vanity of  
things.

1. Of humane  
wisdom.  
Eccles. 1. 13.

Eccles. 1. 15.

1 Cor. 1. 19.

Eccles. 9. 10.

2. Of worldly  
honour and  
credit.  
Eccles. 2. 16.

John 5. 44.

John 10. 43.

Gal. 5. 26.

3. Of worldly  
pleasures.  
Eccles. 2. 2.

Vers 4. me (saith he vers. 4.) great works, I builded me houses, I planted me vineyards, I made me gardens and orchards, and planted trees in them of all kind of fruits, I made me pools of water, I got me servants and maidens; also I had great possessions of great and small cattel, above all that were in Jerusalem before me; I got me men-singers, and women-singers, and the delights of the sons of men, as musical instruments of all sorts. Here were the pleasures of Solomon. But (vers. 11.) Behold (saith he) I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity, and vexation of spirit, and there was no profit under the Sun. The wise Solomon that had been trying every creature, whether it had any thing in it that might give him a true reliſh, profeſt, that there was no profit under the Sun.

1 Cor. 7. 29. Yet further; these pleasures shall cease, there shall be an end of them, 1 Cor. 7. 29. The time is short, it remaineth that those that have wives, be as though they had none; they that rejoyce, as though they rejoyced not; they that buy, as though they possessed not; they that use the world, as not abusing of it; for the fashion of this world passeth away.

Luke 8. 14. Lastly, our Saviour Christ, in Luke 8. 14. sheweth that the pleasures of this life choak the word of God, that it cannot bring forth grateful fruit to God.

4. Of riches. Fourthly, if young men delight in riches, and rejoyce in their estates that God hath given them: this likewise is a vain thing.

For first, many times, wealth is gotten by deceit, and then God bloweth on it, Jer. 5. 27. As a cage is full of birds, so are their houses full of deceit, therefore they are become great and waxen rich: shall not I visit for these things, saith the Lord? and shall not my soul be avenged on such people as this?

Eccles. 5. 12. Again, wealth is kept with much sorrow, Eccles. 5. 12. The sleep of the labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

Rev. 18. 18. Thirdly, wealth is lost with a great deal of sorrow and vexation, Rev. 18. 18. when the smock of Babylon ascended up to heaven; Oh what lamentation there was! they cried out, what city is like unto this great city? and they cast dust on their heads, and cried, weeping and wailing, saying; Alas, alas, that great city, wherein were made rich, all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.

But suppose further, that a man should get, and keep his wealth in the fear of God, yet these things are most uncertain, as the Apostle saith, 2 Tim. 2. 16. Charge them that are rich in this world, that they trust not in uncertain riches.

Luke 12. 23; Lastly, these riches cannot preserve our life: so saith Christ himself, Luke 12. 23. Take heed and beware of Covetousness, for no mans life is preserved by the abundance of that he possesseth.

5. Of friends and Allies. In the last place. If young men rejoyce in friends and Allies: this also is a vain thing.

For, Psal. 62. 9. The man of low degree is vanity, and the man of high degree is a lie, to be laid in the ballance, they are lighter than vanity.

Again, no friend can deliver us from Death, Psal. 49. 7, 8. No man can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth for ever) that he should still live for ever, and not see corruption.

Thus I have shewed several things that young men rejoyce in, and have shewed likewise that their joy is founded upon vanity, upon nothing. And this is the second means to heal young men of the inordinateness of their Joy, to meditate with themselves how vain and frivolous all things are that they delight in.

The third means is, to betake themselves to seek spiritual joy. The well-head of this Joy is God: whom the Scripture calleth the God of consolation. The instrument to convey this Joy, is Faith, Rom. 5. 1. Being justified by faith, we have peace with God. The grounds of this Joy are two-fold.

First, the good things exhibited.

Secondly, the good things promised.

1. Labour for spiritual joy. Rom. 5. 1.

A twofold ground of spiritual joy.

The good things exhibited, That God hath *written our names in the book of life.* Here is the fountain of spiritual joy to a true Christian; *Rejoyce (saith Christ) not that the devils are fallen before you, but that your names are written in the book of life.*

Secondly, the other ground of spiritual joy, is the good things promised us. And those may be reduced to two heads.

God hath made promises, either in regard of evil things, (as we call them) of afflictions that befall us. Or the weakness of the graces that are in us.

Now in the evil of Affliction, we may rejoyce first; In the promise of protection in affliction.

2. In the promise of Edification, by affliction.

3. In the promise of deliverance from affliction. All in the best season.

Again, for the defects of grace in us, (which indeed is a thing exceeding grievous to a true Christian.) Here we may rejoyce. First;

In the promise of preserving of grace.

2. In the promise of augmentation and growth in grace.

3. In the promise of bringing the weakest grace to perfection.

Here you have the well-head of Joy. Oh that young men would know God, and Christ Jesus, and the word of God, and the promises, that they might leave this sinful and sottish joy whereto they are so addicted. This is the means to be rid of it, by getting into their souls, the sense and feeling of the true Joy of the children of God.

Again in the second place; Young men should be exhorted not to *walk after their own heart*; which is the next thing that Solomon noteth as a fault in them. *The heart (saith Jeremy) is deceitful above measure, and desperately wicked.* It is so deceitful, such a Cheator, that we are not able to comprehend it: it is *desperately wicked.* Who will follow a false guide? and a desperate wicked guide? so is the heart of man.

Lastly, they should not *walk after the sight of their eyes.* David prayed; *Turn away mine eyes that I regard not vanity, and quicken me in thy Law.* And again: *Open mine eyes, that I may see the wondrous things of thy Law.*

There is much danger in following our eyes. Eve was misled by her eye, she looked upon the forbidden fruit, and saw it beautiful, and so lusted after it. And, when I saw (saith Achan) among the spoils a goodly Babylonish garment, and a wedge of gold, then I covered them, and took them. David was defiled by the eye: He saw Bathsheba from the roof of his house washing her self, and then he lusted.

Holy men have prayed to God that he would keep their eyes in a right frame and temper. These are the particulars that Solomon giveth to young men in direction, to take heed of carnal joy: to take heed of walking after their hearts, or after their sense. And these things (brethren) I have now committed in direction to you.

The last of this Doctrine is, for old men. For if young men may not rejoyce carnally, much less may old men. Youth may plead for it self, in want of wisdom, and gravity, sobriety, and experience, better than those of age. If young men may not have evil hearts, and evil eyes, much less old men.

Look to it, you that hear me this day, that are *stricken in age*, (as the Scripture speaks) that are smitten in your limbs with age, that you cannot walk with activity and nimbleness: and are smitten in your senses with age, that you cannot well see, and hear, and taste. Oh that your hearts would smite you for your sins. May not young men rejoyce in pleasures, in friends, in honours, in wealth? Much less may those of old age. Must young men be careful to chase away all carnal joy, and to get spiritual joy, that beginneth in godly sorrow? much more must old men. It is no time for those that are old to rejoyce in carnal things: a few dayes will make an end of them, and lay them in the Grave. Oh then, you that are of years, *break off your sins by repentance, and your iniquities by mercy.* Rejoyce in being good, and in doing good. This Joy will continue with you: as for the Joy of corn, and

1. The good things exhibited.

2. The good things promised.

The second Exhortation not to walk after their own heart.

The third Exhortation, not to walk after the sight of their eyes.

Iosh. 7. 21.

a Sam. 11. 1.

Use 3.  
To old men.



wine, and oyle, and silver, and gold; this joy will die when you die: Yea, notwithstanding all the supports of this joy in this life, yet in another life you may be transported to hellish torments. Thus much for this first.

In the second place; Solomon sheweth the remedy against this carnal Joy in young men; which also may be a preservative against sin, both for young and old. *But know thou* (saith he) *that for all these things God will bring thee to judgement.* The Doctrine is thus much;

*Doff. 2.*  
God will bring  
men to judge-  
ment for all  
their sins.  
Mal. 3. 18.

*That the Lord God will certainly bring men to judgement for all the sins they have committed.*

Eccles. 12. 14.

2 Cor. 5. 10.

2 Thel. 4. 6.

Epist. Jude 14.

This is an infallible truth. *Know thou this, that for all these things God will bring thee to judgement.* Malach. 3. 18. *A book of remembrance is written before God; for those that fear the Lord, and thought upon his name.* So the Lord hath a book of remembrance wherein he writeth down the sins of the sons of men; and this shall be opened, and unclasped in the evil day, Eccles. 12. 14. *God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.* 2 Cor. 5. 10. *we must appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* 1 Thel. 4. 16. *The Lord himself shall descend from heaven with a shout, with the voyce of the Arch-angel, and with the trump of God.* Epistle of Jude, vers. 14. *And Enoch the seventh from Adam, prophesied of this, saying, the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

For opening of this point, I will briefly shew you these two things.

First, what is the reason that God will bring all these things to Judgement.

Secondly, what manner of Judgement it shall be.

*Reas. 1.*  
Because of  
Gods decree.  
Heb. 9. 27.

For the first. What is the reason that God will bring all these things to Judgement. The first reason is, His Decree, Heb. 9. 27. *It is appointed to all men once to die, and after this the Judgement.* Even as it must needs be that man must die, because God hath so appointed it; so also it must needs be that men must come to Judgement, in regard of the purpose and decree of God.

*Reas. 2.*  
Because of his  
righteousness.

Secondly, God will do this in regard of his righteousness. He is a holy God, a hater of iniquity. But many times in this world it is well with the wicked, and ill with the godly. *Lazarus* he is in woful misery, and *Dives* he is in abundance of prosperity: Now God will shew his love to the righteous, and his hatred to the wicked in this Judgement. *If judgement here begin at the house of God;* It is impossible the family of Sathan should escape hereafter.

*Reas. 3.*  
Because of  
clearing his  
wayes before  
all, men and  
Angels.

Thirdly, God will by this means clear his wayes, as the Apostle speaks, *Rom. 2. 5.* There are many wayes of God that are dark and cloudy to us, but then God will manifest himself before men and Angels. Then those wayes and works of God against which the hearts of un sanctified men have boyled, shall appear to be as they are, holy, and good, and righteous, to their condemnation and terror.

*Reas. 4.*  
Because of his  
hatred against  
sin declared in  
particular  
judgements in  
this life.

Yet further; The particular Judgement that God inflicts upon men in this life, may prove the universal. The burning of *Sodom* and *Gommorah*; the drowning of the old World; the plaguing of *Egypt*, and the desolation of *Jerusalem*. These shew the infinite hatred of God against sin; therefore no doubt he will take a time to revenge himself of the impenitent amongst the sons of men, because of their sins.

*Reas. 5.*  
Because of the  
horror that is  
in the consci-  
ence of the  
wicked.

Lastly, the consciences of men may prove that there shall be a Judgement. For let a man commit secret sins, that none knoweth but God and he, yet many times, he feeleth hellish horror; which is a manifest proof, that conscience seeth, and apprehendeth God as the supream Judge, that will call all men to an account for their sins. Thus you hear the reasons why there must be a Judgement.

The

The manner of this Judgement consisteth in these particulars.

First, it shall be the *last Judgement*, after which there shall be no other : which declareth the terribleness of it. In this life, while there is life, there is hope : *Let the wicked forsake his wayes, and turn to the Lord, he will be gracious to him.* But then the sentence shall not be revert : then there can be no appeal from that Judge, and judgement.

Again it shall be a *General Judgement*, which is the second thing. God judgeth in this world, and that both in life and in death : He judgeth in life, by chastising his children for their faults, and avenging himself upon his enemies. He judgeth every man at death. But then there shall be a General Judgement of all, *2 Cor. 10. We must all appear before the Judgement seat of Christ.*

In the third Place. It shall be a *manifest Judgement*. Sometime the Lord Judgeth men secretly, by raising up in them fears and horrors in their hearts : causing his curse in them as water in their bowels, and oyle in their bones. But then God shall open his wrath against the children of wrath, before a world of men, and no eye shall pity them.

Fourthly, it shall be a *sudden Judgement*. Even as the flood came upon the old World, when they were sporting themselves, and deriding *Noah* that preached to them of the flood : so shall the fire come upon the World, that shall pass before the face of Christ, when he shall Judge the quick and the dead. *As a snare* (saith Christ) *shall it come upon all that dwell upon the earth.* When the Fowler layeth a snare to take a Bird, he giveth not warning to the Bird. but surprizeth it suddenly ; so will Christ Jesus, surprize the sons of men, suddenly beyond their expectation. The Evangelist saith, *he shall come as a thief in the night.* A thief knocks not, he giveth not warning : so Christ Jesus, beyond the thoughts of men, will be on them suddenly before they are aware, by his dreadful Judgement.

Fifthly, it shall be a most *righteous Judgement*. Then God (as the Apostle saith *Rom. 2.*) *will render to every man according to his deeds.* He will not regard the face of any : He will not be bribed by wealth or reward : He will not hear the testimony of the world for the wicked, or against the godly, but deal impartially, and give to every one according to his doings.

Lastly, It shall be an *Eternal Judgement*. So saith the Apostle, *Heb. 6. 2.* The meaning is not, that God shall sit for ever, sifting matters, and surveying causes : but it is so called from the effect : for the conclusion shall be this, the Eternal weal and happiness of the godly, and the eternal wo and misery of the wicked, that shall be plunged by the justice of God into the severest torments.

The Use of this Doctrine. First, it serveth as a preservative against temptation ; for so *Solomon* hath made it in the Text, a preservative and bridle to young men, *God will bring thee to judgement*, saith he ; and let me make it so to you. When Sathan tempteth you to sin, remember. God will call you to Judgement, even for those faults, for which you may possibly escape the penalty of men, yet notwithstanding it is impossible for you to avoid the righteous Judgement of God. If Sathan would have thee do any thing, that the word of God, and thy own conscience sheweth thee to be hateful, and wicked in the sight of God ; say to him, No, no, God will bring me to Judgement. This is the policy of our Adversary, when he induceth us to evil, he makes sin sweet and pleasant to us ; but it should be our wisdom to make sin bitter and loathsome, even in this meditation, *God will bring us to Judgement* for the same.

The Apostle saith, *Resist the devil, and he will fly from you.* But how must we resist him ; not by arguments of our own making, but by arguments of the word of God : and amongst other weapons, remember to lift up this : when Sathan would have thee sin, say No, no, *God will bring me to judgement.* When the Devil solicited *Eve*, and circumvented her : she spake (in the Serpent) to Sathan concerning the Judgement of God : *W'e may eat* (saith she) *of all the trees of the Garden, but not of the tree in the midst of the Garden, lest we die :* here she brought an argument from the judgement of God ; but here was her weakness, she presently let it fall. It should be otherwise with us, when Sathan tempts us ; let us say, we shall die, and

The manner of the Judgement  
1. It shall be the last judgement.

2. It shall be a General judgement.

2 Cor. 3. 10.

3. It shall be a manifest judgement.

4. It shall be a sudden judgement.

5. It shall be a righteous judgement.  
Rom. 2. 5.

6. It shall be an eternal judgement.

Use 1.  
A preservative against temptation.

and be condemned for sin: say so, and continue in it. If any revolt from the truth he professeth, he shall die in his sin. If any man diquiet the people of God, by vexation, or oppression, he shall die in his sin. If any man be a drunkard or Epicure, he shall die in his sin. If any man be a whoremonger or adulterer, he shall die in his sin. If any man be a swearer, God hath vowed, *he will not hold him guiltless*, he shall die in his sin. If any man be an ignorant person, disobeying godliness, and obeying unrighteousness, he shall die in his sin. If any man continue in gross wickedness, in any wickedness without repentance, he shall die in his sin, Oh remember this Judgement of God, this death that God will inflict on sinners for sin: *For the wages of sin is death*: and arm your selves with this when Satan tempteth you: if you forget Death and Judgement, you are naked, and unarmed, your spiritual Adversary, may hit you on the bare, and spoil you as he will.

Use 2.  
For instruction.

Acts 17. 31.

The second use, is for instruction. Will God bring us to Judgement for our sins. Oh then let us haste to Repentance. Beloved, this is one of the last things that God will do; and this is the greatest thing that Ministers can say: God will judge you for your sins. The Apostle Saint Paul, he moveth the Athenians (*Acts 17. 31.*) to repentance upon this very ground, *because God hath appointed a day, in which he will judge the world in righteousness.* And surely if this will not awaken us, nothing will, nothing can. What do we mean (beloved) to suffer our sins to stand upon the score? Where is our wisdom? Our grace? *Are we able to stand before God, when he is angry with us?* Why do we not take off our sins by godly sorrow? If a Judge should say to a Malefactor, except thou mourn for thy offence thou shalt die, and be executed. Do we not think he would mourn to save his life? Behold, God saith to you, except you mourn for your iniquities, you shall die in your sins. Oh why do not we make our eyes as fountains to bewail our sins? that man is possessed with extream hardness that lamenteth not his iniquity, *and he treasureth up unto himself, wrath against the day of wrath; and the declaration of the righteous judgement of God.* Well, if we will not mourn for our sins here to repentance, we shall mourn hereafter in hellish horror, without hope of help or mercy.

Use 3.  
Keep a good conscience.

In the third place, this Doctrine that God will Judge us, should make us preserve in our selves a good conscience. It is the very use that the Apostle makes, *Acts 24. 15. 16.* *He had hope that there should be a resurrection of the dead, both of the just and unjust, therefore he did exercise himself to have alwayes a good conscience, void of offence toward God, and toward men.* Blessed (saith Christ) *are those that are pure in heart.* There is nothing that will be so rewarded, and so regarded at the last day, as a good conscience. But for those that have stained their consciences with all wickedness and sin, and have not washed their consciences with the blood of Christ, and the tears of true repentance, these shall have their portion without, amongst those that are unclean.

Use 5.  
To fear God.

Lastly, this Doctrine should teach us to fear God, and to give glory to him. As Saint John speaks in the Revelation, the day of his Judgment is coming, therefore fear him, and give glory to him. If the particular judgments of God that light upon men in this life should make us reverence his holy Name, how much more should this last Judgement that is so terrible, and unavoidable?

ABRAHAM'S





# ABRAHAM'S PURCHASE, OR A POSSESSION FOR BURIAL.

## SERMON XIX.

Gen. 23. 4.

*I am a stranger, and sojourner among you: give me a possession of a burying place with you, that I may bury my dead out of my sight.*



His is the Conclusion of all Flesh; they were never so dear before, but they come to be as loathsome and intollerable now. When once the lines and picture of Death is drawn over the Fabrick of Man or Womans body, (as it is said here of *Sarah*) all their glory ceaseth, all their good respect vanisheth away, their best friends would be faintest rid of them: even *Sarah* that was so goodly and amiable in *Abraham's* sight, must now out of his sight, he must bury his dead out of his sight.

Oh the strange misery that sin hath brought us to, when it devolveth, and throweth down all our glory at once; and the ruff of Man-kind in their chiefest pride, in their greatest jollity, all is tumbled in an instant, in a moment to baseness, and stink, and misery!

How should we be diligent to get the hope of a better life, seeing this is so little worth having? And how should our thoughts alwayes flie up to God, since there is nothing but rottenness and putrefaction found here in the world?

H h

But

But *Abraham*, as the Father of faithful men, and a pattern to all loving Husbands in all ages insuing, doth not this till such time as the dead *Sarah* groweth noysome to all that look upon her. As long as he could by his mourning and lamentation prosecute her without offence to his eyes, and danger to his health, he did it: but now the time is come, when earth must be put to earth, and dust must return to dust. There is no place for the fairest beauty above ground, when once God hath taken life and breath from it: it must go to its own elements, and to the rock and pit from whence it was hewen, thither it must return.

This holy man therefore being well resolved of this, and knowing the doom already uttered by God upon our first Parents, *Dust thou art, and to dust thou shalt return*, he cannot keep his dead longer by him; he knoweth the bed wherein now she must be laid, therefore he seeks for it to these Country-men that he lived withal, that were Heathens and Pagans, but very morall and civil men, as we may see in this whole Discourse. And he desireth them that he might have a place for his own use and turn; not intimating so much to them, as that there should be a separation in their very death from Pagans and Heathens, but he keepeth that to himself, and covereth it with smooth speech, and elegancy of language, as his manner was. For indeed it was not lawful for *Abraham* to bury his dead amongst the *Canaanites*, the sons of *Heb*, of whom he demanded this peculiar favour at this time; but God would have his children, as they differ in all their life from Heathens that knew no God, so they should differ in every point, even in their Graves after death, that there might be no commixtion, and mingling of light and darkness, and no fellowship between Christ and *Belial*. Therefore to continue this hope, and confirm it in all his Posterity, that were a peculiar and chosen people; It was necessary he should chuse his Grave, his place of Sepulture, that they might be sequestred from them in their death, as they were in the course of their life.

Now after he had performed that duty that every man oweth to his dead friend, especially to his Wife, the mate of his bosome; he cometh to move this to the sons of *Heb*, that were Lords of the soil. He was abundant in tears before he comes to move it: for God which commandeth us not to lament for the Dead, as men without hope, doth notwithstanding not forbid us to mourn, and sorrow for them, and to lament: he giveth us leave; nay, he rather alloweth and approveth of natural affection, when we weep with them that weep, and mourn with them that mourn, and rejoyce with them that rejoyce.

*Abraham* knew well in what estate his Wife was, he knew she was in a happy condition, he knew she was the Mother of the Faithful, and was translated to the heavenly Paradise; and he was not angry with God for taking away his Wife, he disdained not the act of his providence; notwithstanding he resolveth into tears and laments. And these may well stand together, if they be not (as *S. Jerome* saith) rebellious tears against God, and against hope, and against the faith of the Resurrection: they are qualified and allowed, and accepted with the Lord, as a testimony of that good affection, and brotherly love that he commandeth to be in every one.

After he had performed this, perhaps mourned three or four dayes for his wife, he knew this mourning must have an end, he knew that he must commit her to the ground, and make away with her, that she might not be a means further to continue, and aggravate his sorrow to no purpose; for with that condition a man is allowed the use of affections, as that he respects the glory of God, and give way to weak nature, rather than to any indulgent affection that is too head-strong and unruly, as though there were no hope in the promise of the Almighty. Therefore (I say) when he had thus moderated himself, as first to shew by his sorrow that he was a loving husband, and then to shew in the ceasing of his sorrow that he was a wise man, and a faithful Christian, he cometh now to the chief and main point, whereby to make an end of his sorrow, and take away the cause of further grief, the sight of his dead. He cometh to desire a possession of burial; and because he was a stranger here, he cometh to those that were Lords, chief ones, and desireth them to intercede for him to the chief Lord, to bargain with him for a place that he had sought out; and

as it seemeth (by Gods direction too) chosen. But I will go no further than the Text.

Wherein first, consider a certain preamble that the holy man useth to the people that he now converteth with, in these words; *I am a stranger, and a sojourner among you.* Wherein the sweetness of his nature doth shew it self, that he was both humble-minded, to know and confess that he was a stranger, and also that he was full of reverence and respect to those that he dwelt with: *I am a stranger among you*; You are the Lords, I a poor Tenant; You the Masters of the soil, I but an In-mate, that came in and was first lodged by you, and with your consent; and without your consent I will not attempt any thing. That is the permonition whereby he insinuateth into their affections, and makes way for his speech and petition, that after he was to propound and tender to them.

And then the Petition followeth, *Give me*, because I will not take it of my own head: *Give me*, What? *A possession*, such a thing as I may call my own, as I may have to my own use, sequestred from all other mens: And *Give it me*; not upon gift meely, but for my money, give it me for price: answer me what I shall pay, that I may acquire and make this purchase.

Thirdly, for what he would have this possession: To bury his Wife, and himself, and his posterity; A burying place for them. A strange thing; a strange purchase for a man, to purchase no other ground, but to buy Land for a burying place.

Lastly, whom he would bury there, *my dead*. He calleth her not his Wife, but his Dead; because now the contract was ended by Death, and she was no more his Wife, but one of his loving friends. Burial care after Death, it is committed to men by God, and by the voyce of Nature, therefore *give me a place to bury my dead out of my sight*.

It grieved him to see that beauty turned to pale black darkness, that now had overfaced the face of that beautiful woman: to see that sweet composed body that was the mirrour of the times; and the miracle of women in those ages, that it was now subject to rottenness and putrefaction, and did now grow noysome, that it made men flie from it, that they could not look upon it. *That I may bury my dead out of my sight*.

These are the branches of my Text.

First, concerning the humble preface that *Abraham* makes; *I am a stranger and a sojourner among you.*

A marvellous thing to consider the great faith of our Father *Abraham*, and patience that he used in the apprehension of Gods promise: for all this land was *Abrahams* land, yet he confessed himself a stranger: and Saint *Steven* saith in *Acts* 7. *that he had not one foot of ground*; not a foot in all the land that he could own.

This is that wherein God is most glorious in his Saints, their expectation, their patient expectation of Gods promise: that they think themselves as well for the time to come, for that which shall come, as if they were in present possession.

When the Lord brought *Abraham* out of his native Country, out of *Ur* of the *Chaldees*, from the furthest part of *Syria*, he brought him many hundred miles to an unknown Land, and he promised to give him that Land, and to his seed after him; who would have thought but he meant to give him personal possession? But no, as soon as he was there, the Lord drives him out by famine into *Egypt*, and then he understood that Gods mind was not to give it him; but when the sins of the *Amorites* were ripe, and the people of *Israel* were grown to a number, that they might come by some claim and right, and be such a multitude as should not be contemned, that they might not come by way of miracle to take possession, then God purposed to give it him.

So that this thing we may learn hence, that God is infinitely gracious to his children, when they are content with the appearance of things to come, as well as if they had present possession. This is that which the Apostle Saint *Paul* frequently speaks of in *Heb.* 11. that the Fathers had regard to the promises, and trusted upon



God, that that should be truly performed that was spoken to them, and therein they rested themselves, and were as well contented with the good word of God for the future times, for their posterities, as if they had it performed in their own persons.

*I am a Stranger and a Sojourner.*

Here are two words; the one, (*A sojourner*;) signifieth, he that passeth by, as those that come to see divers Countries and stay not, but are making homewards: the other, (*A stranger*;) signifieth, one that sitteth by in a place. *Abraham* was both of them; for when God commanded him, he was ready at any time to dislodge and go his way: as long as he found the mercy of God to him; that is, as long as there was peace, and plenty in the land, he rested there in that place in his Calling. God appointed him to sit there, and there he sate, but not as heir of the ground, as a Lord, but as one that did sit there by favour, as enjoying a piece of ground for his cattel to feed upon, (for the Land was not full, but they might afford some room to strangers) such was he, ready to flie when God called him. Therefore when God called him to *Egypt*, he presently changed the place, and went to that: and from thence, when God called him again, he came to *Mamre*, and there he dwelt with the Inhabitants of the Land, because he understood that that was the place that God had selected for him to make his possession.

It teaches us to learn this voyce of our Father *Abraham*; as children learn to speak by their Parents, and delight in their language; so we should still delight our selves in this language of the Father of the faithful, to be, and account our selves *strangers and sojourners among you* that be the world, *among you* that have your cares so fixed on the world, that you have no care of heaven: *among you* that will give nothing, but hoard up riches, and you know not to whom you shall leave them: *among you* that have no dwelling above in that City, whose builder and maker is God: *among you* that live only on earth, *I am a stranger among you*.

And being so (as every Christian must profess himself) it therefore followeth, we must abstain from all fleshly lusts, and worldly desires, and carnal concupiscences, and appetites: for *strangers* use not to settle on their dregs in the Country they pass thorow, but as men in motion, they take that which is needful, knowing that they have a Country in another place, the blessed *Jerusalem that is from above, who is the mother of us all*.

Secondly, we are to consider here the humble conclusion, that *Abraham* makes out of his pilgrimage, out of his strangeness: because he was a *stranger*; therefore he will be no meddler; as it is an old rule, strangers must be no meddlers, they must not take what they will, nor buy what they will, *strangers* do not purchase land in a strange Country, without the good will of the Natives. Such was the nature of this holy man of God, he would not so much as make bold with them for a burying place without their consent. One would think it had been easie for him to have ventured upon this: whensoever a man dies, the common custome of nature, and the law of Nations yieldeth this priviledge to put their dead into the ground, earth to earth: there is none so barbarous as to deny, by the light of nature, but that a dead man should be buried, *strangers*, or Forreiners, or native Inhabitants: therefore I say, a man would think that such a man as *Abraham*, might safely have ventured upon this to bury *Sarah*, and never told them, and asked their good will. But no, the blessed man was of another mettall, of a heavenly and sweet disposition, he would trouble no man, he would give no offence, but carry himself as an Angel of God among them, harmless to every one, he desired every mans love, he was careful to avoid any mans displeasure: and therefore he cometh to them as to great men, and intreateth them, as if it had been for a Lordship, or a piece of a Province, or some great matter of estate: he cometh to beg a Grave, he desired a burying place.

This should teach us what ought to be our condition in this world, not to be audacious and bold, and presumptuous, as commonly we are one upon another. And even *strangers* themselves, so forget themselves now adays, that they make no conscience

science of depraving, and undermining, and spoiling, and putting Natives out of their possession; they get to themselves such an impudency, as is strange, and none of the least reproaches, they neither approve themselves to God nor men by this bold intrusion. Let *strangers* be like themselves, to know that nothing is theirs that they can challenge, they must come to it by the good will, and consent of the parties, for *strangers* are not at home, but to be sent home to their own place; they must presume of nothing out of their place.

If men did consider this, they would not shoulder out, and injure, and backbite one another, and all for base worldly pelfe, little better than a burying place, then a Rod of ground to make them a Grave: but men are so set on it, as though all their hope were here, as though they had no treasure in another place, as though this were their home, and they had no further motion to better things. This is the Preface.

Now the Petition follows. *Give me I pray you.*

*Give me*, not *Gratis*, the meaning is not as after the story (sheweth) he would not take it for nothing, but give me for price, for reasonable bargain, as you shall deem it fit to give me. See here again the excellent moderation of this great man, this great servant of God: he confest it lay in their power to assign and contract with him for any thing: it must be their gift, or else he would venture upon nothing: I have lived among you, and I would fain die among you too; as you have given me leave to live with you, I beseech you cast not away my dead: my Wife is gone the way of all flesh, and I shall follow her shortly, cast us not away: there is no further corporal living for us together; I beseech you *give me a burying place*, and then we shall be one corporation, our bodies will moulder to nothing, and not hurt you; therefore *give me*, that which is a common gift, a gift that enemies will give to enemies, and therefore a gift to *strangers*, and it is natural to do good to *strangers*. *I beseech you give me.*

What is this he would have? For though this people were very liberal, and would have given him a hundred times more than this he requested, as we see afterward by their answer: it would have been a great matter that *Abraham* should have been denied: yet this holy man asketh such a gift, as they might well grant without harm.

Hereupon the holy man is to be commended; as for the great beggars of the world, they cry, *Give, give*; as the whole Country is not sufficient to satisfy their desire, but still when they have had this, and that preferment, they cry still *Give*. This blessed man was of more moderation, he had a more circumcised heart, and desire: he desireth no more than they might well forbear, and part with, and suffer him to have without hindrance.

And so it teacheth men their duty, that they should not too much grate upon a friend, not too impudently demand things that cannot well be parted with: many men are of such good natures, that they will give away at the first sight of a Petition, that that shall be a great loss and damage to them, and after with that they had not given it, when they cannot recover it again. There was no such spirit in *Abraham*, nor should be in Gods children, they should not be insatiable, and extend themselves to unreasonable demands: a thing that argueth one altogether glued to this world, and one that hath no further expectation than of things below.

*Give me: What? A possession of burial.*

First, *A Possession*. He would have it so conveyed, as no man might make claim of it, but that it should be for him, and his for ever. Therefore it was, as it were, a Church-yard that he begged, such a one as was capable, and had sufficient scope and room for his whole Posterity in the time to come, in times of trouble and persecution: for in this place were the Fathers and those Patriarchs (though we read not of their Burial in this place in the book of God many of them, yet notwithstanding it is likely that all the Patriarchs had their bodies) conveyed to this place, and that the great ones in *Egypt*, that so demeaned themselves, that they had  
favour

favour from the Court, were brought to this place. For these and himself, and his present Family about him, whom it might please God to strike with Death he knew not how soon, the holy Father desired a place separate, that there might be no mingling of the select people of God with those *that were without God in the present world*, as the Apostle saith.

Now for this, there is no distinction in our time, for Christ being made the Corner stone, hath made both valls one, the Jewes and Gentiles being built upon himself, all this difference is taken away: But at that time it was fit to maintain a distinction, to keep a note of difference. As God set a mark upon the flesh of *Abraham*, and upon the houses of the Israelites in *Egypt*, so they kept this in all points, even in their very Graves, that a difference might be maintained between the seed of the Woman, and the seed of the Serpent to the uttermost.

*Give me a possession, a burying place.*

Here is the end why he would have this *Possession*. A strange kind of *Possession*; a thing that every one is born to, no man will deny this; we say the land in the Church-yard is every mans, every man is born to that land. Behold such a land, such an inheritance this Father cometh to beg. He hath not a foot of ground in all the whole land, no place to dwell in, but by their leaves; no place to feed on but with their consent; he is content thus to possess, to have it upon their hand: to have his house upon their liking, and his field and grass upon their affection, and content to be gone, and depart upon their bidding: but when it cometh that his dead must be buried, there is no dislodging then, no removing then, that is a *Possession*, he makes not other things his *Possession*, but useth them in a transitory manner.

So that the holy Ghost would teach us this, that a mans Grave is his strong hold, his *Possession*. And indeed there is no *Possession* so durable and certain as the Grave: all the lands, and all the means that a man hath in this world, it may in the course of time, either by the misguidance of the party, or the succession of prodigals, be made away, that he that hath had full possessions, may not have a foot of land to call his own: so *Possessions* are alterable, sometime one mans, sometimes anothers, and again anothers, no man knoweth whose, because they are still removing. But when a man is possessor of his Grave, that is a long *Possession*, that Lease is time out of mind, and it holdeth to the coming of Christ to Judgement.

Though there be a sort of covetous men in the world, that care not for lucre and gain, to remove dead bodies, to make men pay dear; and yet presently when the memory of that payment is gone (in this base respect) to remove them from their natural rest, and to put new bodies in their room. Though this (I say) be practised by some, yet notwithstanding the Lord hath ordered this that a man should have his Grave for ever: and that all Christian men should know that they have no such true inherent *Possession*, sticking to them, and they to it, as the Grave. Thus the great God bringeth us to life by death, making us possess the Grave here for a time, and after possesseth us with life and glory, and joy in the highest heavens.

Behold *Abraham*: see how he beginneth to possess the world, by no land, pasture, or carable Lordship: the first thing is a Grave. So every Christian must make his resolution. The first household-stuff that ever *Selencus* bought in *Babylon*, was a Sepulchre stone, a stone to lay upon him when he was dead; that he kept in his garden. So we should begin to make that our chief utensil: it should teach every Christian much more to be mortified so to the world, as to be settled upon nothing for a *Possession*, so as the ground where his flesh shall rest in hope, till the Lord receive him, and give him his Spirit again.

A strong kind of entrance this holy man made into the holy Land, that the first thing he takes possession of, should be a place of burial for the dead. Even so wonderfully God useth to work: the promised seed, it came of the dead womb of *Sarah*: and accordingly it is in this great and famous History, that out of these dead ones,



ones, the Lord takes such a firm possession of this Land, that when four hundred years were come about, there was such a quick issue, that it drove all the Inhabitants out of the Land: for out of *Sarah* that was now dead, and *Abraham*, and the Patriarchs that were interred in his Cave, out of their dead loynes the Lord raised a living issue of six hundred thousand foot-men, besides women and children that came under the conduct of *Joshua*, and discomfited the Captains of the Land and took possession.

The gracious God out of dead and poor things in the world raiseth strength and Majesty; that those that they trampled upon, and accounted as dead men, the Lord made out of them such a living stock, that all the poor of *Canaan* was not able to hold up, and make head against them, (they were such a powerful Army) but hid themselves in Caves, and became as dead men, to give place to these dead men.

Here is the wonderful great glory of the Almighty, out of meer nothing, to work all things, and as he made all things that are seen out of nothing (*for by faith we learn that things that are seen, were made of things that are not seen*) so he still continueth to lay his foundation in baseness and humility, in a ridiculous manner to flesh and blood, yet out of that he bringeth large and infinite majesty and glory, such as no man can aspire in his thoughts to think sufficiently of.

*Give me a burying place to bury my dead.*

Behold, he calleth her *Sarah*, his dead, he calleth her not Wife, though it is said after in the Text, that *Abraham* buried *Sarah* his wife; yet that is in respect of the time of her life, when they lived together, and in respect of the former society, and converse they had: but now he speaks to the point, she is no more his Wife, but his dead. It is translated by all in the *Nenter Gender*, not my dead she, but my dead, simply in the *Nenter gender*, as a thing which now had not so much relation.

So it is true, when men and women are levered by Death, they are no more man and wife, but one anothers dead. For as the Apostle saith, *Do you not know that as long as a man liveth, his wife is subject to him, and she must not converse with another?* So likewise for men again: but when God dissolveth the contract by Death, then as she is free for another man, so she is no more his Wife; so long as she was alive upon the ground she was his Wife, but now when she is to go into the ground, he calleth her his dead, but not his Wife.

The substance and sum is this; That Matrimony is Gods blessing for present use of mankind, for the propagating of the *Species*, to continue the seed of man to the worlds end, that there may be still a generation to praise God their Creator; and so being a temporal thing ordained for the office of this life, it ceaseth when Death cometh: there is nothing but Death, and that which Christ speaks of in the Gospel, can make a separation: when death cometh all relations cease, and a wife is no wife, and a husband is no husband.

Behold out of this, the infinite love of God in Christ that hath made all things, all unions, and contracts, hath made all to be void but his own: for our Lord Jesus in life and death is our Husband, our Lord, our Master, our Father, as well in the one as in the other: whereas by the intercourse of death all things are dissolved, two of the best friends that are may part upon discontent, and body and soul must part at Death, and Husband and wife (the Symbol of Christ and his Church) must part one from another: yet when all societies and contracts part, Christ doth not part from us, but he is in the Grave, as well as in the highest heavens, our Husband, and Lord, and Spouse, and we are his Church still, we keep the same relation, and as strong bonds in death, as in life.

*My Dead,*

Yet notwithstanding though she was not *Abraham*'s Wife, yet she was *Abraham*'s dead. This must teach a man after he is freed by Death to the combination and contract,

contract, yet that there is a care remaining from the *Dead*, a love to that, though not as to a Wife: the respects of Man and Wife are carnal and fleshly, Death cometh and cutteth down the flesh, therefore cutteth off that respect too: but because she was *dead*, and there was such bonds between them formerly, therefore a man is bound to lament and sorrow for his *dead*, as *Abraham* did here, to love the memory of the *dead*, to speak well of the *dead* when occasion serveth, to commend them for their virtues, to use the friends of the *dead* (as far as is in their power) with all courtesie, to be good to the children of the *Dead*, those that the mother hath left, and not to cast them into the hands of a furious woman, a new Wife, that neither careth for dead nor living: but to have a special regard to the bonds and familiarity, and that spiritual acquaintance that God made in this life: and so to be good to all that come of that issue for their sakes. *Let me bury my dead.*

Lastly it followeth, why he would *bury his dead*. *Out of my sight.*

A strange thing, *Out of my sight*. Was his grief so aggravated, as he could not still behold her face? or was it necessary that the carcass it self must be conveyed away? must it needs be that the body being now no way amiable, but noisome, must be conveyed out of a mans sight? The best friend in the world cannot endure the sight of a *dead* body, it is a galling sight, especially when it cometh to that dissolution, that the parts begin to have an evil savour and smell, as all have when they are *dead*: then to keep themselves in life and health, it is necessary to avoid them, to *bury their dead out of their sight*.

And what so sweet a sight once to blessed *Abraham*, as *Sarah*? What so sweet a spectacle to the world as *Sarah*? The great Kings of the world, set her as a *Paragon*, and she came no where but her beauty enamoured them: she was a sweet prospect in all eyes; every man gazed on her with great content, to see the beauty of God, as in so many lines marked out in the face of *Sarah*. Yet now she is odious, every eye that looked upon her before, now winks and cannot endure to look upon her, she must be taken *out of sight*.

Oh bethink your selves of this, you that take pride in this frail flesh, that prank up your selves, to make you graceful in every eye; you that study to please the beholders, you that are the great Minions of the world; you that when age beginneth to purle your faces, begin to redeem your selves with paintings; think of this Mother *Sarah* the beautifullest woman in the world, is loathsome to her husband, her sweetest friend: therefore I beseech you in the fear of God, leave these fooleries, and vain fancies: remember what danger *Sarahs* beauty cast her into; though it were a great gift of God, yet she had better have been without it, than to have that hazard of soul and body, that she was brought to by *Abrahams* travels and necessity: and know it that your best beauty is to please the eye of God, to look beautiful in his sight: for the sight of God is never weary; the sight of men will be weary of you, the best friends you have will loath to see you dead, you will then be grisly in the eyes of men, but the eye of God it is all one even in the dust, and nothing can make you so ill-favoured, but God will like you: therefore labour to please Gods eye that never ceaseth: nothing will make him alter his affection, whereas the eyes of men; this life is so full of foul alterations, as the least sickness bringeth an abomination unto them.

I see the time prevents me. I will speak a little to the present occasion. We have here a *depositum*, a gage, a pawn of a dear Sister of ours, a woman known to you all to be of a holy Christian conversation: a neighbour full of peace and quiet, and of good works according to her calling. She was also in the spiritual part a woman of a very good inclination, loving the Word of God, curious and attentive in the hearing of it; She was much delighted in it, and desired to communicate the knowledge she had in the Scriptures to others, and to speak of it as often as occasion permitted. By this study it pleased the Lord to work a constant and lively faith in her, to put all her trust and confidence in him. She was now taken upon the sudden, therefore the Lord hath left her as a pattern for us to look upon, to take heed to our selves,

selves, that we may make our peace with God, and look for death every moment, because we know not how soon we may be arrested.

She was indeed a woman of great trust and faith in God: and one whose mouth was full of his praise, still admiring and recounting the wondrous grace of God to her in all the course of her life, in sparing her, in giving her comfort in her conscience, concerning the pardon and forgiveness of her sins, and providing for her worldly helps, which she thought never to attain to: and in many other particulars, She did open the grace of God according to her best understanding, still giving the praise to his holy Name: and no doubt, if the stroke upon her had not been so fatal, and as deadly as now it was, we should have had the like fruit more abundantly at this time. Howbeit she was not as one altogether destitute, but she called for, and craved the prayers of Gods people, that they would lift up their hearts and hands, and voyces to the Lord to look upon her, and release her of her misery and trouble, either by life or death, for she was content either way.

She had some touches also of Divine Scripture as occasion offered themselves. As when the light was brought in, she desired to have the light of Gods countenance to shine upon her. And when her eye strings were broke, that the tears did distil down, she desired the Lord God to put her tears into his bottle, and many such Luminations there were that came from her.

Her furcharged spirits were so taken and stricken, as a man might perceive at the first, there was no way but one; her self drawing her self within, as though that in the outward man there were no room for the soul to dwell there, or to have a fit and opportune habitation.

I must needs advertise you of one thing, that this custome of praising and commending of the *dead* is very full of danger, because a man may be a lyer, and a flatterer before he be aware, when he never intended it. But truly (for ought that I could discern) this Sister of ours was one that was very well deserving, of a quiet and moderate spirit, intensive and careful to govern her house and children, and no way exorbitant, for any thing that I can hear.

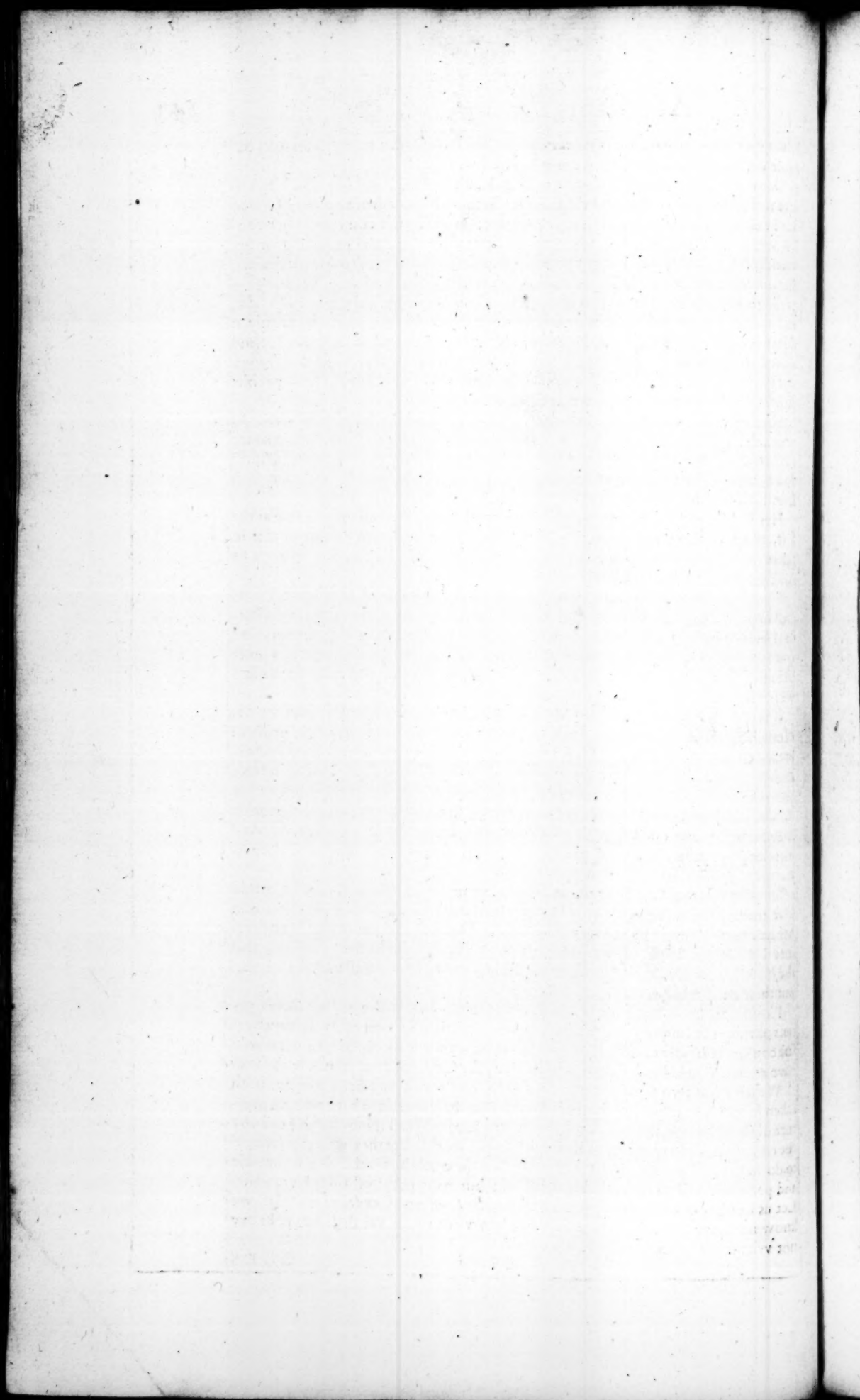
It is true that all are not of one Model, as the bodies of men and women are not of one height and colour, so the souls and spirits are not all of one elevation neither: but we esteem the children of God according to that they have received, and not according to that that they have not received, as the Apostle speaks: I say therefore, according to the grace she had received; I verily believe she was faithful and true to it, that she received not the grace of God in vain; she sought by all means to nourish and cherish it from one degree to another, and to proceed from grace to grace. And therefore I conclude in the judgement of Charity, that we have very strong hopes, and great probabilities of her happy translation.

She was a Daughter of *Sarah*, as Saint *Peter* speaks of Women, that he would have them demean themselves, as Daughters of *Sarah*: and such a one she was in her habit and attire, in the manner of her life, and society, and company: and therefore I doubt not but she inheriteth with *Sarah* the place of blessed mansions, that the Lord hath made infinite specious, and wide, and capable for all blessed souls that put their trust in him.

Now, this let us make use of to our own souls. In that she had not that largeness of time she supposed to have had, but was surprised so soon and vehemently, as she could not dispose of her self in that manner, as we know by experience she would have done: it should be a lesson to us to be ready for God, to be acquainted with God.

We have had two Corfeses one after another, one a man, another a woman, both taken suddenly in respect of the time, though they had thought to have made an overture of themselves to the world, and thought to have made all things fair and easie, by the confession and expression of their faith to the world, but they were not suffered to do it. So, all presume to have time to make the world know that they be humble and penitent, and to make their confession; but many put it off till it be too late. Let us not be put off with vain presumptions, *the Lord giveth, and the Lord taketh*, we know not how soon. We were born we know not when, we shall die we know not when. The Lord prepare us all for it.







G O D S E S T E E M  
O F T H E  
D E A T H  
O F H I S  
S A I N T S.

P R E A C H E D  
At the Funeral of Mr. *John Moulson*,  
of *Hargrave*, at *Bunbury* in *Cheshire*.  
By S. T.

S E R M O N X X.

Psal. 116. 15.

*Precious in the sight of the Lord, is the death of his Saints.*



He Psalm was composed by *David*, to be an acknowledgement of that favour and grace of God, which himself had experience of at some time or other; but when or what the particular occasion of it was, we are uncertain. Some refer it to that escape which he made when *Saul* and his Troops had compassed him about, upon the discovery of the *Ziphites*, 1 Sam. 23. 26, 27, 28. Others because *Jerusalem* is mentioned in the Psalm, and *Jerusalem* at that time of *Saul* was not built, as they conclude well against the time of the penning of it; so they find also another occasion, his escape from *Absalom*, and that great plot, 2 Sam. 15. 14. Others include also his spiritual Conflicts, his combatings with Gods wrath, and his despairs because of his sins, together with some sicknesses and strong diseases, accompanied with griefs, and anxieties of mind; In all which he found

God benevolous, and merciful unto him, in the sense of which he rejoices, and (as it was in his duty) gives thanks and praises unto God. He saith in the fourteenth verse, he would make publick business of it, and would pay his vows, *coram populo*, in the presence of all the people; and good reason he had, for God hath oft relieved him, and taken much care to preserve his life, as he is ever tender of the safety of all his people, for *Pretiosa in oculis Jehova, &c.* Precious in the sight of the Lord, is the death of his Saints.

The words are a Simple, universal, affirmative proposition; wherein, 1. The subject or thing spoken of; is, *The death of Gods Saints*. 2. That which is spoken of it, is, That it is *precious in the sight of the Lord*. Which proposition may be resolved into these three observations.

1. That there be some that are Gods Saints.
2. That Gods Saints do also Die.
3. That the Death of Gods Saints is pretious in Gods sight.

Observ. 1.

1. There be some that are Gods Saints. *Sanctorum ejus*] so the vulgar Latine reads it. *Misericordium*] so Pagnin after S. Hierome. *Beneficorum*] so Piscator. *Piorum*] so Mollerus. The Kings translators have rendred it in our last English, *His Saints*, though they have given themselves a liberty in other places to render the Hebrew that is hereby our English (*Holy*), as *Pf. 16. 10. hhasideyah*, Thy Holy one: and the Hebrew word that properly signifies *holy*, by our English (*Saints*) as *Psal. 16. 3. Kedoshim*, To the Saints. The Saint in the Text is in Hebrew *hhasid*, and *hhasid*, is *beneficus*, and but in a secondary sense *Sanctus*: Yet whereas it is rendred by the Septuagint once *ἱλαρόν*, *venerandus*, *venerable*, which our English translates, *The good man*, *Mic. 7. 2.* and once *ἱλαρόν*, *reverend*, or as our English hath it, *Righteous*, *Prov. 2. 8.* Yet in all other places it is translated by the word *ἅγιος*, *Sanctus*, *Saint*, or *Holy*: and it seems according to the very notion of the word in use among the *Jewes* themselves, among whom the posterity of *Jonadab*, because of their holiness of life, and strictness in religion, were called *hhasidim*, *ἁσίδαι*, *Asideans*, *1 Mach. 7. 13.* as much as, *Holy-ones*, *Good men*, or *Saints*.

But not to insist farther upon the translation; The name of *Saints*, is given sometimes by the Fathers to holy men departed, and reigning with God, but so the word is very rarely used in the Scripture: but more ordinarily it is given to the faithful in this life, and so the notion in Scripture is most frequent. So *1 Cor. 1. 2.* To the Church of God at Corinth, called to be Saints, or *Saints* by calling: So also, *Eph. 6. 18. Rom. 12. 13. &c.*

There is a double sanctity; 1. Of outward profession. 2. Of inward regeneration, and so the word is here more specially understood; They are Gods Saints, whom he separates to himself, or calls unto holiness of life; *The Saints on the earth*, such as excel in virtue, *Psal. 16. 3.*

Reas.

And there is reason for it, that there be some Saints in this life, because that which makes Saints is attainable here; not Popish Canonization, but Gods Election, Gods Spirit, Gods grace, the Merit and holiness of Christ; as it is, *1 Cor. 1. 2.* Those of the Church of Corinth were called to be Saints, with all that in every place call on the name of Jesus Christ; Who was both, 1. A pattern of holiness, that his people might be so by his example, and 2. A foundation of holiness, that his fulness might be conveyed to his members.

Use 1. If there be Saints in this life, it is against the Church of Rome, which shuts up all the Saints into heaven, and suffers none to be Saints, but such whom the Pope canonizeth. Bellarmine delivers it, 1. That Canonization, which is a publick testimony of the assured holiness, and glory of some, by which publick worship is decreed them, is pious and lawful. 2. That this power of Canonization is only in the Pope. 3. That the Popes judgement on Canonization is infallible. But Beside that, this third proposition is gain-said by men of his own side; The practice itself also of Canonization was unknown till Leo the thirds time, anno 800. or till fourscore years after that, till the time of Adrian; and it was ever anciently held, that no man can judge infallibly of anothers condition, or may admit any into the number of Saints. The ancient Church had their commemorations of holy men, and women

Tho. Aquin.  
Quod lib. 9.  
art. 16. Cajet.  
Tract. de Indul.  
Causis,  
l. 3. cap. 5.

הַיְיָ

הַיְיָ

הַיְיָ

Ἀπόλωλεν ὁ  
λαβὼν ἀπὸ τῆς  
γῆς. Mic. 7. 2.  
ὁδὸν ὁλαβὼ-  
μένων διαφυ-  
λάξει. Prov. 2. 8.



women departed, but without worship. So may we honourably speak of such as are with God, and we do so; *Luther* calls *Thomas Aquinas*, Saint, and *Melancthon* sticks not at it, to call *Anthony*, *Bernard*, *Dominick*, and *Francis* so too. We seldom name these glorious Doctors otherwise, than *Saint Basil*, *Saint Greg. Naz.* *Saint Ambrose*, *Saint Augustine*. And so we use to commemorate the holy Apostles, the blessed Martyrs, and the Fathers. And think we have as much liberty as the Church of *Rome*, to call godly men of our late acquaintance Saints, as I remember a learned and reverend Bishop of ours to have called Master *Greenham*. But withal as the Scriptures do, so we may also call the living believers, and they are so before they come to heaven.

*Use 2.* If there be some, let us all aspire unto that honour, to be such as excel in vertue, to be put in *Albo Sanctorum*, and to have our names in the *Calendar* or roll. Let us follow the foot-steps of Christ, and holy men, learn of me, saith Christ, *Mat. 11. 29.* for, *I have given you an example that ye should do as I have done unto you*, *Joh. 13. 15.* And let us follow them that have followed Christ, to take out the patterns that have been set us by Apostolical and holy men. In the ancienter times of more pure and fervent zeal, people were ready to run to any lights that did burn and shine among them, to take example from them, how to regulate their lives; Hence came many religious professions, (though since much degenerate and corrupted,) who were won to the imitation of those practices of self-denial, contempt of the world, mortifying of voluptuous affections, &c. which they saw in them. We might make a profitable use of the lives of holy men, and Martyrs of old or of late, to copy out their sanctity. And let it be an encouragement to the study of piety and religion, to consider what honour it brings along with it, it Saints us, so that we need not be at that extream expence and charge, which we read some have been at in the Court of *Rome* to procure *Canonization*.

*Use 3.* If there be some such here, and they be men holy and religious, then take we heed that we speak not ill of such, that we abuse them not, that we open not our mouths against heaven, against them that are *Incola caeli*, *Inhabitants of heaven*, either by an actual possession of glory, or here by an heavenly conversation. Devout and religious men, whose thoughts and hearts are above, do not count this their Country, they do but sojourn with us; abuse not strangers then, especially these strangers for their country sake. We use to say, *De Sanctis nil nisi bonum*; we should not speak any thing to the prejudice of the Saints. The *Romanists* are presently upon us, that we forget this rule; *Sanctos Dei non esse peculiari honore colendos, docent omnes hodierni haeretici*. So *Lorichius* accuses us (for we know whom he means.) The truth is, we dare not give them divine worship, nor make them Gods, as the Papists (when they have wearied themselves in fitting their distinctions of *latreia* and *douleia* to little purpose) do it roundly enough, and the people in their practice; But we give them their due, and as much as themselves would be willing to receive, as we gathered from the behaviour of the Angel that was sent to *John*, *Apoc. 19. 10.* But in the mean time, while they make a thriving trade of the flattering of the Dead, they neglect and abuse the living Saints, not only writing a *Dele* in their *Indices expurgatory* upon the testimony of *Pius* or *Prudens* given by some more ingenious men of theirs, to some of our Divines in particular; but also traducing the whole estate of our reformed Churches for schismatical, and heretical.

*Luther. L. de capt. Hab. Melancthon in Apol. Confess. art. 4. 5. 27.*

*Lorich. in Fortalicio, lib. 1. de Sanct.*

*Bellarmine* indeed in the very beginning of his *Retraction* tells us, he allows not the word *Divus* to be given to the Saints, and that either the word fell imprudently from him, or writing a *B.* for *Beatus*, the Printer mistook it for *D.* and printed *Divus*. But others stick not at the word, nor at much more. *Serapius* in an Ode of his thus; *Rinaldus Antistes beatus additus agminibus Deorum*. And *Melchior Numerz* in an Epistle of his to *Ignatius*, anno 1544. among other matters of the *Indies*, speaking of the *Iesuit* *Zaverii* death, calls it *Annus Zaverii*. Bishop *Vida* in his hymne called *Divis caelestibus*, after he hath invocated the *B. Virgin* and others, saith,

*Tum vos cadues corporis.  
Cen. nos omnis ponderis.  
Quondam maris aut virginis,  
Nunc Dei beati caelites.*  
And to adde but one more, *Lipsius* in *Virg. Aspricelli*, cap. 30. thus, *Tunc sibi andes DE A, dicis omnis servus & atas.*

*Use 4.*

Use. 4. If there be some *Saints* of God here, let us choose to be of their acquaintance, and keep their company, because they do best of all know the way to heaven; and it is good to go safely that journey, by direction of the best and most skilful guides, lest we miss it in those places where the way turns, or where the path is not so well beaten as the other Road.

2. Gods *Saints* do also die. *The Death of his Saints*] Holiness frees not from death. *Abel, Noah, Abraham, Moses, David*, the *Prophets*, the *Apostles*, the *Fathers*, are all dead. *Your Fathers, where are they? and the Prophets, do they live for ever?* Zach. 1. 5. *God cuts off both the righteous and the wicked*, Ezck. 21. 4. *The righteous perisheth, and the (hhalidim) the merciful men*, or the men of godliness are taken away, Isa. 57. 1. Yea, and often-times as *Menander*, was able to observe it, *Whom God loves best he takes soonest*. An observation much like that, in 1 *King*. 14. 12, 13. *That son of Jeroboam, who only of that family had some good thing in him, was taken away young*.

But whether sooner or later, their holiness frees not from death: rich gilding upon an earthen pot, keeps it not from breaking. They are made of the same mettall, of the same clay with other men. The *Apostles* that brought the *treasures of grace* to the world, were themselves, *Testacea vasa*; so Saint *Hierome*: *Vasa fictilia*, so Saint *Gregory*; but only earthen vessels, 2 *Cor*. 4. 7. *clay in the hand of the potter*; Isa. 64. 8. And therefore *all things* in this respect come alike to all, Eccl 9. 2.

Use 1. If such die, then Death is not alwayes evil; for sure it is not evil to them, to whom *all things work for good*, Rom. 8. 28. The sting of it is gone. And though it have not a pleasant look to entertain us with, it is but as a rude Groom that opens the gate by which we must pass to a better place, and to better company. The godly have many advantages by death, 1. *Rest from their labours*. 2. A *Crown* when they have *finisht the race*, 2 *Tim*. 4. 7, 8. 3. Freedom from danger of sinning any more, Rom. 6. 7. 4. Death frees from a possibility of further dying, 2 *Cor*. 5. 1. *Let me die*, saith *Seneca*, *and what hurt comes by that? I can be bound no more, I can be sick no more, I can die no more*.

5. They go presently to God. *while we are at home in the body, we are absent from the Lord*: *We are willing rather to be absent from the body, and to be present with the Lord*, 2 *Cor*. 5. 6, 8. *I desire to be dissolved; to be with Christ*, Phil. 1. 23. 2 *Tim*. 4. 6. We wrong death, when we call it horrid, it is sin which makes it to be so, else it is but conceit. There is often more pain in a tooth-ach, than in dying. Tears, and black cloth, and the tremblings of the guilty do disguise Death, and make it look terrible. He that said, *it was of all terrible things, the most terrible*, was himself an Heathen, and knew not what Christ had done to alter the property. Once indeed it was uncouth and hideous, but since Christ died, it hath a more fair and pleasant face. There can be no danger in that way, which all the *Saints* have gone. As *Phocion* said to one, that by the same sentence of the Judges was to die with him; *Art thou not glad to fare as Phocion doth?* So are we not glad to fare as the holy *Patriarchs, Prophets*, and *Apostles* have done, and to go after them? He that went this way the first of any man-kind, was holy, a *Saint*, it was *Abel* whom God accepted. We use to call those passages and *Streights*, which have been first found and discovered by any, by the names of the first Discoverers, as the *Streights of Magellanus*, and that a little lower, *Schouten Streight*, or *Fretum le maire*; So if it may afford us any comfort for the passage, let us call Death no longer Death, but *Abels streights*. Let us learn, if not to love, yet to contemn Death, that so we may have the more easie conquest over all other hard things. It was a bravery in *Damindas* an heathen (which Christians should be ashamed to come short of.) When *Philip* had broke into *Peloponessus*, and some *Lacedemonians* said; *They were likely to sustain much evil, unless they could reconcile themselves to Philip*; *Damindas* said, *O Semi-viri quid nobis poterit acerbè accideret, qui mortem contemnimus?* *Alb poor Spirited men, what can be sharp or hard unto us, who have learned to despise death it self?*

Use 2. Because *Saints*, or holy men, do also die, let us make the best use of them vvhile

Synonimie ad  
diverſos  
Men.

Reas.

Ex ore  
sunt  
vires  
Testa, Such a  
tile, brick, or  
pot, as is made  
of burnt clay.

Morior? Desi-  
nam alligari  
posse, desinam  
agrosare posse,  
desinam posse  
mori.

while they are with us; To benefit and profit our selves by our religious friends, acquaintance, neighbours and kindred. When God raises up some man eminent for wisdom, and a godly life, he is set up as a light for the town or neighbour-hood to walk by: Yet oft-times such as dwell neer, are careless, and neglect their benefit, when strangers farther off draw neer unto the light, and gain by it; as we use to let our own books lie by, and rather make use of such as we borrow, to take notes out of them, because we know not how soon they may be called for by the owners, and presume that the other will still be in our keeping. We should improve our good acquaintance, and walk by the light while we enjoy it, because many times the Sun sets, and it is night in a neighbour-hood or a family, when a good friend, a good Parent, or a good Master dieth. Remember *Jonah*, and *Jehojada*.

3. *The Death of Gods Saints is precious in Gods sight.* When David was oppressed with grief, it seems he had such thoughts as these, *Surely man is (res nihili,) a vain and worthless thing, too low, and too unworthy, that God should take any notice of him, or be careful of him;* But at last he overcame such thoughts, when he had found the experience of Gods tenderness towards himself in particular, and towards all his people, and now resolves, *That God neglects not his, as if he were not affected with their miseries, but their souls, lives, and safeties, are dear and tender unto him, as a treasure which he will not carelessly lose, or suffer men or devils to take away by force or treachery.*

Observ. 3.

Their Death is precious [*Jakar*,] the word of the Text is, *in pretio fuit, magni estimatum est.* God sets them at an high and dear rate. The Septuagint renders it by *τιμω*, *τιμη*, *τιμη*, and the Noun by *τιμη* *pretiosus*, *τιμη* *probatum*, and *πολυτιμω* *multi pretii*: God honours and accounts well, and hath high thoughts of the sufferings of his. See how the word is translated in other Texts.

1. Honourable, *Isa. 43. 4.* [*Jakarta*] *Thou wert precious in my sight, thou hast been honourable.*

יקר

2. Much set by, *2 Sam. 18. 30.* *His name was much set by.*

ורקר

3. Dear, *Jer. 31. 20.* *An filius (Jakkir) pretiosus mihi Ephraim? Is Ephraim my Dear son?*

יקר

4. Splendid, clear or glorious, *Job 31. 26.* *Si vidi lunam (Jaker) pretiosam & abentem. The Moon walking in brightness.*

יקר

Put all these expressions together, and then we have the strength of Davids word, *The death of the Saints is precious*; that is, 1. Honourable. 2. Much set by.

3. Dear. 4. Splendid and glorious, *in the sight of the Lord.*

God is so tender of his people, that

1. He will not have them take wrong, he orders their death, he takes care for them, he visits and comforts, and assists them in their dying, he helps them with strength, with memory, in their understanding, their senses, &c.

2. He takes much delight in their sweet, holy, calm deaths, and resignations of their souls.

3. He takes care of their very bodies too, to lay them up sweetly to rest, in *Repositories*, or *Dormitories*, as the Ancients were wont to call *Church-yards*, and *Graves*.

4. Lastly, he entertains their souls immediately, when they are breathed forth, and places them, *In inn Abrahæ*, in *Abrahams bosome*, wheresoever that is, to possess present joy and quietness.

And no wonder that he doth all this, because he hath bought them, and redeemed them unto himself, with so great a price as his Sons blood, and hath graced them with so many gifts and priviledges, and hath made over unto them as *Co-heirs with Christ*, so great and large benefits.

Reas.

We may make this Use of it, to serve for the establishment of us in our belief of him, and our waiting on his providence. If *their Death* be so *precious* their sufferings also in any kind are dear unto him. That word in the Text, which is *Death*, and which by the Seventy is ordinarily turned *τιμη*, yet is taken in the Scripture sometimes for sickness, or any affliction, *Exod. 10. 17.* For infection, *2 King.*

Use.

סוד



Num. 23. 10.  
 ἐν φόβῳ κυρίου  
 ἔσθ' ἡ ζωὴ αὐτοῦ.  
 Ex. 44. 25.  
 ἐν φόβῳ κυρίου  
 οὐκ ἐποίησεν  
 τι.

4. 40. For wounds, *Prov. 26. 18.* and sometimes in the *Septuagint* for the soul. The very sicknesses, and afflictions, and dangers, and wounds, and griefs of his holy ones are dear unto God. But especially their souls, their lives, their good and safety. God writes a *Ne perdas, Touch not*, Destroy not, as a notable caveat, for the safety, as of Kings most particularly, so also of all that fear him, and that trust in his mercy.

I have hastned over these points, that I might come to the testimony that I am to give to our deceased Brother, Master *John Moulson*, which I may not omit, nor to be particular in it, having never such a subject of discourse before such an exemplary man. I would not be thought to flatter a prophane and wicked great one, but here Gods glory in this his *Servant*, and the edification of you that are present, require of me that I speak fully; for, he was *Vir nec silendus, nec dicendus sine cura*.

He copied out in his life the old way of Christianity, and writ so fair after those Primitives, that few now can imitate his hand. And truly as in a garden in which there are variety of flowers, we know not where to pick, so in those many commendable parts of his, I know not which to choose to present unto you, or in what method. But you may take notice,

I. Of his *moral parts*; where I commend four things,

1. His *Calmness and moderation of affection*. No passion was observed to be a tyrant in him; they had an *equipoise*.

2. His *sober taciturnity*, an imitable wisdom in this age of talk and prating.

3. His *affable carriage*, and easiness of access, by which like another *Poplicola*, he gained reputation, and the love of the neighbourhood where ever he dwelt. Some are so *hairy and rough* like *Esau*, that they may be discerned by their *handling*; and some so *churlish* as *Nabal*, that a man cannot speak unto them: Which sourness and cloudiness of spirit, I wish were not a blemish to many that give their names unto religion. He honoured it by his sweetness and affability.

4. His *grave deportment and carriage*. As nothing is more contemptible than a light youthful wanton old man, so the gray head, and wrinkled checks accompanied with sage gravity commands respect from the beholders, as that old grave Bishop *Paphnutius*, though he had lost an eye, did from the Emperor *Constantine*. Gravity dwelt in the face of this man, and his very presence was such, as would discountenance the rude and prophane.

But all these are but mean commendations in respect of the next.

II. His *practice of holiness*; Where I will observe and commend unto you,

1. His *unoffensive youth*, of which they that can remember him since that time, are confident to say of him, as the Emperor said of *Piso*; *Hujus vita composita à pueritia*; His life was composed, and settled, even from his very child-hood; and then began to sort himself with the gravest company, chiefly with that learned and godly Master, *Christopher Harvey*, sometime incumbent in this Church, to whom he was dear. He was observed to be so sober, and modest in his youth, that he was desired to accompany, and attend an *honourable Nobleman* to *Oxford*, where he was very watchful, and careful of him, and prayed twice a-day with him in his chamber. So ready was he to *bear the Lords yoke from his youth*.

2. His *unmarried estate*, which was chaste and modest. He lived above fifty years unmarried, and in that state expressed two vertues, his wisdom not to be rash, and his care to keep his vessel clean.

3. His *married estate*, and course of house-keeping. 1. When it pleased God to dispose his heart to marriage, he married in the Lord. 2. When God gave him Children, he nurtured them, and his Family in Gods fear. 1. He prayed four times a-day. 2. He read three chapters in the old Testament, and three in the New every day. 3. After dinner he called not for game for digestion, but read a Chapter before he rose from table. 4. He catechised his children and servants constantly, according to some plain form. 5. He usually rose early on the Lords day, which time he gave to meditation and prayer, and what he could remember of the Sermon, he usually repeated to his people.

4. His exemplary virtues in his whole course of life.

1. His meekness, and peaceableness of disposition; A grace which in the sight of God is much set by, and a notable testimony of inward holiness, according as it runs, *Jam. 3. 17. pure, then peaceable.* He was not apt to quarrel in matters that concerned him not, never being observed to bear a part in any faction; a favourable interpreter of things not evident, readier to reconcile, than to make differences, and choosing rather to part with his right than with peace, as appeared in a suit known unto many here.

2. Though he were meek in his own cause, yet he was zealous in Gods. He could not endure any thing repugnant to holy Scripture; nor would he neglect, either seasonably to admonish, or reprove the faulty that were within the compass of his admonition, or to whet on, and exhort others to love and good works.

3. Yet his Zeal did not miscarry, being allayed and tempered with wisdom, as the heart is by the brain, and as the conceit is of the *Primum mobile*, with the *Chrystalline heaven* neer it. His wisdom appeared, first, in his discreteness, in his undertakings, and all affairs, an argument of which some take to be this; That he was never troubled, not so much as questioned in any Court concerning any fact. Second, in his observing a fit season, when, and a fit decorum in speaking. Third in his choice of company, and specially of such acquaintance as he would be neer with and intimate, which were only such as might be able to afford him spiritual assistance in a time of need.

4. His freeness from worldliness, and contentedness with his estate, not as those in *Horace, Quocunque modo rem*; but he would not improve his estate by the raising it (as haply he might have done, and as others do) upon his tenants. He counted himself rich, because he needed not all that he had, but could have lived with less; for, *he that can make a little to be his measure, all else that he hath is his treasure*, which was the observation of a good Poet, but a better and a more mortified Divine.

5. His humility, and even among the very temptations to pride. It is an hard thing to be humble in an humble and low estate, but much more difficult in the affluence of outward things. You know his kindred and his relations, yet as he manifested this grace in his whole carriage, so in particular in not being puffed with his brothers and sisters greatness, or the advancement of his children.

6. His diligence in the use of the means of grace; 1. He had a right conceit of Sermons, most relishing such as were most wholesome and useful for edification. 2. He took pains to hear. He was often known in his younger time, to go ten miles on foot, in those times of greater scarcity. 3. His behaviour in the Church in the time of prayer, and in hearing, was very observable, for his reverend attendance and devotion.

7. His answerable practice, fitted and proportionable to his exterior profession. 1. He was much in private prayer. If you would have a tryal of sincerity, follow a man home, and to his closet, and see what he doth within doors; for there may be many respects that may set a man on work *coram populo*. Secret prayer if it be constant, cannot lodge long with hypocrisy in the same heart. 2. He was often, as they say, in secret fasting by himself alone; a Duty not only lamentably neglected in these lazie times of easie Christianity, but ill spoken of too, as a character of a Pharisee, by such as are loath to be at the pains of subduing their bodies, and yet are desirous to come off with the credit and reputation of religion. 3. He was temperate in his diet, and in his habit sober and grave, as counting wisdom and grace, a better, and trimmer dress than Lace, or the fashion; and so he was in his recreations, though constantly chearful, yet a man of little mirth or delight in any thing but spiritual. 4. He was full of charity, which appeared in these particulars. 1. Alwayes upon the Lords day he had six poor at dinner, to every one of which he gave a piece of beef away with them besides, and at night he sent what was left to other poor; Besides what he gave at his door, and what he gave privately to the poor household of faith.

2. His hospitality according to his rank, was such as Peter Martyr reported of *Martin Bucer*, whose table was ever open to any good people, especially to Ministers, whom

whom he much respected. 3. He sate up many nights for the comfort of the sick: not thinking that work of mercy sufficiently performed by an *How do you*, or a cold visit. 4. He had a Sympathy with the condition of Christs Church abroad.

5. In the last place, let us view him in his last act, *his sickness and death, which as the Text hath told us, is pretious in the sight of the Lord.*

1. He prepared himself to die, not only being *willing*, but *desirous also to be set at liberty*, being often at *S. Pauls, Cupio dissolvi*, which they that were with him, say, was much in his mouth.

2. He was very thankful for Gods assisting him with memory and understanding to the very last, for the continuance of which he prayed, and desired others that were about him to pray.

3. He employed both his memory and speech, for the comfort and counsel of such as visited him.

4. He made a confession of his faith, but chiefly in the matter of *Justification by faith* (which an eminent *Roman Prelate* called a *good supper doctrine*) and in the comfort of that point, he resigned his soul to Christ, and *steps sweetly in the Lord*. Thus as his life was holy, his death was *pretious*. He made no great noise in the world, nor raised greater expectations of himself than he could well manage, like many exhalations that rise out of dunghills, as if they meant to reach the skie, but presently fall down again, and wet us: But as a taper he gave light till he went out, and now he is gone we will leave upon his Grave, *Memoria ejus in Benedictionibus*, and apply to him the words of the Text; *Pretiosa in oculis Jehova, pretious in the sight of the Lord, is the death of his Saints.*







THE  
 DESIRE  
 OF THE  
 SAINTS  
 AFTER  
 IMMORTAL  
 GLORY.

SERMON XXI.

2 Cor. 5. 2.

*For in this we do groan earnestly, desiring to be clothed upon, with our house which is from heaven.*



When I read these words, I am in a great doubt, whether I should rather admire the excellency of the temper of these Saints, or deplore the vileness of ours; so celestial the one, so terrestrial the other; so noble the one, so ignoble the other; so magnanimous the one, so abject the other. These Saints they did duly consider, that our life it is but a Pilgrimage: that this whole world is but a Divesory, or Inn to refresh us for a while; that it is a warfare, all things within us, without us, our enemies; that this body is but a *Tabernacle*, a Tent, a Cottage, an *earthen vessel*, a *Gourd*, the scabbard, the prison of the soul; more brittle than Glass, decaying, mouldring of it self, though it be preserved from eternal injuries of air or weather: they saw the vanity, the vacuity, the emptiness of the

the things of this life ; their affections were alienated, estranged, and divorced from the world ; they had by watchings, fastings, grovelings on the ground, tears and groans scoured off the dross of their souls, and made them polished statues of piety ; they had made up their accounts between God and themselves, and had sued out their pardon for their defects and failings, and had that seated in their consciences ; they did penetrate the clouds with the eye of faith, and did see the immense good things laid up for them in heaven, with which being ravished, and impatient of cunctation and delay, they desire to be vested in the possession of them, though it were with the deposition of their *house of clay*, which they did bear about them. Of these things they had not a bare conjecture, but a certain knowledge, *For we know*, vers. 1. *that if our earthly house of this tabernacle be dissolved, we have a building not made with hands, eternal in the heavens* : from this full perswasion did arise this heavenly affection, *in this we groan earnestly*.

But alas, how different is our disposition from this heavenly temper ! how pale, how wan is our countenance at the mention of Death ! at the least summons of our last accounts ! *as vinegar to our teeth, as smock to our eyes*, as a sudden damp to our lights, as an horrid crack of thunder in the midst of our jollities, so is the mention of Death. If any ask the reason of this, it is too manifest ; Want of judgement ; what is the true good of the sons of men ; Want of apprehension of the happiness of the Saints ; Want of faith in God, of Union with Christ ; our souls never make an holy peregrination from the body, and seat themselves with Angels and Archangels, and trace the streets of *New Jerusalem* ; we anticipate not the joyes of the life to come by devout meditations and contemplations : we have not *our conversation in heaven, from whence we look for our Redeemer* : *Our soul thirsteth not, our flesh longeth not after the living God*. The reason of this is, we hang upon the teats of the world like babes and children, we suck venom out of it to our souls ; we walk upon our bellies as unclean beasts, *καὶ ἐν ἡμῖν ὁ θεὸς*, we jutt against God, and offend him ; our accounts are not streight and even, therefore we are afraid at the appearance of our Saviour, and of our citation to appear before his Tribunal ; we groan when we hear of death, we groan not that we may die, this is our condition ; and are not these different one unto another ? Doth not this stain the verdure of our countenances, and cover us with shame and confusion, to observe so manifest a declination of the fervor of the Spirit ? That you desire this heavenly temper, I doubt not, I should offer violence to Charity, the Queen of Graces, if I should think otherwise ? For this cause many of you are strict in the performance of holy duties, agreeable, and convenient to this sacred time : That your devotions may attain a happy end, let me lend you a helping hand, whilst I discourse these words which even now sounded in your ears. *In this we groan earnestly*, &c. Which I will resolve into three Propositions.

1. That we are *strangers* in this life without our *house*.
2. That the *Saints* desire their true and proper *house*.
3. The intension of their desire, *In this we groan*, &c.

That we are *strangers*, do not the sacred Oracles declare ? *our conversation, our polity is in heaven*, saith the Doctor of the Gentiles, *Our life it is hid up with Christ*, Col. 2. *we are fellow Citizens with the Saints, of the household of God*. Ephes. 2. Doth not the chief of the Apostles intreat us *as Pilgrims and strangers, to abstain from fleshly lusts, which fight against the soul* ? and do not these and the like demonstrate unto us, that a Christian lives with men, yet above men ; in earth, yet in heaven ; bond, yet free ; detained with us, yet far above us ; living a double life ; one manifest ; the other *hid with Christ* ; one contemptible, the other glorious ; one natural, the other spiritual ; that his Parentage is from Heaven ; that his *Treasure is in heaven* ; that his heart is in heaven ; that his root is fastned in the *everlasting mountains*, though his branches are here below, that his dwelling is in heaven ; though his peregrination be here on earth, and did not these Oracles tell us thus much, yet are there not enforcing arguments to convince us of this Truth.

Are not they *strangers* that are out of their proper place ? and are not Christians while

while they are here out of their place? Is this world made for Man, an Ark of travel, a Scool of vanity, a Laborinth of terror, a Grove full of thorns, a Meadow full of Scorpions; a flourishing garden without fruit, a fountain of misery, a river of tears, a feigned fable, a detestable frenzy: and is this the place of man? What means the fabrick of our body lifted up to heaven, our hands, eyes, head upward, but to shew us, as *Chalsidius* the heathen man observed, that our Progenitors are from heaven, that our place is in heaven. Every place is adequate to the thing placed in it; is this world adequate to man? are not his desires infinitely extended beyond the same? Every place hath a conserving vertue in it: Doth this world preserve man? well may it minister a little food to this beast of ours, which we carry about us, but can it afford the least savory morsel to the soul? it were to be wished that it did not poyson, contaminate, and defile the soul: so that the safest way for the soul, is to flie from the world, as from the face of a Serpent: Is this world the place of man, why doth our tender Mother the Church, as soon as we come into the world, snatch us out of the world; and as soon as we breath in the air, *bury us by Baptism* in the grave of Christ, and as soon as we move in this world, consign us with the *sign of the Cross*, to fight against the world, and all the pomps of the same, and are not we *strangers*?

Are not they *strangers*, that have different lawes, and divers customes, and another Prince to rule and command them? You have heard of the *Prince of the air*, and the *Lawes of the flesh*; of the *fashions of the world*, of the *wisdomes that is from below*, and earth-creeping: Are Christians guided by these rules? have they not the God of heaven and earth, the *Lawes of the Spirit*, and the *wisdomes that is from above*, and customes that are from heaven, whereby to regulate them? Who are the men of this world? are they not those who have the God of this world to reign in their hearts? who are led captive by him? whose understandings are darkened, their wills obfirmated, their hearts hardened, their consciences seared, their conversation defiled with all uncleannesses, their senses open breaches for sin to enter; their tongues blaspheming the name of God? and are these conversations fit for the Saints? and are they not *strangers*?

Are not they *strangers* that are not capable of honours, of possessions in the place wherein they live, as being not free Denizens of the place? and is not this proper to Christians, whose duty it is to vilifie riches, and honours, and pleasures in themselves, as much as they that have these, do others that have them not? to account riches the greatest poverty, and pleasures the greatest torments? and honours the greatest ignominy, and power the greatest weakness; not to possess the world; not to enjoy it, not to account any thing good that maketh not the owner better, not to admit any thing from the world, but so far as it may advance the true Nobility of man, the purity of the *Image of God*, his restitution to his ancient descent, his re-estating him in the possession of heaven, and the society of Angels and Arch-Angels, to rise up in Armies against this material world, and to rend himself from this *faculent matter*; and out of the greatness of his Spirit, and nobleness of his disposition, to be altogether ambitious of the presence of God, and of these constant and unchangeable good things? This is the duty of Christians, and are not they *strangers*?

Are not they *strangers* that have double Impost, and double customes, and the greatest taxations laid upon them? is not this peculiar unto the Saints in this life? have they not afflictions laid upon them in the greatest measure? must they not *through many afflictions enter into the kingdom of heaven*? Have they not tears, and that in abundance, *for their meat, and for their drink*? Have they not enemies from within, and enemies from without? Must they not be *conformable* to their head Christ, *their elder brother*: as he had his double portion in this life, of afflictions and punishments; so must they have: as he was sanctified by afflictions, so must they also. The gold is not pure, unless it be tried; nor the water sweet, if it have not a currant: nor the vessel bright, unless it be scoured; nor the Saints fit for heaven, unless they be prepared by afflictions: what man was there that ever set himself seriously, either to reform himself or others, that found

not



not great opposition from himself, and from others? and are not these *strangers*?

Are not they *strangers* that are *ad placitum Principis* to stay in the Land, or to be gone, according as he shall manifest his royal pleasure by his Proclamation? and are not we here in the world upon these terms? how soon all of us, or any of us shall be dismissed, who knows? who dares promise to himself the late evening, or secure himself of the least atome or moment of time? he that dreamed waking of long continuance, had scarce liberty to dream sleeping, for *that night they took away his soul*; and he himself was branded to succeeding generations with the name of a *fool*, and are not we *strangers*?

Did not the Saints of God, whose judgements were most refined, those that had the honour to approach most near unto God himself, alwayes so repute themselves? Doth not the holy Patriarch that *wrestled with God*, and hath principality over him? Did not he acknowledge that *few and evil were the dayes of his pilgrimage*? Did not he that was a *man after Gods own heart*, that had a special promise that *his house should continue for ever*? Yet did not he acknowledg that he was a *stranger as well as his fathers were*? is it not his earnest prayer unto God? *I am a stranger upon earth, hide not thy Commandments from me*: as if he had said, I am a Traveller upon earth, I am speeding to *Jerusalem*, which is above; I am to pass through this dark caliginous world; *thy Word is a light to my feet, (a lantern to my steps)*; the rule, the square, the cannon of all rectitude; hide not this light from me, lest I run out of the way, or linger in the way, or stumble, or fall in the way; *I am a stranger upon earth*, &c. What should I instance in particulars? are they not summed up to my hand by the Apostle? *Heb. 11. 13.* All these Patriarchs, Prophets, Saints, all of them did acknowledge themselves to be strangers. Examples have in them an universality of Doctrine and instruction, especially the examples of the Saints, because *Praxis Sanctorum*, is *Interpres praceptorum*, the practice of the Saints, is the best interpretation of the precept. Examples have in them a directive force, because those that are best disposed in mind and body, are a rule for the rest. Examples have an incentive force, to give life, spirits, vigour, transmitting by a kind of *Metempsychosis*, the soul, the spirits, the resolutions, the affections of the pattern, to him that reads it, extorting deep sighs, and tears, and groans, and other alterations at their pleasure. And if any Examples have this force, have not these much more? Other examples have the testimony of men, these have the testimony of God himself, *he is not ashamed*; (a wonderful condescension of the one, and the supream elevation of the other) *to be called their God, the God of Abraham, and of Isaac, and of Jacob; the Father of the faithful, and the God of the believers*: There are examples whereof men boast, but God is ashamed of them, corrupt examples of wicked; the imperfect examples of heathen men, of these God is ashamed; but of these God is not ashamed, and shall we be ashamed of them?

We are then *strangers*. Let me instill into your ears, the voice of that was heard in the Temple, before the ruine of it, *Migremus hinc*, Let us go from hence. Let me say unto you with our Saviour, *Agamus civitatem*, *Let us go from hence*, let us truss up our fardels, and on with our sandals, and promote our way to heaven; Let us depose and lay down all burdens and impediments, and make our selves expedite, and fit for our journey; we are in an *Inne*, let us look about us, and leave nothing behind, but carry all with us, or send it before us; we have but an instant of our abode here, let us imploy it to the best advantage: It is the greatest loss, it is the most shameful loss, it is the most irrecoverable loss that may be, to lose this instant upon which eternity depends, eternity of misery, or eternity of felicity: let us follow our Saviour, let us seek his face, let us ascend with him, let us not rest here. Sleep may overtake us, a false Prophet may deceive us, the snare may intangle us, the Army of the enemy may fall upon us, let us be above all these; *Let us seek those things that are above*, What? where Sun and Moon are, nothing less; Where then? where God is? where Christ? who is *our house*, our temple, our habitation, that we may be *cloathed with him*; this is the desire of all the Saints, and this leads me to the second point.

That

That the Saints desire a true and proper house; *In this we groan earnestly, &c.* What is meant by this house, whether the *Joyes of heaven*, or a *Glorified body* is hard to determine by the context; I incline to *Calvins* opinion, that both are meant, as making up that compleat house which the Saints desire, the one as the introition; the other as the consummation of their bliss; and into both these houses, I shall labour to introduce your spirits and affections.

The first house is the *Joyes of heaven*, a kingdom else-where; for the amplitude, for the abundant sufficiency, for the honour, royalty of them; yet because many in kingdoms see not the face of the King, and of those that see his face, few are of his house and family; and of those that are of his Court, few are familiar with him, or converse with him; and of those that converse with him, few are his sons, his heirs. Therefore this kingdom is an house wherein all see the face of God; all are of his house, all converse with him, all stand in his presence, all are his sons, all are his heirs; a house so situated, as never any; upon the brow of that hill, which is the *beauty of perfection*, the *delight*, not of the whole earth, but of heaven it self, in the purest air that ever was, even purity it self, free from all malignant vapour; a place irriguous with the chrystal streams of Paradise it self, a place enriched with all the precious things the heart of man can desire; an house not built by man, but by God himself; not of terrestrial sculent matter, not of gold or silver, but that which excels all valuation whatsoever; the hanging or ornaments of which house, are not of Arras, or Tissue, or cloth of Gold, or whatsoever is more precious with men, but far above these, such and so excellent, that *Neither eye hath seen, nor ear hath heard; neither hath the like entered into the hearts of men.* The delights of this house are such, that if all the contentments and delights that ever ravished the hearts of men in their private houses were put together, yet were they but as a candle to the Sun, as a drop to the Ocean: Oh the stateliness and magnificence of the Hall of this house, wherein are Prophets, Apostles, Martyrs, Confessors, Saints, Angels, the blessed Virgin especially, all of them praising and lauding God! *Blessed are they that dwell in this house, they will be still praising thee.* Here in this life are variety of employments according to the diversity of mens Callings, and their necessities; but there shall be no necessity, there shall be but one work, the work of *Praise*, a duty which in this life is performed with fatigue and weariness; but there it shall be done with all sweetness and delight, increasing with the continuance of the same. No vain thoughts, to interrupt this duty, no weariness of the flesh to weaken this duty, no necessity or indigency to rend us from this duty; but as it will be our happiness to love, and see God, so it will be the exercise of our happiness to admire, and to laud God: while we are here, such is the weakness of our apprehension, that we cannot with the same act conceive the work, and the workman; we cannot think of the benefit, and the author of the same, then we shall be enabled to joyn both these together, so to admire the work, as at the same time to praise the author; so to contemplate the benefit, as at the same time to fall down before the benefactor. Oh the stateliness of this presence, where the face of God, the beauty of God, the Majesty of God is seen in so glorious a manner, that even Angels, and Archangels *cover their faces*, not being able to behold stedfastly the great lustre of the same! Oh the loveliness of the *chambers of the King*, made for the soul to repose her self in all spiritual delight, after her labour and travel in this miserable world! oh the beauty of the *Mansions* of this house prepared by Christ himself for the soul, to refresh her self with all spiritual food! and oh the variety and excellency of the food of this house, the understanding shall have his food, morning and evening knowledge; a clear view of all things, not in themselves, or in their causes, but in their exact *Idea's*, subsisting in the essence of God, but especially the radiant vision of the face of God, the Essence of God, the Sun of righteousness. The will shall have her food, goodness, joy, delectation, not by measure, but drowned in the full ocean of these, with that stability and confirmation that she cannot will that which is evil; The affections shall have their food, being fully satisfied beyond their desires. The Body shall have his food, being made an impassible, clarified, Agil, spiritual body, defecated, and

and purified from this feculent elementary food, and all other alterations common to it with beasts: and which is most wonderful, the King of Kings shall gird himself to reach out these Joies unto us; they shall be administred unto us *Ve jad Hammelek*, by the hand, by the power of a King: Did I say this of my self, who would give credence unto me? but Truth saith it, *Luke 12. 37. Blessed are those servants whom he shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve him.* Oh wonderful dignation! who ever heard of the like? *Stat Cato dum Lixæ bibit*, the Lord stands, the servant sits; the Lord is girt, the servant is loosed; the Master is reaching out full bowels, and the servant is inebriated with the rivers of these pleasures; once he girt himself to wash his Disciples feet, and the servant was astonished to see so great a Majesty condescending to so mean ministry; shall we not be much more ravished with this ineffable dignation, when he shall again gird himself to supply the soul with unspeakable delight, as if God himself intended nothing in heaven, but to heap content upon them that sit down with *Abraham, Isaac, and Jacob, in the kingdom of heaven*; This is the *fatness*, the excellency of this *house*; with the weak adumbration whereof, I doubt not but that your hearts are so taken, that ye have reduced all your desires to this one, with the Psalmist; *One thing have I desired of the Lord, which I will desire, even that I may dwell in his house, and behold the beauty of the Lord.* And I wonder not when I contemplate the Majesty of God, I wish my self all fear; and when I consider the power of God, I wish my self all humility; and when I meditate on the goodness of God, I wish my self all Love; and when I contemplate the Beauty of God and of this house, I wish my self all desire, and so do you also: and therefore with unanimous votes you request me to conduct you to the gates of this *house*, whereby you may enter into the same, and according to the magnificence of this House, so there are many gates whereby we may enter; and all of these reaching even to the Earth with the foot of *Jacobs ladder*.

There is the gate of *Faith*, by it we have *עֲוֹלָתָא*, access unto God, and that with boldness; by this we lay hold on the Throne of Grace; by this we prostrate our selves at his feet; by this we adhere, and cleave close unto God; by this we live in Christ, and Christ in us; by this our hearts are purified, our conscience washed with the blood of Christ, and fitted to see God, and to enter into the holy of holies, unto which no unclean thing can be admitted. This is one Gate.

Another is the gate of *Hope*, which entreteth within the Vail, and bringeth us nearer unto God; this grace taketh us by the hand, and leadeth us through the streets of *New Jerusalem*, and sheweth us the Temple of the Lamb, and the Lamb sitting in his Temple, assuring us that we shall live there with him; this is *עֲוֹלָתָא*, heaven before heaven, the life of the Soul, the keeper of Christ, the keeper of God: This is a second Gate.

There is another gate, the gate of *Charity*; by this we enter not, but press in unto God, and are not led, but transported unto God, and carried in a fiery *Chariot*. By this grace we approach not near unto God, but forgetting the greatness of his Majesty, we lay hold on him, we hang upon him, we embrace him, we familiarly converse with him; we freely consult with him, we inseparably cleave unto him more close than any *Polypus* doth unto the Rock.

Another gate, is the gate of *humility*, a low gate, but a sure and certain gate, the exaltation of the soul, the honour, the dignity of the soul, that which subjects the soul immediately to God, and so seateth it above all the creatures; that gate whereby the soul steals into heaven, though the gate be never so straight, by crouching, bowing, bending, pinching of it self. At these gates, if you knock earnestly by devout prayer, and frequent Almes, you may enter into this glorious and magnificent house, with which the Saints desire to be clothed upon: and this is the first house which they desire.

There is another house which the Saints desire, and that is the house of their bodies glorified: while they are here in this life, they have a cottage rather than a house, a cottage seated in a low watery myrith place, exposing the soul to Agues,

Feavers,



Feavers, and variety of diseases, so that she is sometimes down ; at the best but crasse and valetudinary : scarce any vicissitude and change, either of age, or place, or calling ; but the soul is dangerously affected with it, and in great hazard : a dangerous Cottage, ready to fall upon the soul, and crash it in pieces ; a cottage full of holes and rifts, in every storm, and tempest of adversity it rains through this cottage into the soul, and makes the soul unhealthy ; in the Sun-shine of prosperity, the beams of the Sun beat upon the soul, and make it faint and weak, many times a ruinous cottage, so that the inhabitant is forced to spend almost all his time in repairing it, in keeping it up, in supplying the necessities of it ; distracted, rent, and torn with cares and sollicitudes for it, so that little time is left for better duties, for duties proper to the inner man, and when the soul setteth her self to these duties, then this Cottage is an impediment unto her, taking off her mind from it by some sudden gust of a vain thought, or hindring her by some indisposition, or compelling her by some urgent necessity, to break off before she is willing. These and the like incumbrances do much afflict the Saints, therefore they *desire to be clothed upon*, with a pure *house*, a pleasant *house*, a lightsome *house*, a healthful *house*, a durable *house*, a glorious *house*, that might be a help and encouragement to the soul in holy and religious duties. *In this we groan earnestly, &c.*

You that are owners of the wonder, are not ignorant what a wonder man is, a composure of different natures, Celestial, terrestrial, Angelical, bestial, corporal, spiritual ; greater than the world, less than the world ; the richest Pearl, and the basest soyl ; *the Image of GOD*, and a piece of clay : you are not ignorant how these two are affected one to the other in the Regenerate man, if the body be sound and well, it kicketh against the spirit ; if it be ill, it afflicts the Spirit. How do I love my body, as my fellow servant, and eschew it as mine enemy ? how do I hate it as my clogg, and reverence it as my fellow-heir ? I buffet it as a slave, and embrace it as a friend ; I chastise it and keep it under, and then I want a companion to assist me in the works of piety ; I cherish it, and nourish it, and then am I stung with the lusts of it ; it is a flattering enemy, a treacherous friend. Oh my conjunction ; and oh my alienation ! that which I fear I embrace, and that which I love I fear : before I make war with it, I am reconciled ; and before I am reconciled, I am at variance : what a strange mystery is this ! therefore the Saints mortifie and crucifie their bodies, they gird them close with the cords of strong resolutions, they macerate them with watchings and fastings, and make them thin, and pale, and wan, that so they may be serviceable to the Spirit ; they labour that their hands may be translucent with fasting, as the hands of *Elphegus* were, that their countenances may be living documents of humility, that their bodies may be as transparent glasses, wherein the thoughts of their hearts may be seen, that their souls may have no more residence in the heart, but may as evidently be seen in every part of the body as there. This they aim at, and when they have done all this, yet they complain of the dulness, deadness, heaviness, lumpishness of the body, and are at enmity with it, and cry out, *Oh miserable man that I am, who shall deliver me from this body of death ?* not that they are simply enemies to the body, but to this earthly corruptible body, this sinful body that depresseth the mind musing of many things, and desire the deposition, and laying down of the same, that so they may receive a glorified, a clarified, an incorruptible spiritual body, not made of a spirit, but serviceable to the spirit ; they desire that these eyes may be so defecated, that if they cannot behold the essence of God, yet they may stedfastly behold the *Empyrian heavens*, the splendour of our Saviour, and the lustre of the bodies of the Saints, more bright than the Sun seven times ; they desire that these hands may be blessed with the contraction of that sacred body that redeemed them, they desire that this body may be so transparent and lucid, that the soul may fall out freely, not at the eye alone, but at every part to contemplate those glorious objects, that it may be so preluce, that the very thoughts of the heart, and the divine fancies that are in the imaginative part may be seen through it, that it may be so stript of corporal density and grossness, that like lightning it may be here and there, that it may be fit for raptures, and extasies,

and the Soul no more doubtful whether she be in the body, or not in the body; This the Saints desire and long after. And let me speak this of you oh triumphant Souls that are now in bliss without the least impeachment of your happiness. This even you thirst after, you esteem it an imperfect estate to be without your bodies, though you glorifie and praise GOD in your souls, yet you count it an imperfect work, and say with the Psalmist; *In death no man remembreth thee, and in the grave no man shall give thee thanks*, though your spirits do it without ceasing, without failing, yet the whole man doth it not; and such an insatiable avidity, there is in you of the praise of God, that unless it be done totally and fully, you think it not done at all, therefore you desire this glorified Organ; but the Saints on earth being much more depressed with this heavy clay, cry out with these Saints; *In this we groan earnestly, &c.*

*To be clothed upon with our house, &c.*

An impropriety of speech I confess, for men do not cloath themselves with houses, yet of eminent elegancy and pregnant, with variety of instructions: to shew the fitness of this glory to every soul, as apparel is fitted to every body: to shew the comeliness of this glory; as apparel is an ornament to a man: to shew the firm adhesion of this glory, the whole man as a garment doth cleave close unto him: to shew the redundancy of this glory, that a man shall invelopp himself in this glory, as a man doth inwrap himself in his garment: to shew the Author of this glory, he that made garments to cover mans nakedness in Paradise below, he maketh robes of honour to adorn him everlastingly in Paradise, which is above: to shew the undeservedness of it on our part, that these garments they are not webbs of our own spinning, but robes of Gods giving: to shew the all-sufficiency of this glory, in this life we need houses to dwell in, and rayment to cover us, and food to nourish us, and fire to warm us; but this glory it shall be a Magazine of all spiritual store, an house to shelter us, a garment to cover us, Manna to feed us, water to refresh us, it shall be all in all unto us. These and many more instructions are folded up in the Cabinet of this Metaphor, which streights of time will not give me leave to unfold, and spread before you, but must leave them to your private meditations; and so passing (though unwillingly) from these *two houses* which the Saints desire; I must raise up your attention to their ardent affection unto them. *In this we groan earnestly, &c.*

Wherein you see the intention of their affection, and the expression of it; The intention not *moderate*, Desiring, but *immoderate*, Desiring earnestly; The expression of it by groans; *In this we groan earnestly*. The one the soul, the other the body; the one the form, the other the exercise; the one the root, the other the branch; or if you will, the one the fire, the other the fuel; the one the flame, the other the oyl that nourisheth the flame.

The first is the intention of the affection. As those that are in a longing passion die if they be not satisfied: as the pregnant Mother groans to be delivered of her burthen; as those that are pressed under a heavy weight, faint if they be not eased; even so the Saints pressed down with that *eternal weight of glory*, mentioned in the precedent Chapter, a burthen which did both press them down, and raise them up; that did both straiten them and enlarge them; like the feathers of the Dove, which add to her Mass, but take off from her gravity, which makes her more corpulent, and yet more light; even so this weight of glory so pressed down the Saints, that it raised them up to the Throne of the Lamb, and feeling this *body of sin*, this *body of death*, which they did bear about them as plummets of lead hanging at their feet; they desire est-soon to be stripped of all incumbrances and impediments, to depose and lay down this cottage of clay, that *so being absent from the body, they might be present with the Lord*; this was the violence of their affection. *In this we groan earnestly, &c.*

An affection, worthy the name of an affection, truly grounded, and therefore towering so high, that it is almost invisible to our weak sight. There are some in  
this

this life that are fed with gall and wormwood, with tears and groans; upon whom the wheel of oppression is roled, breaking all their bones, so that they seek for death, as for Pearls and hidden treasures, as an end and period of their miseries. Others there are who seeing the vanity of the things of this life, and ballancing with them the transcendent excellency of the Soul of man above the world, had rather be idle, or not be at all, than to be so basely and meanly improved, and rewarded, as the world doth remunerate her favourites. Others make bitter invectives against the body, as the only impediment to the soul in her more pure speculations, placing the happiness of the soul, in the separation from the body; all these come far short of this divine affection, which hath not her rise from the miseries of this life, or from the vanity of the creature, or from the incumbrances of this cottage, but from a true apprehension of the love of God, from a deep panting after union with him, from a taste of the powers of the life to come, from a Soul inflamed with a coal from Gods Alter. Look upon these Saints in my Text, they were indeed exercised beyond measure, with those things which we call miseries, calamities, afflictions; at the mention whereof we quake like Aspen leaves; but were these tainted with impatience? were these groans fuliginous vapours from a malecontented spirit? Did they not account these afflictions their Jufts and Barriers, and Turnaments, and exercises of honour and Chivalry, at which Angels, and Archangels were present with their *Euges* and approbations, God himself the chief Spectator, and rewarder of these exercises, they themselves triumphing and boasting in their tryals, with the impress of the Apostle on their shields of faith; *We are perswaded, that neither death nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus*; They were more Eagle-eyed by the strength of grace, to pry into the nothingness of the creature, than all the Philosophers by the strength of nature; they did mortifie, and crucifie, and keep under the body, with the lusts thereof, and more truly detest the corruption of the outward man, than any *Platonist* whatsoever: but were these the grounds, the rise of this celestial affection? nothing less, to see God, to enjoy God, to dwell with him, to converse with him, to be dissolved, to be with Christ; these transported their affections: not the emptiness of the things below, but fulness of things above: not the baseness of earthly things, but the glory of celestial things, nor the miseries of this life, or of this crazie vessel, but the happiness of the life to come: they had but a glimpse of this strange light darted into their souls, and the whole world was darkness unto it: they had a gust of sweetness cast into the palate of their souls, and all things else were bitter and unfavoury: Christ was placed in the summity and height of their souls, and the desire of the full fruition of him caused that fainting, that earnest longing in their spirits.

You will say if this be so, what will become of the greatest part of Christians, who are afraid to die? who are so far from *groaning* to depose this *Tabernacle*, that they groan at the least intimation of dissolution? It is true that all men receive not this saying, neither is it for every one to attain to this perfection. As there are two sorts of faith, so there are two sorts of Christians: there is a strong faith, and a weak faith: and there are strong Christians, and there are weak Christians: the strong Christian is willing to die, and patient to live: the weak Christian is willing to live, and patient to die: he goes when God calls, but he could wish that God would defer his calling; he hath good hopes of heaven, but he desires a little more to enjoy the earth: he loves God more than all, yet his affections are not fully taken off from all: he is not perplexed with the fears of Hell, yet he is not ravished with the joyes of Heaven: He hath much strength but knows it not: as many a Spectator of a prize, is better able to perform it, than he that undertakes it; but either through faintness of heart, or ignorance of his own strength, dare not put it to the hazard, but had rather commend another mans valour, than try his own: whereas a strong Christian, a man grown in Christ, sends a challenge to this Giant Death, singles him out, as a fit object of his valour, grapples with him, not as with his



match, but as his underlin, insulteth over him, setteth his foot on the neck of this King of terrors, and by conquering him, captivates with great facility all other petty fears of ignominy, poverty, and the like, which therefore are dreadful, because they tend to Death, the last, the worst, the end, the sum of all feared evils; this is the unconquerable crown of Faith; this is the glory of a Christian, this is the Diadem of honour wreathed about his Temples, advancing him above all other men whatsoever.

But you will say, may a man desire death! Is this now a question, what means the Agony of the Apostle, *I desire to be dissolved, and to be with Christ*. What means the earnest longing of the Spouse? *Apoc. 22. The Spirit saith come; and the Bride saith come; and let him that hears say come*. What means her fainting in the Canticles? *I am sick of love; let him bring me into his chamber: Let me see his face, I am sick unto death: Let me die lest I die, that I may see him for ever*. What means the Character of a true Christian: *As many as love the appearance of the Lord*, which cannot be without death: What means the incredible contempt of death in ancient Christians, in so much, that it was a received *Maxime* with the Heathen; *Omnis Christianus est contemptor mortis*. What means the heroical encouragement of old *Hilarion*, *Egredeve anima, egredere, quid times? Go out my soul, go out, why tremblest thou?* What means the words of old *Simeon* in the flames; *Thou to die is to live?* What means the rapture of Saint *Chrysostome*, that he would thank that man that would kill him, as transmitting him more speedily to those unconceivable Joies? What means this *groaning*, and thirsting in my Text? Do not these demonstrate that it is lawful to desire death? Not simply in it self, or for it self, it is the separation of those two whom God hath coupled; it is a cessation of being; it is an evil of punishment, the daughter of sin: to desire it simply, were to desire evil, which is abhorrent to nature; much less ought we to hasten our death by violent means. Let their memories be buried in perpetual silence, as the botches and ulcers of Christianity, who out of impatience have perpetrated this heinous sin, a sin against God and man; against nature, against grace, against the Church, against the common-wealth, against all things: The Heathen man could say, that we are the possession of God, to be disposed of by him, not by our selves: the body is the structure of God, the work of his hands, the Tabernacle which he hath made, and not to be removed, or to be taken down, but by his command: while we live, we may advance the glory of God, the good of others; we may impeople heaven, make up the ruins of Angels; to hasten our death, were to envy this glory to God, this good to others: In that distraction of our Apostle between two good things, his own glory, and the good of others; you know which way the scales inclined, to the good of others; as if he had said, let my glory be deferred, so Gods glory be increased; let my joy be increased, let my joy be suspended, so the joy of Angels, and of the Court of heaven be intended by the conversion of sinners; Nay more, this is a small thing; Let me be an *Ashema*, so *Israel* be blessed, let me be blotted out of the book of life, so thousands be inserted; let the bowels of Christ be streightned to me, so they be enlarged to others; this is life indeed, this is the end of our life: this will comfort us in this life, and crown us in the life to come. He that can truly say, that while he lived, he lived to God, not to himself; that he sincerely propounded the glory of God, and the good of others unto himself; this man may write upon his Tomb, *ἐσχίστα, I have lived*: take this out of the life of man, and what is it but a mear death, if not worse, though it be protracted to the years of *Mesbusalem* twice told? Thus, simply to desire death is not good; but cloath this with some circumstances, and then to desire death is not only warrantable, but commendable; when we have done all the good we can, when our lives will be no more serviceable to Church or Common-wealth, when we have with all fidelity done our Masters work, when we have the testimony of a good conscience, that we have fought a good fight, that we have kept the faith, that we have finished our race; then may we say with old *Simeon*, Lord now lettest thou thy servant depart in peace; then may we with our Apostle lift up our eyes to the crown of righteousness, which the righteous Judge hath laid up for them that fear him; then

we may expect the *Eng* of the good servant, *Well done good and faithful servant, enter into the joy of thy Master.*

Again, when we are called to be *Holocauts*, or sacrifices, oblations of sweet savours, the Frankincense of the Church to perfume others, to deliver up our lives unto God, to seal his Truth with our blood to encourage others; then we ought to run unto death with all alacrity, *rejoycing that we are counted worthy to suffer for his Name*, to triumph, to boast in this out of these cases, to have such a taste of God, such a relish of the joyes of heaven, such a longing after the presence of Christ, as not to be ready, but to be willing; not to be prepared for the stroke of death, but to be desirous of it, to esteem of death as the funeral of sin, the interring of vice, the period of miseries, the Charter of freedom, the Patent of exemption from evil of sin, from evil of punishment, the day of our birth, the season of harvest, the seal of our victory, the heaven of our happiness, our introduction into heaven, our inauguration into a kingdom; the Chariot of our triumph, the day of our return to our proper house, to our Parents, to our best friends. This is the affection which is required in us, at which we ought to aim. Let this *house of clay* be resolved into the principles of the same, what wonder if that which is built be thrown down; and that which is compounded, be resolved; and that which was borrowed of the Elements, be repayed again; and that which was taken from the earth, be committed to the custody of the earth. Nay, let the triumph in the resolution of this piece of clay into the exilist atome, and admire the counsel of God, that this Carcase is crumbled into the smallest dust, and sifted into the coarsest bran, even to dust and ashes; were not this body resolved into dust, who would believe his original to be from the earth? what pride, what elevation would follow? what carking and caring for this *earthly Tabernacle*? if now when we see it to be but a spawn of worms, and the food of Emmits, there is such immoderate excess; what would there be if the body were exempted from putrefaction? what desolations would follow in Cities, in Towns? how many would dwell in monuments with those whom they have honoured, or affected in their lives? if many now be so impotent, that though the body be putrified, they cannot forbear imbracing of it; and to solace themselves, make Pictures of their dead friends, and dote upon these; what would they not do if their bodies were immortal? What neglect would there be of the soul, the better part of a man? who would know the vertue of it, that it is not only salt to the body to keep it sweet, but the life, the beauty, the comeliness of the body? Who would believe the consummation, the period of the world, if our bodies were immortal? who would mind heavenly things? who seek those things that are above? what deifying of the body would follow? what Idolatries? what superstitions? what Temples built? what Altars erected? what variety of Ceremonies instituted to the body? All which God hath pluckt up by the roots, by this putrefaction, and incineration of our bodies, by this, teaching us to contemn earthly things, to have our cogitations on heaven, to think upon this scale, to ascend up to this Mount, to aspire to this intention, which that we may, let me add fuel to the fire, and oyle unto the flame, the expression of this affection, to the intention of it, earnest groaning, to eager desiring.

*In this we groan earnestly.* That is, for this we sigh out, not our breath, but our spirits: we groan out, not fuliginous vapours, but our very hearts; we weep not tears but blood; for this we immolate the sufferings of our bodies, we macerate them with watchings and fastings, we rouse them in dust and ashes; we exercise them in all humiliation and repentance. And this is to *groan earnestly*, in my

Text. This is the negotiation of the outward man, whereby it treads for heaven, this is the conversation of a piece of clay into a pile of frankincense; this adds wings unto our Prayers; this openeth the ears of God; this dissipateth the clouds of his countenance; this inclineth him to clemency towards us; this maketh the Widow continent, and the Virgin unsported; this lifts up the voluntary Eunuch to the kingdome of heaven; this perfects the grace that is in the soul; this washeth away the

the stains, and contaminations that are in the soul; this is the beauty and comeliness of a Christian. How lovely were the Ninivites? how glorious was the King in sackcloth, sitting in his throne of dust and ashes? what were his Robes of Majesty and Royalty to these ornaments, they might dazzle the eyes of the body for a time, these dazzle the eyes of the mind, even at this day, after so many hundred years; they might procure him honour with men, these made him honoured by God himself. Let corporal eyes look upon an abject, and mean appearance of a King in these weeds, yet do not spiritual eyes see through these garments, Humility, Patience, Submission, Fear of God, and the like: and are there any Jewels like unto these? what are those garments which are the labour of a worm, to these robes that are the works of Gods Spirit? What is a chain of Pearl, to a chain of warm and successive tears, beaten out of the rocks of a broken and contrite heart? they may adorn the body, this adorns the soul; and which is more, binds the hands of God himself. Let whose will admire the victories and triumphs of *David* over the enemies of *Israel*, which are indeed worthy of admiration: I admire him in his watchings, and fastings, and sackcloth: by them he overcame flesh and blood; by these he overcame God; by them he overcame men, by these he made conquest of himself; by them he enlarged the territories of *Israel*, by these he enlarged the bounds of heaven; by them he made *Hadadzer* fly, by these he made the Angel put up his sword, and God to reverse his sentence; by them he did remove temporal evils; by these he did procure everlasting good unto himself and others. This is that humiliation which this sacred time requires, not abstinence onely from meats which pamper this carcass: this is not the body of this fast, but a vehement intention of religious duties above other times: he that prayed twice a-day before, let him now do it seven times: he that fasted but once in the week, let him now do it three times, or oftner, as his body will permit him, though it be to the sickness of the body, it is an happy sickness of the body, which is the sanctity of the soul: he that gave Almes a little, let him now double, or treble his liberality: he that did delight before in recreations, let him devote that time to prayer, to humiliation: do not our sins require this? our own sins? the sins of others? if not our own miseries (for which we bless God) yet do not the miseries of other Nations, the Churches of God require this? Do we not now beat our breasts, and hang down our heads, and rend our hearts, and punish our selves for our sins, that God may not punish them? Did not our sins call upon us for this duty, yet is not the sight of God, the presence of our Saviour, the joyes of Heaven, the equality with the Angels, the glory of a Kingdome worthy a tear, a groan, a sigh, a fast, are they now so contemptible or mean, that no violence is requisite? with what face shall we appear before our Saviour at his Tribunal, when he shall demand of us his tears, his watchings and fastings? when he shall say unto us, where are my tears? are they *water spilt upon the ground, not to be gathered up?* Where are my sighs and groans, have they vanished in the air? where are my watchings? what not a tear, for so many tears? not a fast, for so many fasts? not a groan for so many miseries which I endured? Had I shed but one tear, should it not have broken up a fountain of tears in thee? Had I fetched but one sigh, should it not have made thy life a perpetual sigh? But when I have done so much for thy sake, shall it be lost? wilt thou do nothing for thy own self? shall I cast so much seed into the ground, and reap nothing again.

Oh my beloved, what are all our afflictions? what are all the afflictions of our selves, to the least drop of gall that he tasted, to the least scourge which he suffered? how can we say that either we loved God or our selves, if we do not these things in testimony of this. If ye shall not perform these duties, it is a small comfort for us, that we have freed our souls? it is your salvation we thirst after, and say in a better sense, then the King of *Sodom*; *Da nobis animas*, Give us your souls: and without this we have no comfort, we may be acquitted at the bar of God, but we shall not be crowned in his Throne; for what is our crown, but you that hear us; but if you shall thus groan, as I doubt



doubt not but you do in secret, it is not I, but God himself hath promised, that *they that sow in tears, shall reap in joy*: that they which mourn here, shall be comforted hereafter; that they which *groan* here, shall be refreshed in their proper *house*; *In this we groan earnestly, desiring to be cloathed upon with our house which is from Heaven.* Which God of his infinite mercy grant; &c.



THE



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THE  
CARELESSE  
MERCHANT,  
OR THE  
WOFUL LOSSE  
OF THE  
PRECIOUS  
SOUL.

SERMON XXII.

Matth. 16. 26.

*What is a man profited, if he shall gain the whole world, and lose his soul?*



He Patriarch Jacob in his vision at Bethel, saw the Angels of God ascending and descending, Gen. 28. So from the thirteenth verse of this Chapter, we have the Disciples of Christ ascending and descending. For first their general speaker Simon Peter, had made a notable confession of our Saviours Divinity, and had received for the further encouragement of himself and his brethren, such an excellent testimony from our Saviour, that the Angels of heaven might behold, observe, and imbrace; *Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed this to thee, but my father which is in heaven: and I say thou art Peter, and on this rock will I build my Church, and the gates of hell shall not prevail against it.* Which words were not only appropriate to him, (they were spoken to him) but they were common to all the Apostles: For as Origen argues, shall we think that the gates of hell prevailed not against Peter, but did against the rest? Therefore that which was said to him, was said to all, and being such a glorious commendation; behold the Angels ascend.

Origen.



But secondly, what if the earthly mind of man dream of a Messias temporal, and that they must be promoted to places of eminency, and stiled *gracious Lords*? the case is too palpable: for if Christ warn his Disciples, and tell them of his approaching death at Jerusalem, he shall be sure to meet with a check; no such matter, it shall not be so to thee. Oh! here is a strange metamorphise, a sudden alteration; before a Confessor, and now a controller: there is no wisdom of the spirit in this, and therefore no commendation for this, but because he was somewhat too forward, *get thee behind me, for thou art an offence to me*; behold the Angels descend. And surely this carnal wisdom had been able to weigh them down to the neither-most hell, had not the wisdom of the wisest curbed, and subdued, and restrained it. What, not suffer? Yes, *Peter* also must suffer; and all that will follow Christ, must renounce all the inticements of the world, and mortifie all the corrupt exorbitancies of the flesh, and resist all the temptations of the Devil. *For what is a man profited if he gain the whole world, and lose his soul?*

Parts of the  
Text.

Which words are an exaggeration of the woful estate of a temporizing Professor, of a carnal Gospeller, and they reach to our consideration these four generals.

First, the excellency, and worth of mans soul, which is of greater value than the whole world.

Secondly, the possibility of the loss, a man may *lose his own soul*.

Thirdly, the impossibility of outward prosperity, he may lose his soul in gaining the whole world.

And then lastly, the woful bargain in such an exchange, *what is a man profited?* Of these in order.

The excellency  
of mans  
soul.

Aug.

First of the surpassing excellency, and dignity of mans soul: it is valued and prized here above the whole world. It was the plausible conceit of certain Philosophers, that the world was a great man, and that man was a little world: a little world indeed, but as Saint *Austin* tearms him, a great wonder: for within this little world, there is a reasonable soul worth all the world. To render an exact definition of the soul, it requires the tongue of an Angel, rather than of a man: it passes the comprehension of travellers to apprehend the nature of the soul: for these three, God, Angels, and mans Soul, they are unknown to us; we may sooner admire their excellency, than conceive their nature; and argue of their operations, than attain their knowledge; of such sublimity is the soul of man, so Angelical and Divine; the excellency whereof is commended to us by three distinct voyces, of

Nature.

Grace.

Glory.

1. By nature;  
and that in re-  
spect.

Plato.

For, first in the order of Nature, it is the greatest thing, saith *Plato*, that we may conceive in a narrow room: the most noble thing that all the frame of nature affords; and that,

In respect of the { Original.  
Image.

1. Of the ori-  
ginal.

Aug.

Manichees.

In respect of the Original, the soul of man hath no beginning here: there was no voyce directed to the earth, or to the water, for the production of *Adams* soul, but a serious consultation of the sacred Trinity, and a *breathing into his nostrils the breath of life*. Saith Saint *Austin*, he created it by infusion, and infused it by creation. And the Philosopher well concludes, that the soul as it is not from without, it is only divine. Therefore the Manichees extolled it too high, when they deemed it a portion of Gods substance: let not others abase, and depress it too low, to think it is derived from Parents; it comes not of their substance: it is enough for them to be *the fathers of the flesh*, *God alone is the Father of spirits*, as the Apostle makes the antithesis, *Heb. 12. 9.*

Heb. 12. 9.

2. The Image.

Plato.

Aristotle.

Secondly, for the Image, the soul is most like God, saith *Plato*; saith *Aristotle*, it is of the nearest kin, of the greatest consanguinity, as I may say: and the Lord himself signifies so much, *After our Image let us make man*. Then the soul of man is not stamped

stamped with a Roman *Cesar*, but with Gods own Image and superscription; and that

First in respect of the substance, being not only a spiritual, intellectual, incorporeal, invisible essence; but explaining by the plurality of Powers, in the unity of Essence, the plurality of Persons in the unity of the Deity.

Secondly, being furnished with singular endowments; as in the state of innocency with perfect wisdom, and holiness, and righteousness. Yea, still in the state of sin, some generals are left, some broken fragments of the creation, moral qualifications that may lead us by the hand to the knowledge of our Master.

Lastly, in regard of the commanding power it hath over the body. It is to the body, as *Moses* was to *Pharaoh*; a God to the body; it actuates it, and moves, and commands, and restrains it; whereby (next and immediately under God) we live and move, and have our being. Seeing then the soul is the immediate work, and character of God himself, so excellent for the Original, and for the Image, let nature conclude that the soul in these regards, is of greater value than the whole world.

Secondly, in the Kingdome of grace, the price of the soul is far above the dignity of the world; and that in the grace of Redemption, and the grace of renovation.

For first, in the souls redemption, the soul amounts so high, as that the whole Creation is not able to discharge it; *It is not gotten for gold, nor silver is not weighed for the price of it; it is not valued with the gold of Ophir, or the precious Onix. It cost more to redeem the soul of sinful man: the precious blood of the eternal Son of God; he could only redeem it, that at the first created it; It are bought with a price, the precious blood of Christ.*

Secondly, in the grace of renovation, nothing is able to cleanse it from sin, but the Spirit of God. The spirit alone must enlighten the understanding, and rectify the affections, and purifie the will, and sanctifie the conscience, and seal up the Image of God in righteousness, and true holiness. And the soul thus renewed, is as a Garden inclosed, a spiritual Paradise, where the God of heaven delights to dwell, the Spouse of the Beloved, and in the phrase of the Church, *As the Lilly among the thorns, so is my love among the daughters.* Seeing it appears that the universal World is not able to redeem, or being redeemed, to renew, or renewed, to parallel the soul; let grace subscribe to that which nature concludes, that the soul is of greater value than the whole world.

Lastly, for the passage of glory, the contents of the whole Universe are not able to come near the soul. Saith *S. Bernard* well, well it may be busied, and took up with other things, but it cannot be satiate, and replenished with them. And *Democritus* imagined, that if there were millions of worlds, it were all one in comparison of the soul for blessedness. The world is transitory like the dew of the morning, it fades as the grass, and as the flower of the field; whereas on the contrary, the soul of man is the subject of immortality, capable of an exceeding, surpassing, eternal weight of glory. For if in the time of grace we behold as in a glass, the glory of the Lord, and are changed into the same Image, from glory to glory, by the Spirit of the Lord. How resplendant shall the soul of the righteous be, in the beatifical vision of Gods excellencies. How wonderful shall that divine capacity be, that shall be capable of God himself for a perpetual residence? Inasmuch that the most ancient of dayes shall give fulness to the Soul, of knowledge and wisdom, and his sacred Spirit that shall fill it with the fulness of God, with contentation, and the sacred Trinity shall be all in all to it. Seeing then the Soul is capable, and is the subject of the happiness, and joyes of heaven, and partner with the glorious Angels in the fruition of the chief good, let the sentence of glory joyn to Grace and nature, that the Soul is of greater value than the whole world.

Behold then, O man, out of the mouth of three witnesses: (for I may say in this case, as *Saint John* saith in another, *There are three that bear record in heaven, the Father, the Word, and the holy Ghost.* Behold, out of the mouth of three Witnesses) the surpassing excellency, and dignity of thy soul; it is the breathing of God,

In respect of the substance.

The endowments.

The command over the body.

2. By grace.

1. In Redemption.

2. In renovation.

3. By glory. *Bern.*

the Image of God; he created it with his Word, redeemed it with his Son, and in whomsoever his grace abides, he will crown it hereafter with his glorious presence.

*Use.*  
To take especial care of our souls.

*Plato.*  
*Aug.*

What then remains, but that we esteem our souls accordingly as God values them. Let us not with the unhallowed voluptuous in these times, make Lords of our bodies, and slaves of our souls. Let us not spend our dayes in providing for the lusts of the flesh. Let us not in affectation of fair possessions, of able servants, of hopeful sons, and good friends, content our selves with bad souls. A mans soul is himself, saith *Plato*. And O wretched wight, saith Saint *Austin*, how hast thou deserved so much ill of thy self, as among all thy goods, to be only thy self bad? O remember the sublimity of thy precious soul: thou knowest not what a precious pearl thou hast in thy body, like the hidden treasure in the Gospel, it is of greater worth than the whole field. I say not as he did, know that thou hast a God in thee, yet know that in that better part of thy nature, thou art like to God: for he hath given thee a soul of his own breathing, and stamped it with the impress of his own Image; and created it capable of the fruition of his own presence in endless glory. In the consideration whereof, walk worthily of this precious divine inspiration. Thy Soul is a spirit, let thy thoughts be spiritual. Thy soul is immortal, let thy meditations be of immortality; and renounce thy body and good name, and gifts of the world, for the gaining of thy soul; *for what shall it profit a man to gain the whole world, and to lose his own soul?* So much shall serve to be spoken of the first point: the surpassing excellency and dignity of the soul, it is valued and prized here above the whole world.

The possibility to lose the soul.  
*Mat. 24.*

Now, the next is the possibility, that a man may lose his own soul. The mention whereof causeth me to remember, that passage between Christ and his Disciples, *Mat. 24.* The Disciples point Christ to the stately buildings of the Temple; but they were soon damped, when Christ told them, that after a while there should *not a stone, be left upon a stone.* So perhaps, you are taken with admiration at the former part of the discourse, concerning the excellency of mans soul, but are damped, to consider that a man may lose it. It is a substance immortal, in respect of the being of it; but defiled with sin, it is adjudgeable to death in regard of the well-being; and a possibility so to die, is nothing repugnant to the immortality of the soul. The damned spirits they are alwayes dying, and are never dead; they are alwayes deprived of Gods comfortable presence, and are never released of their hellish torments; As the Apostle saith in another case, *as dying, and yet behold they live; as living, and yet behold they die.* The soul expiring is the death of the body, and God forsaking is the death of the soul.

*Quest.*  
*Answ.*

How the soul may be lost.

But you will say, how is it possible?

The question is soon resolved, if we ponder the causes of death. A thousand mortal maladies there are to kill the body, and there are a thousand deadly diseases to destroy the soul. There is no sin so small, but in the rigour of Gods justice, and in its own nature, it may damn the soul.

When God in the beginning staid man in Paradise, he gave him a special caveat about the tree of knowledge, he gives him a command thus; *In the day thou eatest, thou shalt die.* What, forbare eating? No, beloved, but for the sin, for transgressing so small a commandment of so great a God. Sin alone makes a separation between God and the soul, and causeth the death of the soul; *the soul that sins, the same shall die.* It may teach us, that for the time that we live in this world, there is nothing easier than to sin. There is a tree of Life, and a tree of Knowledge, and by eating of the tree forbidden cometh death: there is a way of felicity, and a way to destruction; there is a God of salvation, and a ghostly enemy, and by adhering to the principality of sin, a man may lose his own soul.

*Use.*

Is it possible then that a man may lose his soul that is so precious? and have we not great reason to try, and to suspect our selves, touching our standing towards God? Is there not a main necessity to seek the means to preserve us in the compass, and seals of grace? It is lamentable to consider how in bodily diseases men can open their grief, and seek for help, and send to some learned Physician. We can go



to some noble learned council, in case of law. But alas the soul lies wounded in the way, over laden with the grievances and pressures of sin, distracted with the affrightings of a troubled conscience, as if there were no balm in *Gilead*, no Physician there, as if there were no Minister to afford help. There is no seeking abroad: a *Lyon* is pretended to be *in the way*, and *Solomons* sluggard, folds his hands to sleep. O let not these things be so. *Be not as the Horse and Mule that have no understanding.* Neglect not the helps of your preservation in grace: but, be continually watchful with suspicion and jealousy, and *abstain from fleshly lusts, that fight against your souls.* The Poet could say, Thieves rise by night to rob, and kill, and steal, and wilt not thou wake to save thy soul.

God, (for the most part) saith Saint *Chrysostome*, hath allotted to nature all by two's; two hands, two eyes, two feet, two ears; ears, eyes, hands, feet, two of all, that if we chance to maim one, we can help to relieve the necessity of it by the other: but he hath given us but one soul, if we lose that, what shift shall we make for another soul? a piercing contemplation, if we had grace to consider it. Therefore, O my soul, tender thy self as my own happiness, if thou be translated to heaven, the body in time shall come thither; *this corruption, shall put on incorruption; this mortal, shall put on immortality.* Again, if thou be haled with the fierds to the nethermost hell, the body in time shall be tormented with thee. It is altogether just with the righteous God, that they that meet in sin, should also consort in suffering. Save thy self, and save all; and by woful consequence, lose thy self, and lose all: *For what is a man profited, if he gain the whole world, and lose his own soul?* So much for the second point, the possibility of losing a mans soul.

Come we to the third, the compossibility of outward prosperity; he may lose his soul, in gaining the whole world. In the diversity of opinions concerning the chief good, some there were that placed it in riches; others in honours; and how ever they differed in their judgements, yet both agreed in this, that they were both deceived. For however it cannot be denied, but that riches, and honours, are the blessings of God; yet again they are no demonstration of a blessed man. Lest any man should take them to be ill, they are bestowed upon them that are good: lest any man should reckon them for the chief good, they are bestowed likewise upon the evil: external blessings are but common favours vouchsafed to good and bad. Was *Abraham* rich? so was *Abimelech*. Was *Jacob* rich? so was *Laban*. Was *David* a King? so was *Saul*. Was *Constantine* an Emperour? so was *Julian*. Salvation depends not on the multitude of riches, or eminency in place: the tallest Cedar hath the greatest fall; and the fairest houses many times the greatest ruine; and outward prosperity unguarded with inward sanctity, may soon lose the soul.

For first, rich men are tainted with covetousness, which is a kind of secret Idolatry, *Colos. 3.* and covetousness, which is Idolatry, saith the Apostle.

If you would know the reason, the more tenaciously a man loves his own, the less devotion he offers to God, you cannot live in the service of Mammon, and of Christ; the mouth of the Lord hath spoken it, *you cannot serve God and Mammon.* If the young man in the Gospel have great possessions; if *Judas* carry the bag; if *Demas* embrace the present world; then farewell Christ, farewell *Paul*, and farewell soul too. So true is the saying of the Apostle, *They that will be rich fall into temptations, and snares, and many foolish, and noysome lusts that drown men in perdition and destruction.* Where, he saith not they that are, but they that will be rich: It is not simply money, but the love of money that is the root of all evil. Riches are good with a good conscience: but if the soul be infected with avarice, if it favour of that bitter Collaquintida, *Death is in the pot, and how hardly shall they that have riches enter into the kingdom of heaven?* For the desire of worldly men, it is as the unsatiable thirst of a dropsie patient: there is no means that they leave unattempted, no policy unachieved for the accomplishment of their ends, and advancing of their estate.

*Balaam* for a bribe will almost curse where the Lord hath blessed. *Ziba* for an inheritance (as much as in him lies) will bring his Master within the compass of trea-

1. A man may lose his soul in gaining the world.

Note.

1. Rich men.

Are covetous.

son.

son. *Demosthenes* for a little more gold, instead of pleading, will pretend he hath a cold. May not the Church have a *Balaam*? And the Princes Court have a *Ziba*? and the bar have a *Demosthenes*? There is no greedy Monopolizer wheresoever they be, in City or Country, but they are moralized Eagles; and the coals that they carry shall fire their own nest; They shall have *Ababs* curse with *Naboiths* Vineyard, and *Gebezies* leprosie with *Naamans* reward; and while with an eager pursuit they hoard up *unrighteous Mammon*, it is but wrath heaped up against the last day; *they heap up wrath to themselves against the day of wrath.*

Ambitious  
men.

Secondly, great men are in danger of ambition, and a swelling inordinately upon their promotion. And the ambitious man is so strangely dazed with the beams of his own lustre, *ut imperio*, &c. that in the greatest of his power, he thinks of nothing but how to be greater, *he forgets the Lord that made him, and God that raised him out of the mire, to set him with the Princes of the people.* And like that famous fool in his new coat once, he knows not himself. So by means of this impediment; though God have some *Noble*, and some *worldly-wise*, that he hath drawn to himself: yet by means of this impediment, *not many mighty, not many Noble are called.* The gates of heaven are too too strait for the swelling dimensions of ambition: there is nothing so easie to pride, as to purchase a fall, and there is no fall so great as from heaven. It is a sign that *Lucifer*, if he long for dainties shall be cast out of heaven. It is a sign that *Adam*, if he desire the Apple shall be cast out of Paradise. It is a sign that *Nebuchadnezzar*, if he glory in Babel, he shall be cast out of his Kingdom. It is a sign that *Haman* by abusing his promotion, shall be exalted to the gallows. To comprise it in a word, the greater the dignity of eminency and honour, the greater the execution of pains, and horror. The sum then is this, in a world of promotion, and temporal advancement in worldly possessions, and unmeasurable treasure, the covetous, and ambitious man may lose his own soul.

Use.  
To tax covetous  
men.

Bern.

Now, for a word of Application, if this be so; how taxable then are the thousands of worldlings in this kind, that imagine the gain of this earth to be the greatest happiness? *That say to the Gold, thou art my God; and to honour, thou art my glory?* That make Gold their God, and Mammon their Mediator. Saith Saint Bernard, Yea covetous generation that glory in silver and gold, in that that is not yours, nor precious; precious it cannot be, but by the avarice of the sons of *Adam* that prize them. Again, if they be yours, take them away with you when you go hence. Yet the children of the world are wholly for *great Diana*, Gods of silver and gold, multitudes of lands, and revenues, and advancing of their secular estate.

Many can complain of the vanity of this world, and the deceivableness of it: but few complain of that Idolatrous confidence that themselves repose in this false world: there are few that recount, how in enjoying outward things, *Martha* without *Mary*, prosperity without piety, they may lose their own souls. O let a word of exhortation prevail against this sore disease, *if riches encrease, take heed of covetousness*; be covetous of spiritual things, for immortality, there hoard up your treasure in heaven.

2. Ambitious.

Again, for ambition take heed of it, be honourable for humility, and ambitious for heaven; *Love not the world, and the things of this world*; exalt not your selves against the Lord of glory. *Thou knowest not what a day may bring forth: boast not of to morrow. O fool, this night shall they fetch thy soul.* And *what is a man profited, if he gain the world, and lose his own soul?* So much for the third point, the impossibility of outward prosperity, a man may lose his soul, in gaining the whole world.

The loss by  
this gain.

The fourth and the last is, the woful disadvantage by such an exchange, *what is a man profited?* You may call it not unfitly the account of the careless Merchant; or a Summary collection of gains and losses. For (a little to countenance the allegory) every unsatiable worldling is but merchant adventurer, a venturous Merchant, he exchangeth his precious Soul for the deceivable riches of this world. But when God in his judgement transports him to his own place, the infortunate Island of damned spirits; then he begins when the time is past, to cast up his doleful account, to compare his gains, and his losses; and after all the enumeration of his imaginary gain;

gain; so much by usury, so much by extortion, so much by fraudulent dealing; the total sum is collected to his hand. *what is a man profited?* whence the observation might be this; that,

*When the gain of the world, is attended with the loss of the soul, the overplus will be just nothing.*

The bargain is such, as that there is nothing gotten by it. That is too sparing an expression, it is short of Christs meaning, who conceals the worst, and refers it to our own collection: for (by the way) it were a happiness to be nothing, it were profitable for the damned: but this comes nearest Christs meaning, it is a loss unredeemable, and such as the world cannot countervail, when a man for the gaining of the world forfeits his soul. Let us see it in some particulars.

First, if it be a man that glories in the resplendency of his fortunes, and blesteth himself in magnifying his estate; a Commander of Kingdoms and Nations, an ingrosser of preferments and dignities; yet

First, Death will attach him, there is no carrying it away: he must of necessity take his leave of his Mammon, and then *whose shall all these things be* for which he hath lost his soul? Who gains by the *smallness of the Epba, the greatness of the shekel, the refuse of the wheat*? Where is the man that gloried in his abundance, and store, and thought himself the only happy man? saith the Prophet David, *I went but by, and he was gone, I sought him, and his place could not be found.* There is a lively expression that illustrates it, *Jer. 17. As the Partridge gathereth young that she brought not forth: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.* What not before? Yes, he was alwayes a fool; but then by conviction, his own conscience shall call him so; by the confession of his own tongue, which shall call him so; by the proclamation of just men, they shall proclaim him so; *Lo this is the man that took not God for his strength, but trusted in the multitude of his riches, and strengthened himself,* &c.

Secondly, having lost his supposed good, he looseth the fruition of God the chief good, the countenance of the beatifical presence, the fellowship, and melodious harmony of the glorious Angels: his place and portion with Abraham, Isaac, and Jacob, in the kingdome of Heaven. And all proportionable to his own deservings. In his life-time he refused God, being dead God refuseth him: he turned his face from the poor and needy; God in his affliction eternally turns his face from him. A loss so exceeding great, that whosoever descends deepest in the meditation of it, yet he shall be at a loss, and to seek for a full definition of it: for as Chrysostome truly affirms, though a man tell thee of ten thousand hells, all is one in comparison of this misery, to be discarded of blessedness and glory, and to be hated of Christ.

But if this be so, what shall we say to further misery? having lost the chief good, he receives his punishment with hypocrites, and unbelievers in the dungeon of extrem ill. A place where there is nothing but horror of conscience and desperation; a company of affrighting devils; and with all this, *weeping and wailing, and gnashing of teeth.* Instead of merriment, and jovial laughter, and scurrilous lascivious songs, and wasting, and abusing the creatures of God, nothing but weeping, and gnashing of teeth. So that having come into the chambers of death, and closed in the straits of the grave; the man like the hedge-hogg, leaves the apples behind him, and only reserves the prickles of a wounded spirit, in that sentence of Babylon; *As much as she hath gloried her self, and lived delusionly, so much torment give her.*

Lastly, that that is the hell of hells, that nothing may be wanting to his deserved woe; he is out of hope of all gracious means of deliverance, he must never look for the revocation of Gods sentence, though with Esau, he seek it *with tears*, he must never look for mitigation of his horror, though he beg with the unmerciful glut-ton, for one drop of water. The date of repentance is out; the day of grace will never dawn again: the justice is implacable, the fire unquenchable, the worm insatiable, and all continual without intermission for evermore.

Observat.

The worlds gain with the souls loss it comes to nothing.

1. Death takes all away.

Jer. 17. 11.

2. He loseth the chief good.

Chrysost.

3. Possess of the greatest ill.

Simile.

4. Without hope of deliverance.

Oh!



Bern.

Oh ! bottomless depth of horror ; oh unexpressible torment of a forsaken soul ! what greater misery, faith devout St. Bernard, then alway to be wishing for that which shall never be, and for the removing of that that shall never cease to be. Therefore the sum is this ; Hath the covetous exchanged his soul for riches ; the ambitious for honours : hath he lost it for the riches of *Cressus* ; the power of *Alexander* ; the Empire of *Augustus* ; the glory of the whole world ? yet in consideration of

The { end of his life  
loss of his God  
extremity of his pain } what is a man profited ?  
eternity of all

Use.  
To prevent  
this misery be-  
times.

Now then for some application, and to draw toward a conclusion : suffer the word of exhortation (brethren) and captivate your thoughts to the obedience of Jesus Christ. You especially who God hath blessed above others, concerning the enjoyment of outward, temporal things. If ever you be desirous to escape the direful slaughter-house of Hell ; to escape those burnings, and those everlasting yellings, while you have time, bethink your selves of some saving-courte to flie from the wrath to come. And now in time cast up your accounts : take heed lest for the love of this present world, you lose your God, the life of your souls. *There is a way that seems right to a man* (faith Solomon) *but the end of it is the manifold wayes of death.* Some Babilonish garment, some Naboths Vineyard, some sweet preferment ; but if the means be unlawful, if it disturb conscience, and prejudice the glory of God, and occasion the destruction of thy soul, then say, *What shall I do when God shall rise up ? and when he shall visit, what shall I answer ?* This will be the reckoning of fools at the last, *What hath pride profited us ? and what hath riches brought us ?* Surely the gain will be no other than what *Prometheus* is fabled to have had by *Pandora's* box, a place to be tormented. Or what *Hercules* got by *Dianira's* garment. Such will be the final issue of all Mammonists, that live amongst Christians, and under means of better reformation, and more sanctification in their wayes ; I say this will be the final issue. The worm of despair alway gnawing, and never dying ; and the flames of eternal *Tophet* never to be extinguished. Therefore in such a case, if thou tell me thou knowest what thou dost, and what thou gainest. Let me tell thee, thou little knowest thy dammage, and what thou hast lost. Alas, what are the goods of this life, when they are compared with eternal damnation ? and the sweetness of imaginary gain, what proportion hath it with the bitterness of so great a loss ? Riches have wings, they take their leave ; honour is transitory ; pleasures flie away : whereas the soul of man is the subject of immortality. And thy poor neglected soul must bide by it for an everlasting pledge, and pay the debt.

O ! then, contemn this glory that is nothing ; *First seek Gods kingdom, and the glory of it* : suffer not heaven to stand at so great a distance to thy soul, *safte and see how gracious the Lord is*, by one drop of water from that celestial fountain ; by one crum from that heavenly table ; and then as concerning the things below, thou wilt account them as dross and dung, in comparison of that joy, and peace of conscience. Resolve as *Themistocles*, when he savv a goodly booty, he would not stoop to take it up : leave these things for the *Children of this world*. But let your care be to please the Lord, and to gain the peace of a good conscience ; *First seek the kingdom of God, which consists not in meat and drink ; but in righteousness, and peace, and joy in the holy Ghost.* Remember the vanity of the things of the world ; remember howv unable the soul is to enjoy hell, and to lose heaven without eternal horror : and in consideration hereof. Use the world, as though you used it not ; and use this as a proof, hide it in a sanctified memory, and vwrite it in the table of a sanctified conscience, (if it were possible) *with a pen of Iron, and the point of a Diamond.* *What is a man profited if he gain the whole world, and lose his own soul ?*

CHRIST



# CHRIST

HIS SECOND

# ADVENT,

OR THE

# APPROACH

OF

The God of Recompences.

SERMON XXIII.

Rev. 22. 12.

*Behold, I come shortly, and my reward is with me, to give every man according to his works.*



He Angel having described to Saint John (in the Chapter immediately before, and in the former part of this Chapter) the exceeding great joy, and glory, and felicity, that all the godly shall have in the kingdome of heaven, by comparing it to a City built with precious Stones, having twelve gates, and twelve foundations: wherein there is no darkness, they needing no candle, nor the light of the Sun: for Christ Jesus the Son of Righteousnes, is the continual light thereof.

And that therein is no misery, no cross, no imperfection; no want, no calamity, but continual joy and rejoycing. Where their songs are *Halelujab*, and their shields felicity, in the continual enjoying of the presence of Almighty God, the glorious Trinity. Having, I say, thus described these joyes, he doth in the words of my Text, for the comfort of the godly, Who (*have here no continuing City*, but) are strangers, and forreigners, and pilgrims, and travellers to another City, and seek a

N<sup>n</sup>

Country.

Country. And in this their travel, they meet with many crosses, and afflictions, and miseries.

And likewise for the terror of the wicked, that make this world their kingdom, and are the chief Lords and commanders of the same: for the comfort of the one, and the terror of the other, the Angel here in the person of Christ saith, he will come, and that *shortly*, to be a speedy deliverer of the one, and a just Judge against the other.

*Behold, I come shortly, and my reward is with me, &c.*

Parts of the  
Text.

In which words, observe these particular branches.

First, the word of preparation or attention, in the first word, *Behold*, which is as it were a Trumpet that sounds before the coming of the great Judge, bidding every one to sit, and prepare himself to hold up his hand at the bar, *Behold*.

Secondly the Person, and that is the Judge himself, speaking in the person of the Angel. I, Christ Jesus himself.

Thirdly, his action, *I come*.

Fourthly, the speediness of his coming, *shortly*.

Fifthly, the end of his coming to Judgement, and that is to reward every man according to his works.

Sixthly, and lastly, the quantity, and the quality of the reward inclusively set down; which is according to the quality of the works: for if the works be good, there shall be a great, and good reward, but if they be bad, the reward shall be accordingly. The small model of time will not suffer me to run over all these particulars: therefore my meditations, and your attention, shall be in one doctrine from the words in general: and that is this, that,

Doctr.  
Christ will  
come to judg-  
ment to re-  
ward the god-  
ly and ungod-  
ly.

*Christ Jesus will hasten his coming to Judgement, to reward the godly with everlasting, and eternal felicities: but the wicked and ungodly, with endless woe, and perpetual misery.*

For the proof of which doctrine, you may consider these four things.

First of all the certainty, and celerity of Christs coming to Judgement.

Secondly, the signs that prognosticate his coming.

Thirdly, the Judgement it self.

Lastly, the end.

For the certainty of Christ coming to judgement, I perswade my self that there is none here among you so ignorant, that he doth not know, or so Atheistical that he doth not believe: you know it is an Article of our belief, that he ascended into heaven, and there he sits at the right hand of his Father in glory, and from thence he shall come at the end of the world, to judge both the quick and the dead. Therefore I may spare the labour, and the time in any further proof of that.

The speediness  
of Christs  
coming.

1 Cor. 10. 11.  
1 Ioh. 2. 18.  
1 Pet. 4. 7.

Now concerning the speediness of his coming to judgement. If so be the day of Judgement was at hand sixteen ages since, as both Christ and his Apostles proclaimed; if then even in Christs dayes the ends of the world were come, as Saint Paul saith, 1 Cor. 10. 11. *If then was the last time*, as Saint John saith, 1 John 2. 18. *If then the end of all things were at hand*, as Saint Peter saith, 1 Pet. 4. 7. can we think that now it is far off? Nay, so sure, and so certain as God is God, and his Word is truth, and not one jot nor tittle thereof shall pass away, he is neer at hand, he will come shortly.

Two benefits  
concerning  
Christs com-  
ing to judge-  
ment.

1. Confuted  
by S. Peter.

But, before we proceed, there lies two stumbling blocks in the way, that we must remove, wherewith many stumble concerning this point. In the time of the Apostles there were two heresies confuted: the one by Saint Peter, the other by Saint Paul.

Saint Peter in 2 Pet. 3. 3. he wills us to understand, that in the last dayes there shall come scoffers, men living after their own lusts, saying, *where is the promise of his coming?* You preach so much that Christ Jesus is coming to Judgement, and to call



call every one of us to account for our wayes, our words and actions, but *where is the promise of his coming?* for all things continue alike from the beginning of the Creation. Miserable men! that would be perswaded that the day of Judgment should never come, because it was deferred: but such jesting, and mocking, and scoffing at this great and terrible day heretofore used, and indeed now practised in the whole progeny of unbelievers, it may be an argument to us, that it shall not be deferred; for so saith Saint Paul, *1 Thes. 5. 3. when they shall say, peace, peace, and safety, then destruction shall come on them, as travel on a woman with child, and they shall not escape.*

But Saint Peter answers these scoffers that asked, *Where is the promise of his coming?* he gives them two answers; The one in vers. 8. the other vers. 9.

In the eighth vers. he saith Christ defers not long to come to judgement: for saith he, *one day with the Lord is as a thousand years, &c.* alluding to *Psal. 90. 4. A thousand years in thy sight, are but as yesterday, since they pass as a watch in the night.* As if he should say? were it possible for a man to live a thousand years; yet those thousand years in respect of God, as soon as they are past, they are as one day in respect of men: nay, they are but as a watch of the night; that is, but as three hours. The old Jewes they divided the night into four Watches, and appointed to each Watch three hours; as may appear by comparing of these places of Scripture together, *Mat. 14. 24. Num. 14. 25. Luke 12. 38.* So then the words bear this exposition, *that a thousand years in respect of God, are but as one day; nay, but as a watch of the night; that is, but as three hours.* It doth plainly shew to us, that Saint Peter meant not to speak distinctly of a thousand years, but of a long time: so that his meaning is, innumerable years in respect of God, are but as one day. Saint Peter might as well have said 2000. or 3000. or 10000. thousand years in respect of God, are but as one day. Thus you have his first answer to those scoffers, that said, *Where is the promise of his coming?*

*Psal. 90. 4.*

*Mat. 14. 24.  
Numb. 14. 25.  
Luke 12. 38.*

His second answer is in the ninth vers. where the Apostle saith, *The Lord is not slack concerning his promise. Where is the promise of his coming?* Why, saith the Apostle, *The Lord is not slack, as we account slackness.* For we account them slack that go slowly about a work, but God is not so to be accounted slack; but saith the Apostle, *He is patient toward us, and would have none perish, but come to repentance.* Then the slackness of Christs coming is his patience, because he would give us time to repent, and have us prepared before he come. O! then beloved, let us not make a mock as others do of this patience, but while we have time, let us take time, that when he comes we may be worthy of him. Thus you have the first heresie confuted.

The second was quite contrary to this, set abroad by certain false teachers, who taught the Thessalonians, that the day of Judgment was so near, that it should happen in their age. Where (by the way) you may take notice of the exceeding great subtilty of the Devil, that labours by all means possible to bring men to one of these extremes. Either that the day of Judgment shall never come, or it shall come in such a limited time and age. And indeed it is ranked among the opinions of some, that held that the day of Judgment should be just 6000 years after the Creation, 2000 before the Law, 2000 under the Law, and 2000 under the Gospel. But Saint Paul answers these false teachers among the Thessalonians, and all of the like opinion: therefore to arm them against their assaults, he bids them for a certainty believe it. *2 Thes. 2. that the day of judgement was not at hand.* And he gives the reason, vers. 3. For, saith he, *that day shall not come, except there be a departing first, and that man of sin, the son of perdition be revealed.*

*2. By S. Paul.*

*1 Thes. 2.*

But how is it that the Apostle tells the Thessalonians, that the day of Judgment was not at hand, seeing it is plain in the places before recited, that the end of the world was at hand, and that now was the last times? and *Heb. 9. 26. Christ appeared in the end of the world.* It was in the end of the world that Christ appeared to sacrifice himself for our sins; how is it then that he tells the Thessalonians here, that the day of the Lord is not at hand?

*Object.*

*Heb. 9. 26.*

Master Calvin saith the answer is easie: for, saith he, in respect of God it was at hand, but as for us, we must be continually waiting for it. But Master Beza, and

*Ans.*

*Rollock* give another Exposition, which I take to be more natural to the place: for, say they, in all those places where it seems to be avouched, *that the day of the Lord is at hand*: they understand the word in the Original, to signifie generally a time drawing neer. As to say the day of judgement may be this day as well as to morrow, and to morrow as well as this day; and many dayes hence as well as now. But in that place where he saith it is not at hand, they understand the word precisely, to be meant of a precise time: so the Apostle speaks truly, the day of judgement is not at hand, so as that any man can say, it shall be this hour, or this day, or this month, or this year, or this age. This is no more but the doctrine of Christ, *Of that day and hour, no man knoweth, no not the Angels in heaven; no, not Christ himself as man, but the Father only.*

Aa. 1. 7.

So you see it is plain and evident, that the day of Judgement is at hand; but in what precise limits of time or age it shall happen, it is uncertain. Our Saviour Christ tells his Apostles, *Act. 1. 7. It is not for you to know the times, and seasons, that the Father hath put into his own hands.* It is not for you to know these times: Then beloved, why should we have an ear to hear, where God hath not a tongue to speak? Let it suffice us to know that it is at hand, which if we make good use of, it will make us wary and watchful, and vigilant over all our wayes; that we say not with the evil servant, *Our Master defers his coming*; let us eat and drink, and beat our fellow servants: but betake our selves to the good servants duty, *to watch.* Watch we therefore, *we know not the day and hour, when the Son of man cometh.* But when he cometh and finds us doing well, dealing faithfully, and living holily; happy, nay thrice happy shall we be: we shall be sure to partake of the blessing of those upon mount *Gerrazim*, we need not fear the curse of those upon Mount *Ebal.* We need not be afraid of the Thundering, and lightning on *Sinai*, nor the fire, and tempest, nor smoak of the furnace, nor of the sound of the Trumpet: for all our joy shall be in *Sion.*

But when he comes, if he find us living wickedly, dealing unfaithfully, cursed, nay, thrice cursed we be, we are sure to partake of mourning for joy, of ashes for beauty, of a rent for a girdle: whatsoever becomes of our garments, assuredly our hearts shall be rent in sunder. *Watch we therefore, we know not the day and hour, when the Son of man will come.*

Signs of  
Christs com-  
ing.

Of three sorts.

In the second place, that the children of God may be armed, and prepared for his coming, he hath set down in his Word, certain signs which being effected, and come to pass; they may easily judge, that then *the day of redemption draweth nigh.*

Now these signs are of three sorts.

Some are in respect of us a long time before he comes to judgement.

A second sort are immediately before his coming.

The third, in his coming.

1. Long be-  
fore.The preaching  
the Gospel to  
all the world.  
Mat. 24. 14.

The signs that prognosticate his coming long before are these;

First of all the preaching of the Gospel to the whole world, which is set down by Christ, *Mat. 24. 14. The Gospel of the kingdome shall be preached to the whole world, for a testimony to all Nations; then shall the end be.* Which words of our Saviour Christ we are not so to understand, as that the Gospel should be preached to the whole world at any one time; for that never was; nor I think never will be: but if we so understand it, that the Gospel shall be preached to all Nations successively, and at several times: then if we consider the times since the Apostles, we shall find that the sound of the Gospel hath gone out to all the Nations of the world; as it was spoken by the Prophet: so that this first sign is already past, the end cannot be far.

2. The reveal-  
ing of Anti-  
christ.

2 Thes. 2. 3.

The second sign is, the revealing of Antichrist, saith the Apostle, *2 Thes. 2. 3. That day shall not come, except there be a departing, and that man of sin, the son of perdition, which is Antichrist be revealed.* Concerning this sign, in the year of our Lord, 602. after Christ; S. Gregory seemeth to avouch, that whosoever taketh the name of universal Bishop, and Pastor of the Church, that was Antichrist. Five years after, Boniface succeeding him, by Phocas the Emperor, had the title of Universal Bishop of the Church, and ever since, all their successors have taken that name, so that it is evident

evident that at *Rome* hath been, and now is, the Antichrist; so that the second sign being fulfilled, the end cannot be far.

The third is the general departure of the most from the Faith. There hath been a general departure in former times: when *Arrius* spread his heresies, almost all the whole world became an *Arrian*: and for the space of 500 years together, from the time of *Boniface*, the world was so infected with Popish heresies, that the faith of Christ could scarcely be discerned; they were as a handful of wheat to a great deal of chaff; so that this sign it is already fulfilled in part; but there shall alway be a falling away, and a departing from the faith till Christ come to judgement.

The fourth sign stands in exceeding great corruption in the manners of men. And the Apostle makes this a sign of Christs last coming to judgement, *2 Tim. 3. This know, that in the last dayes perilous times shall come, men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, beady, high-minded, lovers of pleasures, more than lovers of God.* The Apostle makes this a sign and mark, that shall be in the last dayes. Beloved, if ever this were fulfilled in these dayes of ours: for there is a general corruption in the manners of men. It is very hard to find those that in all truth and sincerity, labour to discharge a good conscience towards God and men. And Christ hath said himself, that when he comes to judgement, he shall scarce find *faith on earth*; such a general corruption there shall be in the manners of men: so that this fourth sign being already past, the end cannot be far.

The fifth sign is exceeding great persecution, and affliction of the Church, and the Saints of God. This hath been fulfilled in former times. You know there were ten fearful persecutions in the Primitive Church. And so it is fulfilled even in these dayes of ours: for the Whore of *Babylon*, that spotted beast, she laboureth to make her self drunk with the blood of Gods Saints. There are but few years, nay, months, or weeks, wherein some of the blood of Gods Saints is not sacrificed to appease the wrath of the Persecutors. Then if in these dayes, this sign be fulfilled, the end cannot be far.

The sixth is a general security, so that men will not be moved, neither with the preaching of the word of God; nor yet with judgements from heaven: they have such exceeding dulness and deadness of heart, that neither of these will move them.

For the former, you know God hath sent many judgements amongst us; we have had fire, and famine, and pestilence, and invasion of foreign enemies; inundation of waters, thunder and lightning from heaven; but all these will not work upon our hearts. The Lord he hath scourged us oft, but yet we set light by his corrections, we harden our hearts against all his judgements, our hearts will not be softened, and mollified; what effect hath all these wrought, where is our humiliation, our repentance, and reformation.

And for the preaching of the word of God, alas that can get no entrance at all: mens hearts are so crusty, and so hardened, that the seed of Gods word it lies uncovered, it takes no root at all in the heart; it works no reformation at all: so that if ever this sign were fulfilled, it is in these dayes. It shall be faith Christ, (speaking of the general security that shall be, when he comes to judgement) *as in the dayes of Noah and of Lot, they were eating and drinking, and marrying, and giving in marriage, till the fire came from heaven and burned them, and the water over flowed the world: so that this sixth sign being past, the end cannot be far.*

The seventh and last sign of Christs coming to judgement, is the calling of the Jews: which the Apostle, *Rom. 11. 25.* calls the fulfilling of the Gentiles. When God hath the number of his Elect among the Gentiles, then the Jews shall be called again: but of the time, and the manner, and number, the word of God doth not reveal it: so that it is likely this sign is yet to come, all the rest are fulfilled, and therefore the end cannot be far.

The second sort of signs, are such as are immediately before Christs coming to judgement; and that is the darknes of the Sun, Moon, and Stars, *The Sun shall be darkned,*

3. General departure from the faith.

4. Corruption in manners.  
2 Tim. 3.

5. Persecution of the Church.

6. General security.

7. Calling of the Jews.

8. Signs immediately before Christs coming.



darkned, the Moon shall lose her light; the Stars shall fall from heaven, the very powers of heaven shall be shaken, the foundations of the heavens shall tremble. Alas, what shall the little shrubs in the Wilderness do, when the tall Cedars of heaven shall be shaken? what shall poor sinful man do, when the Angels shall be afraid?

3. In Christs coming.

The last sign shall be in Christs coming to Judgement, *Mat. 24. 29.* it is called *the sign of the Son of man*; Then shall appear the sign of the Son of man; and then all the tribes of the earth shall mourn. What this sign of the Son of man is, Divines do vary. Some hold it is the sign of the Cross, which all eyes shall behold, even they that pierced him, as *John* saith, *Rev. 1.*

Rev. 1.

Some others (which I rather assent unto) take it to be the glorious beams of Christs Majesty, immediately before his personal appearance to enlighten the world, being darkned, by reason of the want of the light of the Sun and Moon. So you see what these signs shall be. The signs that prognosticate Christs coming. Those that shall be fulfilled long before, they are all effected, but one, as you heard. Therefore it stands us all upon, as wise Virgins, to prepare oyl in our lamps, that when our Bridegroom Christ shall come, we may be ready to enter into eternal joy. So we come from the signs that prognosticate the judgement, to the judgement it self.

2. The Judgement it self.

Concerning the judgement it self; you must know that after death there are two judgements;

Two Judgements.

There is a particular, and } Judgement.  
there is a general }

1. Particular

The particular Judgement is immediately, as soon as ever the breath is gone out of the body. As soon as ever the soul is gone out of the body, it is conducted by the Angels before the Tribunal seat of God, and there receives the particular sentence, either of joy or torment, according as it lived in the body in this life. We need not speak of this; we have example for the proof of it in Scripture, of *Dives* and *Lazarus*, the one whereof being dead, was presently carried to joy, the other presently to torment.

2. General.

The other is a general judgement; so called, because it shall be of all men in general that ever lived, and breathed upon the face of the earth, men, women, and children; all shall be presented before the Tribunal seat of Christ; all must hold up their hands at the Bar of his judgement; all must give an account of all their words, thoughts and actions: all must receive the sentence either of, *Come ye blessed*, or, *go ye cursed*. After which sentence once pronounced, there shall never question be made of the end of the joy of the one, or the ease of the torments of the other.

Quest.  
Ioh. 5. 24.

But here ariseth a question; you know the world consists but of two sorts of persons, believers and unbelievers. For the believer it is evident and plain, *Ioh. 5. 24.* *He is passed already from death to life*; he hath everlasting life already; he shall not come into judgement. And for the unbeliever it is as plain, *Ioh. 3. 18.* that he is already condemned, even already: both are judged already, both the believer and unbeliever: the believer is saved already, the unbeliever is damned already, what need therefore a general, a second Judgement?

Ioh. 3. 18.

Ans.  
Necessity of a day of Judgement.

To this I answer, that there is a very great need of it, both in respect of the justice, and of the mercy of God, whose property it is alway to reward the godly, and to punish the wicked, which seeing he doth not to the full in this life, it must needs be that a day will come that he will fully do it.

You know the course of the Lord, as *David* speaks; good men have bands in their death, and wicked men are lusty and strong; good men are in evil condition; and wicked men in prosperity. *Diogenes* the Cinnick, seeing *Harpalus* a thief long in prosperity; he was bold to say, that wicked *Harpalus* his living long in prosperity, it was an argument to *Diogenes*, that God had cast off his care of the world, that he respected not mens affairs. And indeed the prosperity of the wicked, hath brought the Saints of God to a stand. *David*s foot slipped almost in seeing the prosperity

prosperity of the wicked. It made Job to say, Job 24. 12. *Men groan out of the City by reason of oppression, and the souls of the slain cry out; and yet God chargeth them not with folly.* This made Jeremiah, to expostulate his cause with the Lord, Jer. 12. *Let me talk with thee of thy judgements, why doth the wicked prosper, and they that transgress thy commandments?* This makes the godly take up that passionate complaint, Psal. 73. 11. *How doth God know it? is there any knowledge in the most high?* Certainly, we have cleansed our hearts in vain; in vain we have washed our hands in innocency: in vain we labour to live godly lives; Why? *Every day we are chastened:* for the Lord corrects us every morning. And these have the wealth of the world; they have the world at will. We in Christianity know this to be true. *Dives* hath the world at will, while poor *Lazarus* is shut out of doors, hungry and thirsty, cold and naked, full of necessity every way. This being so, the day must needs come, that the one shall have fulness of glory, and the other of misery.

Psal. 37.  
Job 24. 12.  
Jer. 12.

Psal. 17. 11.

But to answer those places before cited. To the former, Job 5. where it is said, *The believer is passed already from death to life;* he hath everlasting life already. It is true, he is passed already from death to life, by faith he hath it already, and by hope; he shall not come into judgement; that is, of condemnation, (so we must understand it,) but there is a judgement of absolution that is to be executed; and so when the Lord Jesus Christ shall descend from heaven with the sound of a Trumpet, and the voice of the Archangels, then the dead in Christ shall rise first, and be caught up in the clouds to meet Christ, and then they shall be set at his right hand, and hear that heavenly sentence; *Come ye blessed of my Father, inherit the kingdom prepared for you, before the beginning of the world.* You see the answer to that; that believers shall not come into judgement; that is, not the judgement of condemnation, but of absolution at the last day.

Now for the other place, where it is said, Job. 3. 18. *the unbeliever is condemned already.*

Unbeliever  
condemned  
already how.

It is true, he is condemned already, and that three ways.

First of all, he is condemned already in the counsel of God.

Secondly, he is condemned already in the word of God.

Thirdly, he is condemned already in his own conscience.

First, in the counsel of God; God hath made an eternal decree of Predestination, whereby he hath elected some to salvation, and predestinated them thereto, and others to damnation. In this Gods eternal decree, the unbeliever is already condemned: nay, before ever he came into the world, as you have it in the example of *Jacob* and *Esau*, Rom. 9. before ever they had done good or evil, God hated the one, and loved the other.

Secondly, in the word of God he is condemned, Job. 3. 18. Why? because he hates the light, and loves darkness.

Thirdly, in his own conscience he is condemned: for the continual horror thereof gives him no rest, day nor night; there is a worm continually gnawing there, and a sting tormenting him: but the full execution thereof is to be in the day of wrath, when he shall be set at the left hand of Christ, and hear the sentence, *Go ye cursed into eternal fire, prepared for the devil and his Angels.* O, what a terrible day will this be to all the wicked workers of iniquity: for Christ Jesus the Judge shall come then, to give them their reward. This shall be a black, a sad, a woful, dismal day to them: they shall not be able to look on the Judge, he shall be so terrible to them. You see the terribleness of the Judge set down by Saint John, Rev. 20. 10, 11. where it is said, *he saw a great white throne, and one sitting thereon, from whose face fled heaven and earth, and their place was no more found.* Heaven and earth are great and mighty creatures, insensible creatures, that have not sinned, they flee, and tremble, and hide themselves at the coming of the great Judge: and shall man, Gilly sinful man, think to stand before the Judge without trembling? Indeed if a man could present himself spotless without blame, he needed not to fear; but alas it is far otherwise, there is none that doth good, and sinneth not, saith *Solomon*. The most righteous before men are stained, and polluted in the sight of God; and may cry with the Le-  
per,

Rev. 20. 10, 11.

Job. 15.  
Psal. 14. 2.

per, Unclean, unclean, what is man that he should be pure? or the son of man, that he should be just with God? The Angels of heaven are impure in his sight, how much more filthy man, that drinketh iniquity as water, Job 15. So in Psal. 14. 2. when God looks down from heaven upon the sons of men, to see if there were any that would understand and seek after God; Will he find any that frames themselves according to the rule of perfection that he requires? surely no; but this he finds, they are all corrupt, and abominable in their doings, there is none that doth good; no, not one: so sinful is man in his whole race: sinful in his conception, he is conceived in sin, before ever he sees light in this world, when he is covered with the rich hangings of natures wardrobe in his mothers womb. then man tumbles in sin, as the word in the original signifieth. He is sinful in his birth, in his life, in his thoughts, his words and actions; and shall he that is thus spotted, and stained, and polluted, stand before the pure Judge of heaven and earth without trembling? surely no; *The mighty, the Kings of the earth, the Captains, high, and low, of what condition soever*; as many as have not made their garments white in the blood of the slaughtered Lamb Christ, they shall tremble, and flie to hide themselves; and cry to the mountains to cover them, before the face of this glorious Judge.

4. The end of  
Christs com-  
ing.

We come now to the last thing, and that is the end of Christs coming to Judgement. The end of Christs coming, you know, is to give a reward. And this reward shall be both to the wicked, and to the godly: for he shall give the reward according to every mans work.

First, I will speak of the reward of the wicked.

And after conclude with the reward of the godly.

The punish-  
ment of the  
wicked.

The reward of the wicked shall be endless woe, and perpetual misery in hell. There was never any man that descended into that fiery lake, and returned thence to tell us, what torments are provided for the wicked in Hell: but yet as by one drop of the Sea water, you may conceive of the saltness of the rest; and as a man may ghes at the stature of a Gyant, by the length of his foot; even so we may have some conceit of those endless and caseless, and remediless torments prepared for the wicked in hell, by a taste of the miseries we have in this life. Great may the grief of a mans heart be, even in this life, as great as mortality is able to bear. Can we read of the mourning of Joseph, of Hannah, of Job, of Jeremy, of Jerusalem and not be moved? our hearts are hard. Can we read of the hideous torments invented by Tyrants, Caldrons of boyling oyl, roasting upon spits, tumbling down Mountains in barrels of nails, rending of joynts with horses; can we read of these merciless torments, and not be moved? our hearts are harder than a millstone. Alas, beloved, these are nothing but shadows, but counterfeit to those torments that are prepared for the wicked in Hell. For though the bowels of hell labour to empty the bowels of judgement, yet she hath an immeasurable portion for her children now living; nay, for those that are unborn, a patrimony of blackness, of brimstone, of the wrath of God, of wailing, and gnashing of teeth. Certainly, death shall take them away, but they shall never die; they shall consume for ever, and yet shall not be consumed; they shall be in fire unquenchable, and yet see no light. You may read of the wine of giddiness, Psal. 60. 3. of a strange kind of worm, Isa. ult. of fire and brimstone, Ezek. 38. 22. of the wine-press of Gods wrath, Rev. 14. 10. All these, and if worse than these can be, are prepared as so many torments for the wicked workers of iniquity. Their cup is the deadliest that ever was drunk, even of Gods wrath wherewith they shall be filled for ever; their worm is that that continually gnaws upon the conscience: they shall be tormented in fire and brimstone, before the Lamb and his Angels: Not such as that of Sodom and Gomorrah; for then there were hope that they might be converted at the last into heaps of Ashes, or pools of Pitch; but such fire and brimstone, that as a bottomless Mine gives them neither rest night nor day, the smoak of it ascending for ever; and is appointed for a time, and times, till time shall be no more. Their torment in such a measure, *at neither eye hath seen, nor ear heard, nor heart of man hath conceived.* But, beloved, all this is but general; if the time would suffer, we could shew the torments of the damned in particular; as,

Psal. 60. 3.  
Isa. ult.  
Ezek. 38. 22.  
Rev. 14. 10.

First,



First, the eternity of those torments, in that they shall never end; and I verily perswade my self, that this is a great encrease of their torments; the very conceit and thought that they shall never end, it is a great increase and aggravation of the torment. You know there is no grief and sorrow, or misery in this life; but time will either diminish it, or take it quite away; either the tormented, or the tormentor will die: but in hell there you have them tormented day and night, for ever and ever, neither the tormented, or the tormentor die, but they live to endless woe. O! saith a godly Father in his meditations, if a wicked sinner in Hell did know that he were to continue there no more thousands of years, then there are sands upon the Sea-shore, or no more millions of Ages, than there are piles of grass upon the ground, yet this would be some comfort, that at last they should have end; but this word *never*, it breaks the heart, that after they have continued there so many thousand years, and millions of ages, they are as far from the end of their torment as at the first.

Eternity of the torment of the wicked.

Secondly, we might note here again the extremity, and strictness of those torments, the straitness of them, there is no mercy shewed; *Take him, and bind him hand and foot, and cast him into utter darkness.* And again, the gate is shut, after the sinner is once cast into Hell, there is no getting out again, the gate is shut.

Extremity of torments.

The straitness of these torments may be exceedingly laid down to us, in the Parable of the rich Glutton, who in hell roaring in everlasting flames, lift up his eyes, and saw *Abraham* afar off, and *Lazarus* in his bosom; he desired *Abraham* to send *Lazarus* but to dip the top of his finger in water, to cool his tongue: a small request: he asks not to be delivered from his torments; or for a flaggon of water, but for a drop; yet to see the strictness of those torments, it was denied him. *Dives* had before, the world at will, what his heart could desire: but *Lazarus* comes to his gate full of sores and hungry, yet he refused to refresh him with crumbs from his table; see the just judgement of God against the merciless wretch. *Dives* refused to give a crum; when he asked he is denied one drop. So that as *Saint James* speaks, *Jam. 2. where shall be judgement merciless to them that yield no mercy.*

Iam. 2.

Beloved, all you that have the wealth of the world, remember this example, when the poor distressed members of Christ come to your gates, shut not up the bowels of compassion, open your hands, and your hearts to relieve them: for as I said before, *there shall be judgement merciless to those that shew no mercy.* But I come to the last thing that I will but only name; that is, the reward of the godly, that everlasting, eternal felicity in heaven. The time will not suffer me to speak largely, and particularly of the reward of the godly, which is a great encouragement, and comfortable to the servants of God. I will only speak in general. The Prophets when they spake of the Kingdome of Christ, they set it out by good things; there is no need of their good things; *Nation shall not rise against Nation, they shall break their spears into mattocks. The wolf shall dwell with the Lamb, and the Leopard with the Kid; They shall eat of the tree of life, and the hidden Manna there. They shall be made pillars in the Temple of God.* There they shall be clothed with long white robes. Which places take us by the hand, and bring us to some conceit of those joyes.

The reward of the godly.

Isa. 2.  
Isa. 11.

How then doth it stand every one upon now, while we have time, to labour to have interest in those joyes? Thrice happy is that man or woman, that comes to enjoy those joyes. It is spoken of Christ, that he the joyes of heaven being set before him, he sustained the cross. *Saint Paul* accounted all but dung that he might win Christ, and come to those joyes. And *Ignatius* saith, that breaking of bones, fire, and gallows, quartering of limbs, come what will, so I may come to those joyes. I would we had all the like zeal after those joyes. Our coldness in seeking those joyes come from a base esteem of them, for if we did esteem them, we would labour exceedingly after them.

Many things for use might be inferred hence. As first here is comfort, and encouragement to all the Saints of God, the servants of Christ, that take pains to live a godly

Use 1.  
Comfort.

godly life. However here they endure afflictions, and mockings, and reproaches, and scoffs of the world, yet Christ hath a great reward for them. Let them rejoyce, great shall their reward be. Give me a man then that hath buckled with the sins of the times, that hath studied the advancement of Religion; give me such a one as hath encouraged those that are feeble, that hath provided for the Lords Prophets, that hath reformed the abuses of the Lords day, as *Nehemiah*; what will inflame his zeal more than this, that Christ his Saviour sees it, and regards it, and will reward him? And lest he should faint before the reward come, he saith, he will come shortly. This comforted *Elias* in the Wilderness, and *Jeremiah* in the Dungeon, and *Job* on the Dunghill; so that *they were more than conquerors through Christ*.

Use 2.  
Terror to the  
wicked, Mal.  
4. 1.

Secondly, is it so that Christ shall come to Judgement, and hath his reward with him; here is terror to all the wicked workers of iniquity. *Behold*, saith *Malachy*, *Mal. 4. 1. The day of the Lord cometh, it shall burn as an oven, and all the wicked and ungodly of the earth, shall be as stubble and straw, and fuel for the furnace of Gods wrath.* What a woful and heavy day will this be to all the wicked and ungodly? Methinks they might conceive the terror, and they shall cry out at the last day, when he shall come to reward them: is not this he whose lawes we have contemned? whose sides we have pierced? whom we have nailed to the Cross? whose Ministers we have reviled? whose servants we have reproached? And this shall strike great terror to the hearts of all wicked men, when Christ shall pronounce against them, *Go ye cursed.* Whither? *to the devil and his place of torments*: Then they shall cry to the mountains to fall on them: Oh that some wild beast would follow them, and tear them in pieces, but it will be too late: their part and portion is in that *Lake that burns with fire and brimstone.*

Use 3.  
To be fitted  
for the day.

Lastly, this would stir every one up to fit himself, to prepare for this Judgement. And let us continually therefore lift up our hearts to heaven; and as the Apostle speaks, wait for the appearing of Christ to Judgement. Then all tears shall be wiped from our eyes: there shall be no more sorrow, and mourning: there we shall sit with the Saints, and sing with the Angels, *Hallelujah, hallelujah, all praise, and honour, and glory, and might, and dominion, and majesty, be to him that is upon the throne;* the Lamb Christ Jesus for evermore.





THE  
 SAINTS  
 LONGING  
 FOR  
 THE GREAT  
 EPIPHANY.

SERMON XXIV.

TIT. 2. 13.

*Looking for that blessed hope, and the glorious appearing of the great God,  
 and our Saviour Jesus Christ.*



He former Verses you may remember, I chose to speak of upon another occasion.

I shewed you how the grace of God, that brought salvation to all men; appeared.

Secondly, how it teacheth those men to whom it brings salvation. Every man would be glad to be saved by grace, but they love not that grace should teach them: now grace saveth none, but whom it teacheth; it first teacheth them, and then saveth them. Now it teacheth us, as the Apostle saith, three lessons.

First, *Quid vitandum*, what we are to shun: *ungodliness, and worldly lusts.*

Then Secondly, it teacheth us, *Quid faciendum*, what we are to do, *to live soberly, and justly, and piously in this present world.* Soberly toward our selves; righteously toward our Neighbour, and piously towards God; this is the second Lesson.



Then it teacheth us a third lesson, *quid expectandum*, what we must look for; looking, saith the Text, *for the blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ*. The two first points I handled then. And I told you, I would reserve the third point, till it pleased God to give me a fit occasion.

It hath pleased God to give me a fit one; but a very sad occasion; It is the Lord, *let him do what seemeth good in his eyes*.

I will go over the words in particular, and observe some thing out of them. And then out of altogether, I will raise this Doctrine; that,

*A child of God must live so soberly, so justly, so godly in this present world, as becometh a man that looks for a more blessed hope, at the great day, at the appearing of the great God, and our Saviour Jesus Christ.*

Looking, four things in it.

1. Earnestness.

Rom. 8. 19.

2. Patience.

1 Thes. 1. 3.

Heb. 10. 36.

1. The time is uncertain.

2. It seems long.

3. Gods strange working.

3. Joy.

Rom. 5. 1.

4. Diligence.

2. Pet. 3. 14.

I begin with the first. The first word is *Looking*, and it hath in it these four things;

First, earnestness; a Saint of God must look, and look earnestly. The Apostle when he sets down the looking of the creatures (for the creatures look too together with us, to be freed from the bondage of corruption, in the glorious liberty of the Sons of God; when he speaks of the looking of the creature) he useth a strange word which signifieth a putting out of the head, looking to see what it can espie a great way off, to see if there be any sign of his coming, *Rom. 8. 19*. And he tells us that the creature doth not only put out the head and look, but vvaits, and groans, and sighs, and travellet as a woman in pain: and quoth the Apostle, *not only the creatures do thus, but we that have the first fruits of the spirit*. Nay, if the creature put out the head, and groan, and vvaits, and is in pain till that day come, how much more should we that have the first fruits of the spirit? Earnestness, that is one.

A second thing is Patience. If (quoth the Apostle) *we hope for that we see not, then do we with patience wait for it*. There is *patientia spei*; The Thessalonians are commended for it, in *1 Thes. 1. 3*. *The patience of hope*. And as the Apostle saith, *Heb. 10. 36*. *Opus est vobis patientia, you have need of patience in this looking*: for considering,

First of all, that the time is not known to us, when this Lord will appear. *It is not for you to know the times and the seasons, that the Father hath kept in his own power*.

And considering secondly, that that time, either longer or shorter, may seem to be long, *omnes celeritas in desiderio*; All haste that can be made, is but delay to a man that languisheth in desire: hence comes those often, *usque quo? how long Lord? how long?*

Thirdly, considering, (as the very heathen man could call them) those wondrous workings of God. It is many times seen, that Gods working seems to go against his word.

And then fourthly, considering how busie the Devil is to discredit the truth of Gods promise, and to weaken our faith, I say again with the Apostle, *you have need of patience*. There is the second thing.

There is a third thing necessary, that is, Joy to think of this same day. Saith the Apostle, *there is a crown of righteousness laid up for me, and not for me only; but for all them that love, that appearing*; and where love is, there will be joy; joy is a sweet motion of Gods spirit: spiritual joy, I speak of that; either upon the fruition of some good thing present, or the expectation of future; *there is rejoicing under the hope of the glory of God*, *Rom. 5. 2*. And saith the Apostle Peter, *whom you have not seen, and yet love, whom though you see not, you believe, and believing you rejoyce, with a joy unspeakable and glorious*. It is such a joy, as the world cannot give us; and such a joy, as the world cannot take from us.

Lastly, this looking hath also with it, a care and diligence to prepare our selves against that coming. Mark the Apostle, *2 Pet. 3. 14*. saith the Apostle, *Seeing we look for these things, let us use all diligence, that we may be found of him in peace*. You know how the wise Virgins, because they looked for the Bridegroom, they had

had trimmed their lamps, and made all things ready to meet him. So then where this excellent looking for this blessed hope is, there will be all these;

An earnestness first.

And then a Patience.

And then a Joy.

And then a diligence to meet him, to make our selves ready for him.

Dost thou not look earnestly?

And dost thou not look with patience?

And dost thou not joy to think of this coming?

Then thou dost not look as thou shouldest do.

But the next word is, Looking for what?

### *The blessed Hope.*

Blessed hope.

Hope is put for the thing hoped for; *the blessed hope*, is the hoped for blessedness; and this consists in two things;

*A freedom from all ill*, both of soul and body.

And a fruition of all good, both in soul, and body, in the whole man.

First, this *blessed hope* consists in this, in a freedom from all ill. First, that there shall be no more blindness in our understandings: no more rebellion in our wills: no more terror in our consciences: no more weakness in our memory: no more sin, no more power to sin: here is a *non posse peccari*. No more temptations of Satan: no more allurements of the world: no more frailties of the flesh: no more hunger: no more thirst: no more weariness: no more sickness: no more megrime in the head: no more palsy in the hand: no more gout in the feet: no more diseases, and no more death. For if we shall be freed from corruption, how much more shall we be freed from vexation, and infirmity, and deformity. Here is freedom from ill.

1. In freedom from all ill.

Well, here is not all: it is not enough to be freed from ill: but here is the second part of this *blessed hope*, to enjoy all good.

2. To enjoy all good.

First, this is our *blessed hope*, that the Image of God shall be wondrously perfected in our souls; and all the faculties of it. This is our hope that God shall be to our understandings fulness of light: that he shall be to our wills abundance of peace: to our memories a continuation of eternity. In a word, God shall be *All in all*. This is our *blessed hope*, that this *vile body of ours*, as vile as it is (as the Apostle calls it, *a body of vile*ness) it shall be raised up again, and made like the glorious body of Christ by that *mighty working*: that this *corruptible shall put on incorruption*, and this *very mortal shall put on immortality*. And this is the *blessed hope*, that both in soul and body being blessed, we shall be gathered together to the *Congregation of the first born*. Where we are sure never to find any enemy, and we are sure never to lose a friend. Where we shall have the society, and company of Gods Saints, and of the blessed Angels. And in the beatifical vision and fruition, and communion of God, we shall have such joy, as *neither eye hath seen, nor ear hath heard, nor tongue can express*: such joy as cannot be conceived, and shall never be ended.

Oh, blessed be that God, that is the author of this hope; and blessed is the man that is partaker of this hope.

But when will this be? for quoth the Apostle, *If our hope were only in this life, of all men living, we were most miserable*. Why, but when must we look for it then?

*At the approaching of the great God, and our Saviour Jesus Christ.*

At the glorious appearing. The word is at the *Epiphany*, at the appearance of glory, at the glorious appearing. There is a twofold Epiphany of Christ: an Epiphany of grace, that was his appearing in our flesh, to work the work of our redemption. And then there is an Epiphany of glory here spoken of.

Appearing of Christ, twofold.

There.

1. In the flesh  
in humility.

There was no glory, in the first *Epiphany*, and appearing of Christ. It was no glory for the Creator to become a creature, for the Lord, to become a servant; for the World to become an Infant. He was our joy, and yet he sorrowed; he was our strength, and yet he was weakened: he was our confidence, and yet he feared: he was our Saviour, and yet he suffered: he was our life, and yet he died. There was no glory in that. He came to be *minor Patre; less than his Father*: but that is not all, yet he might have become a glorious creature, as the Angels are glorious creatures. No, it was less than thus; he was a little lower than the Angels, in that he was made man. But in that he suffered, he was a great deal less than a man: he was a little less than an Angel, in that he was made man, but in that he suffered, he was a great deal less than a man. For what was he? hark what *David* saith in his person, *I am a worm and no man, the very off scouring of men, the out-cast of the people*: there was no glory in his first appearing.

Psal. 22.

2. To Judgement in glory.

But now his second appearing shall be in glory, it shall be every way glorious.

1. His person.

First, his Person glorious.

2. Throne.

And then his Throne glorious: *he shall come and sit upon the throne of his glory.*

3. Attendants.

And then his attendants glorious; the Angels, *thousand thousands ministering to him, ten thousand thousands standing before him*, and all glorious.

4. Administration.

Again, his administration of justice shall be glorious: for if he got himself glory on *Pharaoh* when he drowned him in the Sea. What glory will he get when he shall throw the Devil, and wicked men into hell fire? there is glory in his administration of justice.

5. Saints.

2 Thes. 1. 10.

Then glory in his Saints, as the Apostle, 2 Thes. 1. 10. saith, *that God shall be marvellous glorious in his Saints. For when Christ that is our glory shall appear, then we also shall appear with him in glory.* Here is the glorious *Epiphany* of Christ, a glorious appearing.

But of whom?

*The great God, and our Saviour Jesus Christ.*

Some there are that would make these two, to be two persons. *The great God*, say they, that is God the Father; and *our Lord Jesus Christ*, that is, God the Son. Thus the *Arrians*; thus the *Semi-Arians*; and thus (which I wonder at) *Erasmus*, and thus some others.

But first of all, you never find in the New Testament of the *Epiphany* of God the Father: that same glorious *Epiphany* is ever of the Son.

Then the Greek makes it plain me-thinks: for had there been two persons, the Apostle should have said thus, *ἡμεῖς καὶ ὁ υἱός*, there should have been two Articles; but here is but one Article: it is apparant to them that understand the Greek, it is but one Person; that same person is the mighty God, *the great God, and the Saviour Jesus Christ.*

### The great God.

Christ is God.

First, Christ is God. I need not stand to prove that now, among you. And that same incommunicable Name of *Jehovah*, by which I find him called in Scripture, and those incommunicable properties of the Divine Nature.

Immortality.

Immutability.

Immensity.

Omnipotency.

Omniscience. which are all ascribed to Christ.

And then those names that are proper only to God, as,

The { Creator,  
Governour, } of the World.

And



And then the worship that is due to God alone, is given to Christ in the Scriptures, *ipsum est, solus est*; all these being given to him, prove him to be God.

And lest you should think he is God now, by participation of the Divine Essence, in which sense the Angels are called *Elohim*. Or as Magistrates are Gods by representation: you shall find by what Epithites he is called God. *The true God*, 1 John. *The mighty God*, 1sa. 9. 6. *God blessed for ever*, Rom. 9. 5. and here, *the great God*.

And so he is a great God; great, not in bodily bulk, but great in Essence; Great in Majesty, great in power.

And this may first be a wondrous comfort to Gods children. Doth thy heart condemn thee? hark what *S. John* saith, *God is greater than our heart*. Again, doth the Devil terrifie thee? hark what our Lord saith, *No man shall be able to take them out of my hand*. He is able to keep us to the day of Salvation: a great comfort to Gods people.

A great matter of terror to wicked men, that this Judge shall be *the great God*: for *who is able to stand before him, when he is angry*? Do you remember, when the band of Souldiers came to apprehend him in the Garden; he said no more, but *Ego sum*; it is I, saith he, and presently they fell down to the ground: they were beat down with the very breath of his mouth, as a man is sometimes with the wind of a bullet: or as the walls of *Jerico*, with the sound of the trumpets of Rams-horns. The very word *Ego sum*, it was no more; they fell all to the ground. Now I may say with that Father, what shall he do when he comes to Judge, that was able to do thus, when he was to be judged? *Quid regnatores patueris*, &c. what shall he do when he comes to reign, that was able to do thus, when he was to die?

But alas, you will say, if he be so great a God, so glorious; how shall such a poor wretch as I, stand before him? I confess my self a poor, wretched, and grievous sinner, how shall I stand before him?

Oh, mark here, he that is called *the great God*, he is called, the

*Saviour Jesus Christ*.

Here is the comfort; he is a Saviour; he came to work the work of Redemption, *He was made like us in all things, sin excepted*, that he might be merciful. And it is wondrous comfortable, that in that very nature he shall be our Judge, in which he stood before the Judge, at the judgement seat of *Pilate*: *God hath appointed a day*, saith *Saint Paul*, in which he will judge the world in righteousness; by whom? by the man *Jesus Christ*, Act. 17. 31.

O, but what a comfort of comforts is that indeed, I pray mark our Lords words, *Joh. 5. 27*. *God the Father*, saith he, *hath given all authority to his Son to judge*. Why? Mark his reason, *because he is the Son of man*. He doth not say, he hath given him power to judge, because he is his Son, but because he is the Son of man.

It made sweet *Saint Bernard* cry out, *O verum Patrem misericordie*, &c. O true Father of mercies. that wouldst have men judged by man: he hath been a man, and lived; he knew no sin; he knew temptation; he knew what it was to be tempted; he knows that we are tempted, and he knows that we are but men; *he remembereth that we are but dust*. Thus I have gone over the words briefly.

There is a general Doctrine to be touched, which I can but touch, in a word it is this;

*Every true Christian must so live, as a man that waits, and looks for this blessed hope, at that glorious appearing of the great God, and our saviour Jesus Christ*.

The holy men that lived before Christs first Epiphany, his first coming here in the flesh, they are described thus, to be men that looked for that coming. After his coming, *Anna the Prophets*, the Scripture saith, *he spake of Christ, to all that looked for redemption in Jerusalem*, Luke 2. 36. and in vers. 25. it is said, *that old Simeon,*

1 Joh.  
1sa. 9. 6.

Christ a great  
God.

Use I.  
Comfort to  
Gods children.

2. Terror to  
the wicked.

Object.

Answer.

Comfort that  
Christ the Sa-  
viour is Judge.

Act. 17. 31.

Doctr.  
Every Christi-  
an so to live,  
as expecting  
the appearing  
of Christ.

Luke 2. 36.

*Simcon, a devout man, and one that looked for the consolation of Israel. And the like is said of Joseph of Arimathea, he was a just man, one that feared God, and looked for the redemption of the people of God: he looked for the kingdom of God. There was looking then.*

Phil. 3. 20.  
Judge 21.

And the Children of God now in the New Testament, they are all described by this, looking for the second coming of Christ. Gods children are still looking for this second coming. Let me give you but a place or two of Scripture. The Apostle saith, *Phil. 3. 20. Our conversation is in heaven, from whence we look for the Saviour,* saith S. Jude, vers. 21. *Keep your selves in the love of God, as men that look for the mercy of God, at that great day, to eternal life. Gird up your loyns, saith our blessed Lord, and let your lights be burning in your hands, that you may be as men that look for the coming of the Bridegroom.*

2 Pet. 2. 14.

Indeed, beloved, if we look into the lives of men, I cannot tell, whether I shall say, they look for his coming or no; *this blessed hope.* Wilt thou prophane the sanctified day of rest? wilt thou blaspheme the great and glorious name of God? wilt thou wantonly abuse the creatures of God in drunkenness? wilt thou lie, and steal, and whore, and yet tell me thou lookest for that *blessed hope*? surely thou dost not. If quoth the Apostle, we do look for these things (in the place named before,) *2 Pet. 2. 14. Then let us do our diligence, that we may be found of him in peace.* If thou do not thy diligence, that when he comes, thou maist be found in peace, never tell me thou lookest for him.

There was never time yet for us to lie, and wallow in sin, to think nothing that we do dishonest: there was never time for these things since time was. Surely there is no time for it now. All the dayes since Christ, are called the last dayes, all of them are the last dayes, since that day of the first *Epiphany*: but there is a day that will be the last of all those last dayes. And me-thinks it will not be long before that last day of all come: methinks I see the day broke already, it is break of day already. Therefore brethren, if you do indeed look for the coming of Christ, for this *blessed hope*, at his appearing, *be diligent, that you may be found of him without spot, in holiness.* I have done with the Text.

I come now to the occasion at this time. You have brought hither, a dead body of a very good neighbour of ours, and whom I acknowledge, I ever found a kind, and a loving friend. You have brought it here to be laid up in the Grave, in hope of a blessed and joyful resurrection. I need not speak much of his life here: an ancient inhabitant; When it pleased God to call me first to this place 26 years since, I found him then in the chief office of the Church; and divers times since he hath been in it: and I have seldome known any more painful, and more industrious, and more honest in those places than he was. We have all known him a man humble in his conversation, just of his word, true in his promises, merciful in his dealing, charitable to the poor, ready to every good work. His life was such a life; as the Apostle would have ours to be, a life sober, and just, and pious in this present evil world. Helived, and lead a life pious, in regard of God, just in the regard of men, sober in regard of himself; I can say no less of him, and I will say no more of him.

I know you desire to hear of his death, and it hath much afflicted my soul, to hear what unjust aspersions have been upon the manner of it. There was a sudden stroak indeed of Gods hand; and it was in my house, and seeing that it so pleased God, I am glad that it was in my presence and sight, that I might give the better testimony of it. The suddenness of the stroak made him liable to some misconstruction, and hath given many men occasion to pass a very uncharitable, and unchristian verdict of him.

I beseech you let me give you a true naked relation how it was. I never knew any men of so peaceable a disposition, but there might be sometimes some difference between them: there was between *Abraham*, and *Lot*, between *Paul* and *Barnabas*; and there was between another honest neighbour and him; both men of a peaceable disposition. They did not desire to go to law; they desired the matter might be put to Arbitrators; they chose four honest Gentlemen to take up the matter between them; they made me as an unworthy Umpire, in case they did not

nor

not agree. On Thursday last they met, and each of them pleaded their cause. And let me say thus, that if this brother of ours had been judg'd to do any wrong in that cause; if he had uttered one word of falshood to help his cause, if he had used one word of imprecation, wishing any curse to himself; then it had been peradventure, a just thing with God, to have taken him at his word. If he had sworn one oath, if he had uttered but one uncharitable word against his neighbour; if he had shewed but any malice or spleen against him; if he had been but transported with passion, as a man may easily be in his own cause, we are but men. I say, if he had been but transported with passion; then peradventure some men might have thought it had been the stroke of divine justice upon him; but let me tell you, I have the witness of honest Gentlemen that were the arbitrators, and will justify.

First, that his cause was good, and that there was not one word spoken, but was confirmed by honest witnesses present.

Then, he used no kind of imprecation in the world; no, not as I remember, so much as a protestation, or any asseveration; there was not one oath sworn, either by him, or by others that were present.

There was not one uncharitable word spoken by him: there was not any malice, or rancour, or hatred appeared, either on the one side, or the other between them; he was no way transported with passion.

He did plead his cause, but with that meekness of spirit, with that quietness, with that sweet temper, and that Christian moderation, as more could not be required in any Saint of God. Therefore brethren, let me only tell you thus much, while this was in agitation, I could not perceive that he was moved at any thing; he was not stirred, he was not earnest in his cause, till it pleased God to touch him, and he had some sence and feeling of it: rising from his stool, he sat rubbing of his cheek; or his neck, with his handkerchief. He fell upon the neck of a Gentleman that sat close to him, who perceiving that he was not well, asked him how he did? he was scarcely able to give us an answer; I perceived that he was stricken with the dead palsey. Brethren, considering these things that I have told you before; I beseech you judge not, that you be not judged; condemn not, that you be not condemned. You owe a duty to the truth, every one of you; and by that duty that you owe to the truth, I was about to say, I charge you as before God; but I beseech you as before God, stop the mouths of all them that shall either be forgers, or spreaders of such notorious lies: though it pleased God it were by a sudden stroke of his hand; and how often hath he done it, when men have been worse busied? he was but seeking to work peace.

Though it pleased God suddenly to take his speech from him, yet I beseech you know this withal, he was pleased not to take his life presently away; nor his understanding from him: from Thursday about four of the clock that he was first stricken, he lived till Saturday night, or Sunday morning, I know not whether: but in this time on Friday night I was with him, and I perceived by the lifting up of his hand that he knew me; I put him in mind of some gracious promises that God hath made to us in Christ. I asked him whether he believed those promises of God, and whether he found any comfort in those promises, and then he lift up his hand. I asked him, and desired him, if he found any assurance of Gods favour in Christ, to make the same sign; he lift up his hand again. I asked him if I should pray with him; he desired it, and at the period of every Petition, his hand went up to God. And one thing I observed more, that in one petition of mine, in that prayer for him, that it would please God to deliver him from the malice of Satan, that would be most busie when we are weakest; he held up his hand higher than before, and continued holding it longer.

And blessed be our good God, that we can hold and keep an intelligence with him, not only by speech, but with our very hands: that lifting up of the hand, and those groans of his spirit, I make no doubt, but they prevailed at the hands of God. And so as helived, I make no question but he died, a holy servant of God: and I hope his soul is now in heaven, and we are come to lay up his body in the earth, in the hope of a blessed, and joyful Resurrection.



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# L I F E S A P P A R I T I O N, A N D M A N S D I S S O L U T I O N.

## S E R M O N XXV.

James 4: 14.

*For what is our life? it is even a vapour that appeareth for a little while; and then vanisheth away.*



Here are two main things to which the corrupt nature of man is subject and obnoxious; rash judgement, and vain confidence; both spring out of one root, and that is Pride; where Pride possesseth the heart, it will make a man rash in the judging of others, and presume vainly, and confidently upon himself; At all these evils the Apostle strikes here in this Chapter; both Mother and Daughter: both root and branch.

To take heed of Pride, that is the Mother sin; he exhorteth us to thankfulness: where instead of waxing proud of our selves, he would have us humble our selves; and he brings this argument to persuade us, because *they that humble themselves, God will exalt.* The only way to be exalted, is to be humble; he compares the state of man, (in respect of his future condition) to a pair of Balances that are hung on a Beam, the lower the one balance is down, the higher the other is up; the lower we humble our selves in this life, the higher God will exalt us in the next.

The two main evils which are the branches of this root, the Apostle reproves in the eleventh Verse. First, rash judging of others, the fault of those that are apt to speak evil of others; *Speak not evil one of another*, saith the Apostle. That that commonly we call the sin of Detraction, *Aquinas* saith, we are guilty of two wayes, either reporting of another that evil we should not, or in not reporting of him that good we should; in the one we offend, when we do either accuse him of that ill that he is not guilty of at all, or aggravate against him that ill that he is guilty of, making it appear greater than it is; in the other we are guilty, when we do cut off all the good parts in a man, as if they were nothing at all, at least when we extenuate that worth and goodness that is in him, making it appear less than it is.

From this the Apostle dissuades us by three Arguments: First, because they that do this, they do wrong the Law: *He that speaks evil of another, speaks evil of the Law*; for the Law would have us love. Secondly, they that do this, they do wrong God, they take Gods office out of his hands, when they take upon them to judge others: for he is the only Judge, and none else; for he is the only Law giver, that is able to save us, and to destroy us. Thirdly and lastly, they wrong their Brethren, when they censure and judge their Brethren beyond their Commission, they take upon them more, than they have Authority: as if he should say, you exceed your Commission in this, you take that upon you, that you have no warrant for: Thus against the rash judging of others.

Then against vain-confidence in our selves, this the Apostle strikes at too: at a confidence out of which a man prefixeth unto himself, what he will do this day, and to morrow, what he will do this year, and the next year; what he will buy, and sell, and gain. *Go to now* (saith the Apostle) *you that say thus among your selves, to morrow you will go to such a City, and tarry there a year, and buy and sell, and get gain*: This is a foolish confidence, and the Apostle endeavours to reprove, and suppress it.

By way of { Correction.  
Direction.

His Correction is drawn, first from the ignorance of the persons that make such accounts as these: you say you will do thus and thus to morrow, you shew your ignorance; *you know not what shall be to morrow*. Secondly, by the uncertainty of the thing they reckon upon, than which nothing is more uncertain, nothing so uncertain as that is, therefore it is not to be reckned upon: *Consider*, (saith the Apostle) *what is your life*: you talk of doing this and that to morrow: *What is your life? it is even a vapour that appeareth for a little while, and then vanisheth away*.

His directing Argument is in the next verse, where he teacheth us how we should speak of things future, and things present.

Of things future, not to speak too peremptorily of them, but with condition, *If we live, and if God will*. And then for things present, not to rejoyce boastingly in them, for *there is nothing here to be boasted of, or rejoyced in*.

The thing that I have selected for this present time and occasion to discourse upon, is only that argument of the Apostle, wherein the shortness and uncertainty of our life is represented: the Apostle sets it forth to us by way of Question, and Answer: First, he puts the Question, *what is your life?* as if he should say, it is a thing not worthy the reckoning of; Build upon nothing to be done to morrow, upon so vain a foundation as that is: and to shew the uncertainty of our life, he comparatively describes it, and sets it forth, he saith, *It is like a vapour that appeareth for a little while, and vanisheth away*.

According to the method that the Apostle hath laid down, so shall my Discourse go on; and first I will say something of the question he layeth down: And then I will say something of the words of the Text.

First, to let us see what a poor uncertain thing we trust to, when we build upon life, the Apostle throws out this question, Your life, (saith he) *What is your life?* Where



Where first the Apostles praise he speaks in is worthy to be observed; *your life*, not ours: *yours* that make such accounts and reckonings as these, promise to your selves what you will do in following your worldly business, and increase your worldly gain: *What is your life?* The life of Worldlings the Apostle would secretly tax, as some Expositors collect, noting a difference and disparity between Christians in their wayes, and Worldlings in theirs; Worldlings are altogether for this Life, and the things of this Life, they never dream of any other to come *Post mortem nihil*, &c. as the Epicure in the Poet. Death that is an annihilation, and after death there comes nothing; Therefore all their projects and practices draw downwards, they project for a worldly Life, their buyings and sellings, and marketings, and profits; these are the things they mind and seek after, all the thought of their hearts are bent upon these cares, all the dayes of their Lives are spent upon these things; but there is another manner of Life that Christians look for: *There is a life hid with Christ in God*; they know there is another Life to come after this; therefore their hearts are set upon other manner of objects: They are not such as have their affections set upon the World, they make not account of themselves as men of this World. Plato being asked the question what Country-man he was, he said, he was a Citizen of the World; a Christian is not so, he is no Citizen of the World, but a Citizen of Heaven; therefore it is said, *We have our conversation in Heaven*, Phil. 3. 10. The Greek word properly signifieth Citizens, or Burgeses; therefore Saint Jerome in his Epitaph upon Neapoltan renders it so; and Beza pertinent to the sense, though not proper to the Text, We carry and behave our selves like Citizens, or Burgeses, or Free-men of Heaven; they have all their affections, all their thoughts and desires bent that way: if they can obtain that, they have as much as they desire to crown their wishes withal: they care for no other buying but of the truth; they fear not selling but of their Souls, they wish no gain but Heaven.

Col. 3. 3.

And indeed this Life both only deserve to be called a Life: this Life which the Saints, which Christians live; the Life that they live to God; and this Life is that that must prepare them for a better Life, the life in Heaven. Of any other Life but this, we may ask the question in the words of the Apostle, *What is it? what is it?* It deserves not so much as the name (as he saith) though in name it be a life, indeed it is a death; but pretermitt the disparity and difference between lives: some are comparatively, and other simply considered. The Life simply considered is the subject of the Apostles question, *What is your life?*

Questions alway in the Scripture are emphatical, whether they tend to magnifie and advance, or to the vilifying and abasing of what they aim at; this here is most emphatical, to shew us how poor and base a thing Life is, like that question in Job, to shew how poor and base a thing man is, Job 7. 17. *Lord, what is man, that thou art mindful of him, or settest thy heart upon him?* So David, Psal. 8. 4. *Lord, what is man, that thou art mindful of him, or the son of man, that thou desirest him?* He shews how poor and base a thing man is: and he himself gives the answer to it, Psal. 114. 6. *Man is like to vanity?* Nay, more plainly in Psal. 39. 6. *Surely man is vanity*; nay, surely (saith the Prophet) *man in his best estate is altogether vanity*. What could have been more emphatically spoken? there is not a word there but it hath its force; *Man is vanity*; *Every man is vanity*; *Every man in his best estate is vanity*; *Every man in his best estate, is altogether vanity*; and then there is a word of asseveration by which he seals and buckles up all; *Surely, every man in his best estate, is altogether vanity*. If the Apostle had but barely and nakedly said what he had to say concerning the uncertainty and shortness of mans life, it had been sufficient if he had said thus: *Your life is a vapour that appears for a little while*, &c. but he fetcheth it in with a *Quere*, he puts it to a question, as if he would demur, and have us to pause and consider of it, he brings it in with a, *What is your life?*

By the Apostles leave we may be bold to quit another question with him, what the Apostle means to express it thus? Surely it is to inculcate that into us more thoroughly, and to make us pause upon that more seriously: such questions as these make a great stop in a mans way, as Amasa's body in 2 Sam. 12. 12. it stopped the passage of

O/s.

of the people, that they could not get forwards: so the interposing of such questions as these, make a stop in our wayes and proceedings: they make us take new thoughts, and think again, they make us enter into new cogitations, whether it be better for us in that we are doing to persist, or to break off.

Let the consideration of it teach us wisdom, especially in perusing, and fore-knowing of our worldly business, when we are about it, let us ponder and pause, and suppose, and put the question, whether do I well to do thus? or what is it that I thus eagerly pursue? what is it that I seek after?

Is it honour that I am ambitious of? why what is our honour but a breath? a height that many are raised to, out of favour rather than desert? like *Phaetons Chariot*, or *Icarus Plumes*, a Pinacle of honour, upon which he that stands must expect advancement, or ruine; to some it is a cloud of smoke, that the higher it mounts, the sooner it dies.

Is it riches that we set our hearts upon? let us ask the question what is riches, but *thick clay*? as *Habakkuk* tears it, red and white earth, as *Bernard* saith, or the baggage of the earth, as another expresseth it: as baggage is to the Army, so is riches to men, it cannot well be left behind, but alwayes hinders the march, and sometime loseth the battell: in the getting of them there is a great deal of labour, in the keeping of them a great deal of care, and in the forgoing of them, a great deal of sorrow: a man may have them and not be happy, a man may want them, and yet be contented.

Is it pleasure, we are in love with, and dote upon? let us ask the question, what is pleasure? as a rose fenced with thorns, as a honey comb filled with stings: there is sweetness you will say, but it is very dangerous: forward it casts smiles, but backward it throwes darts: that joy is like the cracking of thorns: when it goes out, it is as the snuff of a candle, there is a great deal of bitterness, sometimes in the greatest joy we have.

Lastly, is it life we build upon? ask *what is your life?* the Text answers that, *It is a vapour that appears for a little while, and then vanisheth away.* If we could thus ponder, and pause, with serious meditations upon those worldly businesses, that we so eagerly pursue: and put these questions to our selves in the pursuing of them: Beloved, they would peradventure help us far to see into the vanity and vocation of them, as that the edge and heat of our desires would be abated and pulled o'vn.

I have done with the Question the Apostle propounds, *what is your life?*

Now I come to the words of the answer; *It is even a vapour that appeareth, &c.* Wherein the shortness and uncertainty of our life is set forth: in the description of it observe two things:

First, what.

Secondly, wherein.

First, what it is compared to: *A vapour.*

Secondly, wherein it is compared to a vapour: In two things.

The shortness of abiding.

The suddenness of departing.

First, the shortness of abiding, *a vapour, that appeareth for a while.*

Where first observe, that the Apostle saith it *appears* only: he saith not it is, but it *appeareth* so: it rather *appears*, than is any matter of substance.

And then this appearing is but short, *for a little while*, it tarries not.

And then the suddenness of the departure, as the abiding is but short, so the departure of it is sudden, *it is gone* ere we are aware; and when it is gone, we know not what is become of it: there is not so much as any print or memory of it left.

Observat. 2.

To what our life is compared, that is the first point I am to speak of, it is compared to a vapour. If the Apostle had given no answer at all to the question he puts, we might have imagined his meaning, and from other places of Scripture have abundantly supplied it. How many times and places of Scripture sets forth the shortness, an uncertainty of our life, by sundry similitudes and comparisons? sometimes it is compared to a *dream*, sometimes to a *span*, sometimes to a *shadow*, sometimes

to

to a weavers shuttle: sometimes to a swift post: sometimes to a short race: sometimes to a watch in the night: sometimes to a flower in the field: sometimes to a tale that is told. All these are significant expressions, to shew the shortness and uncertainty of life; so that from other places of Scripture we might answer the Apostles question, though he had said nothing; but his own answer expresseth it fitly and fully, by a pregnant, and pertinent resembling it to a vapour.

The Philosophers observe differences between vapours and exhalations, though both are drawn from the earth, yet the matter of an exhalation is moist and hot; the matter of vapours moist and cold: Exhalations rise from the superficies of the earth, Vapours lie in the earth: exhalations continue longer, vapours shorter; but I need not stand upon Philosophical distinctions, *your life is a vapour.*

Observe how the resemblance holds between the one and the other. First, a vapour is nothing but a breath, therefore it is called so, of a word that signifieth, blowing of a breath, or nothing but smoke, therefore *Mat. 2.* it is called a *vapour of smoke*; and such is our life, a *vapour*, because breath is nothing but the *breath of life*: So Moses called it in *Gen. 2. 7.* and when a man dies, it is said *his breath departs from him*; Therefore the Prophet *Isaiah*, he brings it as an argument, to shew what a vaine thing it is for a man to trust upon one, that hath no more hold of his life than so; *(ease from man, whose breath is in his nostrils; what account is to be made of him, yea, it is even as smoke, his dayes pass, and vanish away as smoke.*

Secondly, vapours are ingendred in the earth, and they lodge in the caverns, and hollow places of the earth; that is their Mansion house, where they have their being, such a vapour is our life; for this body of ours wherein our life is, it is a body of earth; *Man hath his foundation in the dust, Job 14.* and there God hath provided a receptacle and dwelling place, for our life to be received into, and contained; it is said, when God gave it *Adam* first, *he blew it into his nostrils*, there he made a lodging for it; therefore man is said to have *his breath in his nostrils*, in regard of which there is no trust to be given to him, nor no account to be made of him.

Thirdly, Vapours are drawn out of the earth by the Sun into the air, some to higher regions than others are; yet when they are all at their highest, they have no fixing nor settling, but are carried, and agitated, and tossed by the winds, till at last they be dissolved in showers, and dews, and fall back to the earth: so it is with our life, we come all at the first as vapours out of the earth, and there we have suns that draw us up, the favour of Princes peradventure, or great persons, some to higher regions than others; some are drawn to high places of honour, but when they are there, they have no settling nor fixing, as vapours in the air; they are hurried and tossed, and carried to and fro, from one wind to another, and after a long and restless motion, at last they fall down to the earth again, out of which they were taken.

Fourthly, where the earth exhales many vapours, the earth is not so pure and wholesome as other places; for by experience we find the healthfullest places are in the hilly high Countries, but moorish low grounds have least health, and shortest lives, because of vapours; our life is a vapour in this respect; Many ill aires continually exhaled in our corrupt natures, the world is full of inordinate concupiscence, and the Devil poysons every place where he comes; so that while we live here, we live in a Moorish ground, and full of ill vapours and air, and therefore the higher we climb the safer: as God saith to *Lot* in another case, when he bid him get him to the Mountains, and there he should be safe; so if we can get up to the Mountain, *the mount Sion*, the place and habitation for God, and his blessed Angels for ever, there we shall dwell in safety, for there are no foggs and mists of temptations; there are no ill ayres; there is nothing that savours of sin or misery, either to breed us annoyance, or threaten vexation; So you see the first thing what it is our life is resembled unto, and how fitly the resemblance holds.

The second is, wherein it is compared to a Vapour. In two things;

The shortness of abiding.

The suddenness of departing.

The shortness of abiding, is *appears for a little while.*

Where



Observat.

Where first observe, the Apostle useth the word of appearing, it is a thing rather in apperance than in deed; of thew rather than substance; such is a *Vapour* when it first ariseth, and breaks out of the Earth, it makes a great swelling to the eye, as though it would fill the air, and darken the Sun, yet it hath no solidity nor substance with it, but it is a meer empty tumor; it seems and appears to be something, but really it is nothing: And such is our life, it is rather a life in appearance, than indeed; and therefore Saint *Austin* knew not whether to call it a living death, or a dying life: for truly it is another manner of thing that deserves to be called Life; only that deserves to be called so by which the Soul lives to God, and by which the Soul lives hereafter with God; that is the life of the Soul, this is the life of the body; that is the life of Faith; *The life that I live is by Faith in the Son of God*: He calls not that life by which the body is united to the soul, but that he calls Life whereby the Soul is united to God: the Soul may be dead though the body be alive, if it be a stranger to the life of God, *Dead in trespasses and sins*, it may be dead while it lives, *Eph. 5. 14. Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.* He that lives in sin is dead in sin, and the Soul lives when the Body is dead; therefore that cannot be the true life by which the body breaths, but that by which the Soul subsists; if the Soul when it is separate from the body may have happiness, and live with God, that deserves truly the name of life; but if it be a stranger to it, though it live, that Life is a dead life, nay, the worst death: the Scripture calls it the *second Death*, where though we never die, yet we are ever dying: the Life that we live here, it is rather a thing in appearance than a being.

So all these things that belong to this life, all the joyes, and all the sorrows of it, they are rather appearing joyes, and appearing sorrows, than true joyes, and true sorrows.

Consider first the joyes of our Life, they are not sound and true, but false and vain joyes; if any wicked or ill thing be the object of joy, as it is of too too many, they rejoyce in doing wickedly, that is a false joy, they rejoyce in that they should sorrow and mourn for: and not only wicked and unlawful, but worldly outward things, such as we may rejoyce in, honours, pleasures, riches, and friends; yet these being well examined, there is no solid true joy, but a vain joy in them, for they afford no rejoycing to the Soul; it is only matters of spiritual joy, the joy in the Holy Ghost that the Soul rejoyceth in, and with that joy the Soul is ravished, though it be bereft of other: as again, the Soul may be overcome with spiritual sorrow, though there be abundance of outward joy presented to it, *Prov. 13. 14.* our joyes are but appearing joyes.

Consider our sorrows, and they are but appearing too, whether it be loss of comfort that we sorrow for, or sense of pain, being rightly examined, we shall find that they be rather shew than true griefs, for there is nothing can bring true grief upon the Soul, but only the pain of sin; nor no loss can bring any true sorrow upon the Soul, but the loss of Gods favour: sorrow bestowed upon other things, it is but counterfeit sorrow in comparison of this; therefore in *Heb. 12. 11.* the Apostle saith, that the chastisements that we suffer here, *they seem grievous, and not joyous*; they seem grievous, as if all that we suffered here were rather seeming than real; and undoubtedly the Apostle said right, for whatsoever chastisement a man hath here, he may possibly have more matter of joy than of sorrow: to the same purpose the Apostle, *2 Cor. 9. 6.* where he describes the afflicted estate of the Saints (as God knows they are subject to many afflictions) he doth it with an, *As it were*, because he would vilifie the terror of it, and not grant their condition so miserable as it appears, *as it were dying, as it were wanting, as it were sorrowing*; it is but as it were such as they were not: so in *Isa. 29. 8.* the Prophet there tells us how it is with a hungry man; and with a thirsty man; *when he dreams, he dreams he eats, and he dreams he drinks*; But it is only the fancy of a dream, he finds it quite otherwise, he finds his stomach as empty as his hand, so it is with our life here, it is no better than a waking dream; where we seem to do what is done, and we seem to be what we are: Saith the Poet, what is one, and what is another? Man is like a shadow of a dream; he that seems something now, anon he falls and comes to nothing; and he that seems nothing now, anon he riseth and comes to something.

Thus

Thus you see that all that ever we have here, it is but only seeming, it is not real, whether they be our joyes, or our sorrows, they are but seeming joyes, and seeming sorrows; yet again this appearing, and seeming life of ours *it indures* (saith the Apostle) *but a little while*.

Indeed vapours last not long, for the first matter they are made of, affords not them any continuance; and besides that, they are easily dispelled and dispersed by the Sun; such a vapour is our life. Out of the same Argument you may see that our life can continue but for a while, it cannot last long.

First, it is but a breath, as a vapour is. Again as vapours are apt to be dispersed, and dispelled easily by the hot Sun, and the cold wind, so hot and cold diseases, and infinite sort of other casualties are easily apt to dissipate it; it is true, some vapours hang longer in the air than others, so this vapour of life it may keep longer residence in some bodies than in others, but when it is longest, it is but a little while. David determines the date of it within the term of 80 years: the strength and vigour of it in the opinion of the Philosophers is of less continuance: the mind decays at 45 years, and the body decays at 35. If we compare the life of man with other creatures, then we will say it is but a while: the Raven, the Elephant, the Stag, they out-live man double and treble.

If you compare it with the life of the world, then you will confess it is but a little while, for the world hath continued and lasted some thousands of years, and there is not one man of ten thousand that holds to a hundred.

If we compare the continuance of this present age, to ages that are past, you will confess it is but a while; in former ages men lived some two hundred, some four hundred, some five hundred, some nine hundred years; now more die before ten, than after sixty, so that if once our life were said to be but the breadth of a hand, now I may say our life is but a fingers breadth.

If we compare it with eternitie, I am sure you will say it lasts but a while; for eternitie cannot be measured with any revolution of dayes, or months, or nights, or years; therefore in comparison of that, the life of man is but a vapour, and a vapour that indures for a little while. I need not insit to prove this point, the truth of it is confirmed every day, I will only give you the use of it.

First, is it so, that the life that we lead, is rather a seeming, appearing, than a real life; than learn not to be deluded with shews, and appearances, not too much to be taken with the joyes of this life, they are but appearances, and the sorrows of this life, they are but shews; we comforten souls that are taken with shews, and not with substances; as the Poet saith of *Simon*, when he thought he embraced a goddess, he embraced a cloud; we embrace a cloud, when we think we embrace any good thing of this life; the world deludes us, as *Micheal* did *Saul*, when he thought he had found *David*, he found nothing but an Image of *David*, and a pillow of goats hair; for what good things the world promiseth, they are not good things, but the image of good things; honour is but the image of honour, they are only truly honourable that God honoureth, and such honour the world cannot bestow; she promiseth riches, but they be but the image of riches; they are only truly rich, that are rich in God, and the world cannot bestow that; she promiseth pleasure, it is but the image of pleasure; pleasure is only in the presence of God, at his right hand for evermore, and such pleasure the world cannot give; she promiseth life, but it is but the image of life; that is only the true life whereby the soul lives unto God, and hereafter with God, and such a life as this the world is not able to give. Therefore let us not dote upon the world and worldly things, but lepen as the Apostle exhorts, *Col. 3.2. To set our affections on things above*; those are the only real good things, these are but imaginary.

In the second place, this appearing life of ours, it lasts but a little while; this may afford to us comfort, and instruction; first comfort to those, whose life here is full of troubles and sorrows: the shorter time they have to endure, the more patient they may be in enduring of it; nay, there is no greater blessing for those that live here wretchedly and miserably, than the abbreviating and shortning their dayes; why is this given to them that are in misery, (saith *Joh.*) and the life of them is bitter to their soul, they long for death, and desire it, and dig for it, more than for treasure; and

Use 1.

Use 2.

and joyce, and are exceeding glad when they find the grave. As the misery of our life may be the more easie, considering the shortness of it, so the shortness of our life may be the less grievous, considering the misery of it; for if God should lengthen out many mens lives, what would it be but a lengthening of their misery. But our life it is but a little while, therefore let us endure it with comfort.

And as it serves for comfort, so for instruction; for if the life we live in here be but for a little while; then learn to bestow this little time of life that we spend here, as profitably, and as faithfully as we can, both for the receiving and doing of good. Thou that livest now under a good Magistrate, under a good Minister, under a good Father, under a good Master, gain all the good thou canst now, for peradventure they shall live; nay, certainly they shall live but a little while; and when their life is once quenched, thou knowest not what light thou maist have to walk by. And for our selves, since our life is but a while, let us be careful to do all the good we can, be stirring betimes, while we have opportunity, let us do good to all. It is the madness of the Epicures, because they shall live but a while, they will live only to themselves; Let us eat and drink, because we shall die to morrow; and that is the reason, they die as beasts, because they care not to live as men. When they sing out their first canto, we will fill our selves with pleasure, the burden of the song must be, that we have wearied our selves with sin. And it is the folly of the Mammonists, considering that they have not long to live, to put off the doing of all good till they die, whereas the rule of Christ is, to work while we have day, for shortly the night will come, when no man can work; They contrary put off all their work till night; all the day their charity sleeps, and doth nothing; as one said wittily, that that men give then they give of other bodies than their own, for they give that that they can keep no longer, and though it be said to be given by their Will and Deed, it is rather their Deed than their Will, for if they could have their will, it should never be their Deed, they would rather be possessors of it themselves, than that others should be their Executors; but be exhorted to do works of charity, and other good works, while you have time, while you may make your own eyes your overseers, and your own hands your executors, while you have opportunity do good to your selves, and others, and the rather, because you know not how long opportunity will be afforded, or took from you: For what is your life, it is even a vapour that appeareth for a little while.

Thus of the first circumstance, wherein the resemblance consists, the shortness of abiding.

Observat.

The next is the suddenness of departing. It appears for a while, and then vanisheth away. And here my discourse must be like a vapour, short, it suddenly vanisheth away, that is the nature of a vapour, for as there is no matter to give it a fixed foundation; so when it appeareth for a little, it soon dissolveth and vanisheth away to nothing; and such a vapour is the life of man, it is gone suddenly, it is gone before we are aware, and when it is gone, there is no memory of it remains, no print of it; how suddenly and quickly, in a moment, in the twinkling of an eye have many been deprived, both of breath and life, as one would put out a candle, or tread out a snuff. It is true, sickness is one common Bayliff that arrests men at the suit of Death, but many a one hath been made the prisoner of Death, that was never arrested at the suit of Death; yea know Abel was murdered in the field; Eli brook his neck from the chair; Absalom was snatched up in an Oke; the disobedient Prophet was slain by a Lyon; the disobedient Prince was trodden to death in a crowd; Abimelech was slain by a piece of a millstone; Pope Adrian was choaked with swallowing a flie; Pelus slain with a fall of a tile. Such is our life as a vapour, as the sand of an hour-glass, ever spending, and ever running out; as Gregory hath it in his Morals, Look how many dayes a man adds to his life, so many steps he takes to his death; So Jeremy to Heliodorus, we are ever dying, for we every day change: When I am writing this, all the points of my pen spends a point of my life: nay, while we are hearing this Sermon, we are passing on.

Use 1.

I will make a little Use of it, and then I have done.

First, make the Use the Apostle doth to them that build upon futurity, and think they may do what they list: you that think you will do to day, and to morrow, what



what you list. Oh, saith the Apostle, what reason have you to build on to day, and to morrow; when ye *know not what a day will bring forth*? We may not promise our selves life for to morrow, much less may we do as the fool in the Gospel, promise years, when we cannot assure our selves of a moment of life, if we might assure our selves of a moment of life, in which it might be said, it were impossible to die, we might possibly be immortal, and not die at all, but as *Ambrose* saith, corruptible, is not to capable of incorruption, but since it hath been subject to fall, till it doth fall, it is ever declining; there is no building nor trusting to uncertain futurity, we must not rest, and trust on those things which are to come, but only upon God, and speak conditionally of them, not absolutely; refer the success and disposing of all things to come, to the will and good pleasure of God, remembering what our life is, so make less account of our life, and of our selves and all.

Secondly, seeing our life is so vanishing, let us ever prepare for death, for sudden death, because life is vanishing; *Thou knowest not in what hour thy master will come*; Therefore every hour we should so bestow our selves, that our Master may find us at work.

For this, two things are requisite;

First, ever think of death, death cannot be sudden to that man, that ever thinks of it.

Secondly, be careful to lead a godly life; the goodness of the life consists not in the long continuance of it, but in the well imploying of it, it may be any mans case to live well, it can be no mans to live long; our comfort is, though our life be momentary, yet notwithstanding this very moment of time, is enough to gain to us hereafter eternity, and how much better is a short time well spent, for the purchasing of eternal happiness, than a short time ill spent, for the purchasing of eternal misery? your life is momentary, yet eternity depends on it, if it be spent ill, eternal misery, if well we are eternally happy: howsoever here we vanish as a *vapour*; yet one day we shall become as fixed stars in the right hand of Christ, we shall shine as stars for ever.

Thus I have shewed how the life of man is compared to a *vapour that appears for a little while, and then vanisheth away*. Beloved, I pray let not this Sermon pass as a *vapour*, let not all of it pass away, in the sound you hear, but fix it as a nail in a sure place, in your understanding, in your memory, in your affections; and remember how short and sudden every mans end and life is: or may be; *O that my people were wise, they would understand this, they would consider their latter end*.

We have a spectacle here before us, that was a real comment upon this Text; She did understand the Doctrine of it, and was excellent in the practice of it; A Gentlewoman that deserved a better Orator to commemorate the virtues that were in her, and to give her praises due; it had been a fitter work for your reverend and worthy Minister, whose absence at this time I supply, he could have spoken more fully of her than I can, because he was acquainted longer with her than I was; I account it a part of my unhappiness, that I knew her so little a while, and peradventure you will say it is a part of her unhappiness, that this office is done by one that knew her so little a while; It is true indeed, I am not able to say much of her, for my knowledge of her was but a few weeks or months, by reason of our neighbourhood in the Country, but then I observed her to be one of the ornaments of her sex, and every thing that came from her was graceful and comely; the sweetness of nature and grace, in my opinion concurred in her; But I must deliver the most that I have to say from the report that I have from others, yet from very good hands. *Solomon* saith, *A good name, is as a good ointment poured forth*, like the precious Alabaster-box that *Mary* broke on the head of our Saviour, the smell of it perfumed all the house; I may say of her, as the Apostle saith of *Demetrius*, She was well reported of by all, and I am persuaded she was reported well of the truth it self, she had a name answerable to her virtues; *Solomon* saith, *A prudent wife, or a good wife, is the gift of God*; she was a *Theodosia*, that was her name, *The gift of God*, and a gift God bestowed to the comfort of him that had her.

She was constant both in the performance of publick duties and private, in hearing Gods word, not only on the Lords day, but (as occasion gave leave) on the week-

dayes, and she was not only constant at good exercises abroad, but (which was the crown of her commendations) she was so at home also, she was constant in reading the Word; I am credibly informed, that she read over the Bible seven times in the seven years that she was married; she constantly made use of that she heard, I myself saw no less than two quires of paper writ out with her own hand, collected partly out of other books, but principally out of Sermons, not noted at Church, when she heard them, but when she came home, being in this like *Mary* that layed up the sayings of Christ in her heart; her daily spending of her time was commendable, and exemplary; in the morning up to prayer with her family, and then unto private prayer by her self: from prayer to reading, and then to work; and then to prayer, and to dinner, and then to work; this was her continual course of life without interruption. She was a *Sarah* for obedience, *Rebecca* for wisdom, *Mary* for piety, *Martha* for housewifery, a true *Lydia*, she heard, and God opened her heart, that she attended to those things she heard. A true *Dorcas*, full of good works; they that knew her, knew her (so far as wisdom and discretion dictated to her) full of charity, of good works, and almes-deeds. But her life was a vapour that appeared for a little while, and then vanisheth away. She verified my Text too truly, in that it pleased God suddenly to call her, even in the prime and strength of her years, she was but a young woman, and she died in Child-bed.

You that are Child-bearing women, I wish you to set this pattern and example before your eyes, and learn by this spectacle to see how near you walk to the brink of your grave, when you come to be delivered of child; I wonder therefore by the way, that any should find fault with that solemn thanksgiving, that is appointed by the Church to be rendred to God for women, for his preserving them from the great danger of Child-birth; there is but a step between you and death, you should then have a care to prepare for your death; I see a great deal of time spent to prepare all brave and fine. God may quickly turn all your chambers, and hang them with black, and turn your jollity into mourning; therefore you shall rather prepare for your winding-sheet, and for your grave; for undoubtedly she did so: and I may in some sence apply that literally of the Apostle to her; In bearing of children she is saved. It is true, the Apostle gives that as an argument of comfort to women, because before he had preached obedience to them, a doctrine that they do not well relish, yet he gives two reasons, because *Adam* was first made, and she first sinned, that is another reason; yet lest she should be too much discouraged with that of the Apostle, and because the pain of child-bearing was threatned to women for a part of their curse; the Apostle adds that as a comfort; *In bearing of children they shall be saved*. Notwithstanding the pain and sorrow of child-bearing was inflicted as a punishment upon them, yet under that curse there is a way of salvation opened; if they be such women, saith the Apostle, as, *continue in faith and charity, with holiness and sobriety*. These vertues being eminent in this dear Christian sister of ours, no doubt but in bearing of children she is saved; that is, she found under that curse, a way to a blessing, an everlasting blessing of salvation.

How she disposed her self in the time of her sickness; those of the family well know; truly I have not oft, scarce ever heard of a woman of her rank and quality, (for she was a woman well descended, and well bred,) and yet I never heard of a woman more beloved, and more bewailed: her Husband complains of his loss, never man lost a better wife; all the servants, never any had a better Mistress; and all the neighbours, never any had a better neighbour. Concerning her in the time of her sickness, they can give a better, and more particular testimony than I; I only did one office and service to her, vvhhen in the absence of your reverend Pastor, I was called, I visited her an hour or two before she went, vvhhen (God knowvs) she was faint and weak, and able to breath but a few vvords, but they were sweet: I told her, I hoped, and doubted not, but that as she had made a Christian profession in her life-time, so now she would seal it up: she answered; *I have endeavoured to serve God, but*  
with

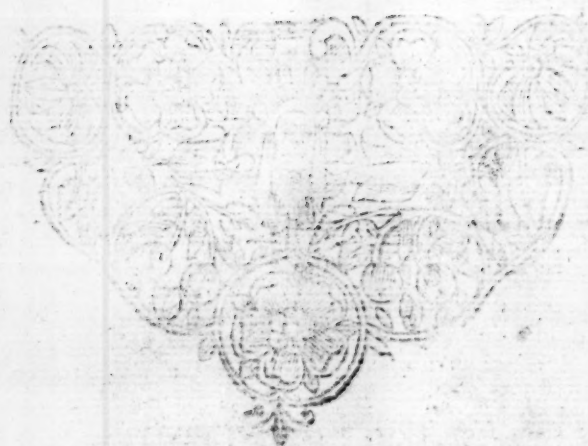
*with a great deal of infirmity and weakness, I rest not upon that, I rest upon my evidence, and there is my comfort; I doubt not, but he that hath given me the evidence, will also give me the inheritance. I think these were the last words she spake.*

Thus she is gone to her rest, her body to rest, as a prisoner of hope, till the Resurrection, her soul rests in the arms of God; I have no more to say to her, or of her, than that Christ said to the woman in the Gospel, *woman, go in peace, thy faith hath saved thee.*



SAINT



[illegible]

INIA 2



# SAINT PAULS TRUMPET,

OR

An Allarm for Sleepy Christians.

## SERMON XXVI.

Rom. 13. 11.

*And that knowing the time, that now it is high time to awake out of sleep.*



He holy Apostle in this Chapter he delivers a number of precepts, and general rules for satisfaction, and enforceth them with sundry reasons. Among them all, the words that I have read, they are one principal, both Precept and Reason enforcing it; *Considering the season, it is time that ye arise from sleep.*

These few words may be called, *Saint Pauls Trumpet*, to rouse the sluggish Christian. They were the occasion of the conversion of that famous instrument, St. *Austin*, as he

saith in the eighth *Book of his Confessions, the last Chapter*. He reports, that when the time of his Conversion came near, he was in a marvellous great agony, and conflict, beset with a number of Temptations, whereby Satan would still have detained him in the spiritual sleep he was in: being in this marvellous conflict, he could not but go from his Chamber to his Garden, and there he prostrated himself on his face before the Lord, and earnestly, and ardently called upon God. And in his Prayer (as himself records) he seemed that he did hear the voice of a Child speak to him, *Tolle, lege: Take up the book and read.* Hereupon running back again to his study, his Book being open, the first place that he cast his eye upon was this Verse; *It is now time, considering the season, that you awake out of sleep.* And (saith he) *with the end of the sentence, I found an infused life.* He found in the reading of this

*Aug. lib. 8.  
Confess. Cap.  
ult.*

this sentence, as soon as he had read it, the life of grace infused into him, and his conversion was complet. This place of Scripture hath been famous in the Church, for the conversion of that famous instrument. I would to God ( as we do not despair ) that the Lord would bestow the same blessing among some of us, who not only hear these words read, but are now to be expounded in your ears.

Parts of the  
Text unfolded.

For the understanding of which, we are to inquire of divers things for the meaning of the words.

First, we are to enquire what is here meant by *sleep*. It is *time to awake out of sleep*.

Secondly, what is meant by *arising*, or *awaking out of sleep*.

Thirdly, who they be that must *arise, or wake out of sleep.*

Fourthly, and lastly, why the Apostle doth bestow this exhortation upon sleepy persons that cannot hear what he saith?

For the first of these, what is meant by *sleep*?

**Sleep three-fold.**

*Sleep in Scripture is threefold,* } Natural.  
 } Moral.  
 } Spiritual.

1. Natural.

Natural *sleep* is that spoken of, *Psal.* 3. 5. *I will lay my self down to sleep, and rise again.* This natural *sleep* is the rest, and restitution of nature.

## 2. Moral.

Moral sleep, is natural death; this is the death, and dissolution of nature, of which the Scripture speaketh, *Dan. 12. 2. They that sleep in the dust, shall rise again.* And *Act. 7. ult. when Stephen had spoken these words, he fell asleep; that is, he died.*

**Dan. 12. 2.**  
**Act. 7. ult.**

### 3. Spiritual, compared to Sleep.

Spiritual sleep, it is the sleep of sin, and security : this is the death and privation of grace in the soul ; as the other is the privation of life in the body : of this our Text speaketh ; *It is time to arise, or awake out of this sleep* ; the sleep of sin, and security.

Now the state of sin and security, is compared here to the state of *sleep*, because there are many resemblances and likenesses between the state of a sinner, and a sleepy man: for what effect sleep hath in the body, the same effect hath the sleep of sin in the soul. I will shew it you in a few instances, and so pass it.

1. For the time,  
the night.

First, *They that sleep* (saith the Apostle) *sleep in the night*. The same that the Apostle aims at here; *It is time to awake out of sleep*: because *the night is past*. The night is a time to sleep in. So, those that sleep in sin, it is because they are in the night of sin, there is a darkness, the Canopy is spread over them, the Sun of grace, and the day of salvation shines not upon them: their eyes are closed up in darkness, as it is with a sleepy man.

2. Exposed to danger.

Again, when a man goes to sleep, he puts off his cloaths; he lies naked, exposed to all dangers. And when a man is in the sleep of sin and security, he wants his garments, to be clothed with Christs righteousness and holiness: he lies naked, exposed, and open to all Gods displeasure, and all the arrows of Gods wrath. So in *Deut. 32.* when the Israelites, the people of God, had made a Calfe, *Moses* came and saw them *naked*; that is, destitute of Gods protection, and wanting that garment, that armour of proof, that righteousness that before they had upon them.

### 1. Willingness.

Again, a man naturally layes himself down willingly to sleep, he is willing to take his rest. So it is in the sleep of sin, every natural man is willing to lay himself down to sleep in sin, to take his ease, and rest in sin; for there is no man but hath free will to sin, though no man hath free will to good.

#### 4. Suddenness.

And again, as sleep it surpriseth a man suddenly oft-times before he is aware, or before he can remember himself where he is, or what he is doing: so the sleep of sin, it oft surpriseth a man before he is aware. As we see in the Disciples of Christ themselves, *Mat. 26*. bodily sleep surpris'd them, even then when they intended to watch;



and when Christ appointed them to watch : but the sleep of their minds and souls was much more : for that was not a time to sleep, if they had known what they had been about.

Again further, as the sleep of the body binds up the senses, and makes a man senseless of that which is good or evil : he that sleeps, offer him a Kingdom, it moves him not : threaten him, draw a sword, offer to stab him, he stirs not, he is not sensible ; he is unmoveable : a man that is asleep, where you left him, there you shall find him still. So it is in the sleep of sin, it binds up all the spiritual senses, that a man that is in this sleep, he wants a seeing eye, and a hearing ear, he knows nothing, he sees nothing of God, (but that which will make him in-excusable :) he tastes not, he feels not how good God is to him. Offer him the kingdom of heaven, and grace in the means : it moves him not : threaten him, draw out the sword, the weapons of Gods wrath against him, he fears nothing. As he is insensible in these courses, so he is immovable, look where he was at the first, there shall you find him still, there is no difference : but he is as a dead man, as long as he sleeps thus in sin.

To conclude this point : firstly, the sleep of the body deludes a man with many vain dreams, and foolish conceits, false joyes, and false fears, and false hopes, &c. which are nothing true. So the sleep of sin in the soul, it hath the same effect, it feeds a man up with false joyes, and false hopes : it casts him down with false fear, where no fear is. A man in the state of sin, he fears the face of man, the eye of man, the word of man, the hand of man : he fears not the eye of God, nor the word of God, nor the mighty power of God. So likewise for false joyes, a man that is a beggar, he dreams that he hath gold enough, that he tumbles in it. So beggars in grace, those that have not a rag of righteousness upon them, they dream that they are rich, and increased in goods, and that they have need of nothing, when they know not that they are poor and beggarly, and naked, as the Church of Laodicea. So this spiritual sleep, it fills a man with false conceits.

A man sometime when he goes to sleep, he thinks not to sleep long, but to take a nap, and wake by and by, yet it may be he sleeps beyond his compals, sometime he wakes no more : So it is with a man in sin, he hopes to wake, he thinks to sleep but a little, but sometime he sleeps long, and sometime he never wakes. So we see how aptly the spirit compares the state of a man in sin to sleep. This is the first thing in the meaning of the words.

Now the second thing is, what is meant by *waking*, or *arising* out of sleep. To wake, or to rise out of sleep, is for a man to do in the matter of Christianity, as a man that awakes out of sleep. And for a man that wakes out of sleep, there are three things he doth, and so out of the sleep of sin.

First, there must be an opening of the eyes, and a beholding of the light. And this is the first thing in awaking out of the sleep of sin and security : a man must labour to open his eyes, to behold the light of Gods word, and that shining grace that the Lord propounds to him in the Scriptures : he must open his eyes to behold the light ; and that will discover such objects as will keep him awake. Therefore men sleep so much in the night, because they are in the dark, and not in the light ; they see objects in the day time that keeps them awake. So for this sleep of sin, if we would keep awake, let us open our eyes to behold the light of grace ; and in the light of the Scriptures we shall see objects that will help to keep us waking : we shall see Gods displeasure, the wrath of God, we shall see those things, that *eye cannot see, nor ear hear, nor hath entred into the heart of man*. We shall see them in their beginning and degrees ; though the full degree cannot enter into the heart to conceive, and this will help to keep us waking.

Then in the next place when a man hath opened his eyes to see the light, then there must be a rousing of the senses. This awakes a man, when his senses that were bound up by sleep are loosed, that now he is able to see, and to move, and to talk, &c. What unbinds the spiritual senses of a man in this sleep of sin ? only faith in the Son of God, that opens the eyes of them that were dead in sin ; it restores new senses, and life, that they are able to walk in the wayes of God, and to move in the

5. Insensible-  
ness, and im-  
moveableness.

6. Vain fan-  
cies.

7. The conti-  
nuance.

2. What meant  
by waking.

1. To open the  
eyes to see the  
light.

2. To rouse  
the senses.

7. Get out of bed.

8. Who must awake.

Quest.  
Answ.

actions of godliness and Christianity. Therefore the second thing that a man must do, to awake himself out of sleep, is to get faith in his soul, that he may suck vertue from Christ, and to get his senses loosed that he may see, and taste, and feel the goodness of God, which without Christ he cannot attain.

Thirdly, and lastly, a man must get out of his bed, to awake him out of sleep, when his eyes are open and his senses loosed, leap out of the bed; that is by repentance: this is to *cease to do evil*. Therefore when the Apostle exhorts to *rise out of sleep*, these are the three main things the Apostle aims at, wherein he expresseth it plentifully. First, to get the true knowledge of God, to see those objects that may allure, and draw our minds. And then labour to get faith in the Son of God, whereby our senses may be unbound. And then to get out of the bed of sin by repentance, to *cease to do evil, and learn to do well*: this is to awake out of the bed of sleep.

Thirdly, vvhoy they are that must *arise out of sleep*? Every man: for so the Apostle plainly expresseth it, *Ephes. 2. Awake thou that sleepest, vvho soever thou art that sleepest, awake, and rise out of sleep.*

But vvho are they that sleep?

Tvvo sorts of men; all sorts of men may be reduced to tvvo heads;

The { Natural }  
      { Regenerate } Man.

1. The natural man.

And both sleep.

The natural man is in a fast, dead sleep; you shall as soon get a rib out of his side; (as God did out of Adam, when he was asleep) as vvake him. You shall sooner drive a nail into his temples, as Jael did to Sisera, then awake him. He is in a fast dead sleep, in the sleep of death: as a man in a Lethargy that never vvakes again. Therefore this man had need to arise, to be called upon, and to be rouzed out of the sleep of death: *Awake thou that sleepest, stand up from the dead, that Christ may give thee light*; Arise as a man ariseth out of the Grave, out of the bed of sleep. This is the man that is in a dead sleep.

2. The regenerate.

Cant. 5. 2.

Mat. 25.

But not only these are in a dead sleep, but the regenerate also are in a sleep, and they keep not themselves so vvaking, and so vvatchful, as they ought to do: therefore the Apostle applies it to himself, and to all the Saints; *It is time for us to awake out of sleep*. He puts himself in the number: For he that is most vvakeful had need to be more, and to rise out of sleep still. *Cant. 5. It is the voyce of the Church; I sleep but my heart waketh*. Even the Church her self that vvvas vvaked already in part, in a great part: yet she confessed that she slept. Her sleep vvvas not so dead, and so fast as formerly, yet she slept, and slumbered; *I sleep but my heart waketh*. It vvvas not a hearty, a dead sleep as the other vvvas. So in *Mat. 25.* it is said of the wise virgins, as vvell as of the foolish, *they all slumbered and slept*. The foolish slept; that is, they vvvere fast asleep: the wise virgins they slumbered. And so the Disciples themselves, by the side of our Lord, even vvhen a temptation vvvas near, and the tempter vvvas upon them, they fell fast asleep, and vvvere not able to watch vvith Christ, no, not one hour, as Christ saith.

Rev. 3. 2.

Thus vve see (bret'ren) that those also that are Regenerate, those that have received the greatest measure of grace, and are in the highest form in grace (for vvho was higher than Saint Paul) they themselves have need to be called out of sleep; *It is time for them to awake out of sleep*, though they be waking persons: even those that have received grace to believe, and obey, and be watchful in some measure, even these must be called out of sleep.

Therefore in *Revel. 3. 2.* It is the counsel that is given to the Church of Sardis, that had received some grace, and was in some measure watchful: saith the holy Ghost to that Church; *Be awake, and strengthen the things that are ready to die*. He tells them in the words before, *Thou hast a name to live, but art dead*; that is, thou art even almost dead, there is a little life of grace in thee, thou art almost dead: for so it is explained in the words following: *awake and strengthen the things that are*

are ready to die. Thus we see the difference between the calling of the wicked, and the godly in their sleep. The one is called from sleep, to stand up from the dead: the other to strengthen the things that are ready to die. And thus we see the persons who must wake.

In the next place, Why doth the Apostle call upon sleepers to *awake out of sleep*? We see natural men, are as dead men, in a dead sleep, he doth but lose his labour, and spend his breath, they cannot hear and understand. And the godly likewise, it is with them as with a man in a sleep, they are drowsie, and do not much intend what is spoken.

To this I answer briefly: Exhortations in Scripture are never in vain, fall vvhere they vvill.

This voyce of exhortation, if it come upon regenerate men that are awake in part, it is a means to awake them more: it is a means to keep them awake, as it vvvas a means to awake them at the first.

If it fall upon vvicked men that are in a dead sleep, it serves (if not to awake them yet,) to convince them, to make them inexcusable: for such a man might object, What, is this to me? I am called on to awake, I am in a dead sleep, can I hear if I be in a dead sleep? But now this, thou that art in a dead sleep, thou art not able to hear, thou art not able to hear, because thou hast cast thy self into a dead sleep. For this is the difference: Suppose a man in the night season be in his first sleep, tell him a message from God, vvhat he vvould have him to do; he understands it not, he knowvs it not; it is no sin of his, because he is asleep; because God hath ordained this sleep to be due to nature. But it is not so in the sleep of sin, God doth not cast a man into the sleep of sin; but man himself, and the devil: therefore if thou have cast thy self into this sleep, that thou knowv not vvhat God vvould have done; it is thy sin, and shall be thy damnation; look to it. The exhortations and precepts fall not in vain, *as the rain returns not in vain*, either they awake a man more than vvvas awake before; or they convince him that is not awake: because he is fallen asleep by his ovvn sin, and the malice of the devil. To come therefore to the Use, and Application.

The point thus opened, leads us to the consideration of that vvoful sleep that oppresseth the vvorld.

And then to consider the sleep that oppresseth the Church of God.

First, to consider the sleep of the vvicked and unregenerate, those that are in the dead sleep of sin. Even as the Prophet observed in his time, so now vvho doth not see *all the vvorld at rest and at peace?* like *Lachish* that secure people; a dead people, crying *peace, peace, to themselves*, and fearing nothing till they be awakened; there is nothing but security. To shew this in some particular instances, vvhat a number of persons be cast into the dead sleep of sin.

First of all Idolaters, vvhercof there are a numerous generation every vvhere; they are fast asleep in the bed and bosome of that vvhore of *Babylon*, that hath enchanted, and bewitched them vvith the *cup of her fornication*. They have laid themselves down to take a nap upon her lap, as *Sampson* did upon *Dalilahs*, till they lose their locks, and their life as he did: and all the means that GOD hath used a long time: all the light of grace, the light of knowvledge; all the ministry that hath been so povverful and so plentiful, cannot pull them out of her lap: but the Lord hath threatned, not only *Jezabel* that vvhore and strumpet, (by vvhich he means, that vvhore of *Rome*) but all those that *commit fornication with her, to cast them into a bed of sorrow*; he vvill cast them upon a bed of little ease; and he vvill *slay her children*: The conclusion of this fearful sleep shall be death. Even as *Sisera* vvhen he slept, the *nail was driven into his temples*.

So likewise a generation of unclean adulterers, they are asleep upon the foul bed of voluptuousness, and uncleanness; blow a trumpet in their ears, ring a peal of Ordinance against them, that is able to make the stones quake, and the rocks to break asunder; tell them that *whoremongers and adulterers God will judge*. Nay, let the vvorld ring a peal of infamy, and shame upon them, follow them with infamy, and reproaches for their sin, yet all this awakes them not: they will scarce open their eyes, except it be in the *twilight*, as *Solomon* saith, a little to wait at their neighbours door

4. Why the Apostle calls upon those that are asleep

Exhortations not in vain.

1. To the godly.

2. To the wicked.

The dead sleep of the vvorld.

1. Idolaters.

Rev. 2.

2. Adulterers.



for his wife or his Daughter; till the Lord also cast them upon the bed of shame, and sorrow, and scorn, and curse, from which they shall never rise. It is a lamentable thing that a mans conscience hearing this, should not apply this to his heart, that he should dare to shut his eyes, and dare still to cast himself on his bed; not thinking what will be the issue of it.

## 3. Drunkards.

And so likewise, a monstrous generation of Drunkards, monsters in nature, for no unreasonable creature so much extinguisheth the gifts of nature as they. These cast themselves upon the bed of vomiting, and filth, that no covering is large enough to hide their shame. Let a man speak to them, and advise and counsel them; there is no hearing of him in their cups, as *Abigail* observed in her husband *Nabal*. Nay, let God speak to them, and pinch them in their bodies, in their strength; in their estates: let the Lord make them feel the smart; be their dangers never so near as *Solomon* describes them notably in *Prov. 23.* a drunken man is as he that sleeps on the top of a Mast, in the midst of the Sea, in most extreame peril, yet, saith he, *they have smitten me, but I felt it not; they have beaten me, but I discerned it not; therefore when he wakes, he will follow his cups still.*

## Prov. 23.

## 4. Sabbath-breakers.

The like we may say of a number of Sabbath-breakers, that cast themselves upon the bed of prophaneness, and Atheisme: sometimes for form, and fashion, they will come to the Temple perhaps, and listen a little to the word spoken: but presently you shall see and observe them, that they cast themselves fast asleep, as *Emichus*, when at midnight *Paul* was preaching, he falls from the loft, and his life was gone from him. But there is this difference, that was at mid-night, these will do it at mid-day. So little have men gained of instruction, and of the knowledge, of the fear of God; of all that they have heard, that they can scarce keep their eyes, and their ears open, a quarter of the exercise, to hear what God saith to them for their own good.

## 5. Oppressors.

What shall I speak of those unjust, injurious, furious persons, whose jaws are as knives to cut those that they deal with? those that use injustice in their weights, in their wares, in their lights; that use any manner of deceit for the defrauding of their brethren. And these cast themselves upon the bed of their mischief, and solace themselves in their present unjust gains, in getting unjust riches.

Let a man speak to these, and tell them their estate out of the Scriptures; alas, they hear not; deal with them, as we deal with men in a swoon; rub them, and chafe them, and if that will not serve the turn, pinch them, prick them, and wring them, and make them smart, if it be possible to make them feel: alas, such a man dies in our hands, there is no life to be got in him. All that we can get from such a wretch for our love to him, and our testimony of him, it is some brush or blow. This senseless man layes about him, he knows not upon whom.

## 6. Security.

In one word, when I consider the secure course of a multitude of men amongst whom we live: it seems as if they had found that Cave of sleep which the Poets fain, and speak of, a place very fit for these persons. A Cave of sleep, as they describe it, where never Sun shines: a place far remote from all company: a place where the houses have no doors for fear the hinges should wake them: a place where they suffer no cocks, nor clocks, nor nothing that may hinder them from sleep. And the Generation of men that I speak of, they seem to descend from *Severans*, a kind of people that are loose, and lazy, and sleepy, and lascivious, that will not endure any Clocks, or any artificers that use tools and hammers to knock, that they should not trouble them.

But why do you speak these words, they seem strange to us?

But yet truly, your selves shall say they be true in the Application.

For first, do we not see most men in general, (except some few whom the Lord hath taken into his own teaching,) that they cannot abide the place of the Sun-shine, the place where the Sun of the light of grace shines, they remove themselves from it, they absent themselves upon any occasion, as if a man should set himself to run from the light of the Sun.

So likewise do we not see that men cannot abide the society of godly men, of religious men fearing God, that deal truly with them in exhortations, and admonitions, and loving rebukes, &c. They will none of this. So do we not see how ready, and willing

willing natural men are to chase away, (if it were possible) all the Lords Cocks, and all his servants, that they might not cry against their sins, that they might not awaken them, nor come near them. They are set so fast asleep, that they cannot abide any servant of God. And for the ministry of the Law, which *Jeremy* calls, as a *Hammer to break the hard heart*, and to knock, and rap the sleepy soul, it is an intolerable thing; they cannot endure this hammer; they cannot abide these doggs that bark against their sins: whereas *dumb doggs that can neither bark, nor bite*, those they can like well enough. Somewhat they would have, they are content with a formal fashion: but these men that speak against their sins, that discover their estate in sin; these they cannot endure. Now tell me if these men live not in a carnal sleep? and are found in the Cell, and Cave of darkness, wherein they desire to sleep for ever?

To come from these, in the second place let us consider, that not only these natural men, and worldlings, are cast into a dead sleep; but would not a man marvel, that even Christians should sometimes be cast asleep? Would not a man wonder that the Disciples of Christ that were so neer to the side of their Master, that were following their Masters exhortation in the former Precept that he taught them, that were so neer temptation, that the yoke was even upon their necks; would not one think it a wonder, that they should not watch one hour with Christ?

Therefore Brethren, let us take notice of our security much more, that are infinitely behind the Disciples in grace: let us rate our selves for the heaviness, and dulness of our hearts.

But because we are Baptized, and hear Sermons, &c. we can make no man believe that he is asleep.

Therefore let us try, and consider, whether those that hear the Word, and are Professors of the life of grace; those that are already awakened, be not in such a fearful slumber, as may well be called asleep.

First of all therefore, this is one mark of a man that is asleep, he hears not, he understands not the things that are spoken to him: so it is a mark of a sleepy heart and conscience, when a man hears not, nor understands the word that he doth hear: when he hears not that which is spoken. It is one Judgement upon wicked men, the Book of God is clasped to them: such a man reads and hears, and discerns not. If the Book be open, his heart is clasped fast, he takes no good by it. And this is not the least part of the misery upon the Saints, that this book is not so open to them, nor they do not so understand it, nor discern that which is in it as they might.

We hear the word many of us many times, and we seem to receive it: but yet who is he that may not find in himself, that the sleep and security of his mind and soul, makes him not much to attend and regard it? that he is not careful and industrious in the keeping and maintaining of that he hears, and the framing himself according to it? And so it comes to pass that it is with Gods word that we hear, as it is with Physick when it is given to a man that is dead, it works not, or when he sleeps immediately upon it: so when we hear the word of God, and fall into a sleep upon it: into the sleep and sluggishness of earthly cares, the Word is unprofitable, it works not that effect that else it would.

Again, a man that sleeps, you shall know it by this, he doth not mind his ordinary business; he neither troubles his head, nor his hands with it; his business sleeps with himself: he doth nothing but sleep, while he is asleep he can do nothing else. So hereby we may know our selves to be in a marvellous sleep of sin, when we give not our serious thoughts to God, and to the practice of piety, and godliness: it is an argument of sleep and slumber in us. The mind of man should intend the principal thing for which God hath put us in the world; when we give not our thoughts to God, and mind not the things of Gods Kingdom, it is a sign we are asleep. When we move not, nor stir not our hands and our feet in the wayes of Gods Commandments as we should, it proceeds from this sleepiness and drowsiness. Whereas would we be wise for our selves, and awake as we should, *We should neither be idle, nor unfruitful in the work of the Lord.* We should ever be doing somewhat that might glorifie God, and further our own reckoning. But this

The sleep of the Church.

Signs of sleepy Christians.  
1. Carelessness.

2. When men intend nothing but sleep.

3. Wasting of  
time.

this is a sign of a sleepy person, in the main and principal things, his heart is not upon them, his hands and feet move not in the wayes of God; he works not to the principal end for which he came into the world.

Thirdly, you shall know a sleepy man by this, he knowvs not of the passing of the time; but so much time as he sleeps he vvasies, it is as the time of death to him; for what is sleep but *the shadow of death*. Even so it is with many of us, that profess the teaching of Grace; Alas, how doe we waste time insensibly? and pass away the time: some deck away the time, some play away the time, dayes, and weeks, and months together, as if time were not made for some other busines: as if we had received time for such employments as these, for our recreations, and sports, and pleasures: and not rather that we might further our Repentance, and our Reckoning, and help the servants of God, and get *Oyl in our Lamps*, and Faith in our Souls, and patience against the time of trouble, and get assurance of a blessed inheritance, when we shall be turned out hence. Time is given us for these ends; and yet we (silly men as we are) devise pastimes to our selves, as if our life did not pass away, whereas *Job* saith, it is as a *weavers shuttle*. Let us consider Brethren, time will pass that we may improve it, and not waste our time.

4. Decay of  
natural heat.

Fourthly and lastly, to conclude this Point, a man that is addicted immoderately to sleep, you shall know it by this, it destroyes natural heat, and that being destroyed by immoderate sleep, as by a sudden mighty shower, this man grows purlic, and fat, and lazy; he grows idle, and unfit for the exercises of man-hood, or of his Calling, and the like. So it is when a man is immoderately and excessively fast asleep with the cares of this Life, the lusts of his heart, the pleasures of this present world, or whatsoever it is that lulls him, and rocks this Cradle; when he is thus asleep, he grows fat and purlic, his natural heat is gone, he falls from his first zeal, and affection, and desire, and practice.

Alas Brethren, we may speak to the shame and sorrow of many (I doubt that hear me) that have exchanged their care of godliness; that have exchanged their seeking of God in the means, with company, with good-fellowship, with Drunkenness. And let the Lords Ministers come to them, and say, *Up sleeper, call upon thy God*; why dost thou not *do thy first works*? Why art thou lazy? he grows angry as *Jonah* was, that thought he did *well to be angry to the death*. This is the misery of many that live under the teaching of the Gospel; in the light of the Gospel. This is another mark, and a sign of sleep, when we cannot abide of any thing to be wakened.

Exhortation  
to awake from  
sleep.

To draw to a Conclusion: the last Use of this Point, it serves to rouse, and to raise us from this sleep and security; this slumber that is in the best of us. And know my Brethren, I speak not now to those that are out of the Church, and those that are notoriously wicked, those that are scandalous, and rebellious to good Counsel: but I speak to those that live in the bosome of the Church, those that profess goodness and godliness; yea, those that are Disciples, and are near the side of Christ: let this exhortation be to them to raise and rouse themselves out of this sleep. *It is time*, saith the Apostle, *that we rise out of sleep*. The sum of this Exhortation I will propound, and then draw to a conclusion.

1. It is unpro-  
fitable.

First consider how unprofitable a man, a Christian man is, when he is asleep: What is a man when he is asleep? but that there is hope of awaking, and to come to the actions of life again, a man that is asleep, he lives but the life of a Plant, there is nothing but being and nourishment: a waking Beast is more profitable, but that (I say) there is hope that afterwards he will awake. So when we sleep, and slumber, and tumble, and toss our selves in dead security, how unprofitable are we to Gods glory, and to our own selves? Saint Paul saith, that *Onesimus* was unprofitable before his conversion: but now, saith he, *he is profitable both to thee and me*. A man that is asleep, is unprofitable: and certainly he that is asleep in security and sin, this man is most unprofitable to Gods glory, and to his own soul.

2. It unfit for  
duty.

Secondly, consider when a man sleeps, and slumbers in sin, how unfit he is for any Christian duty and exercise, for the main parts of Godliness and Christianity? How unfit is a sleepy man for the actions of life, and of his calling? and how unfit and unable, and indisposed is a man that sleeps in sin, to the actions of spiritual life?

There



There be some main parts and branches of our general Calling, to which this sleep make us unable.

The first of them is the exercise of godliness, the main thing in the possession of a Christian to exercise himself in godliness: how unfit is a sleepy Christian for this? who sees a man that is asleep that works in his Calling that can do any good in it? So how can a Christian exercise himself in the actions of his general Calling; when he sleeps? in his praying, in his hearing, in his reading? if these duties be done coldly, what are they worth? Actions that are done in a mans sleep, they come to nothing: so a man that sleeps in sin, let him do never so many good actions, they are of no value.

A second main branch of our Christian Calling, is the spiritual combate, to fight against our corruptions. Now alas how unfit is a sleepy man, either to expect, or to repel an enemy? when he is asleep he lies open to all disadvantage. *Sisera* himself, a strong and noble Captain, was so weak, that a silly woman *Jael* threw him when he was asleep: therefore we know this part of our Christian calling cannot hold as long as we sleep in sin.

Thirdly, another part, and main branch of Christianity is, to expect our Masters return, to wait for the coming of our Lord, that we may enjoy that sweet blessedness that he hath promised, and made us expect and wait for: now how unfit is a sleepy man to wait for his Masters coming? to set things in order? Thus we see in these particular main duties of Christianity they cannot be performed by men that are asleep, therefore we had need to wake our selves: if we will either honour God, or profit our selves, if we will be fit to do service to God, or to his Church, we must keep our selves awake, especially in the main duties of Christianity.

Thirdly, consider while we sleep, and are secure, the enemy never sleeps, he is then most watchful against us. We may sleep, and think we do well enough to take our ease, but Satan sleeps not; we have a watchful enemy to deal with.

And then he hath some advantage by our sleeping; in *Mat. 13.* in that Parable, *The enemy sows tares, while men sleep:* he comes into the field of the heart, where the word of God, the good seed is sown, and what doth he do there? he sows a crop of thorns, and they make the heart of a Christian, like the field of *Solomons* sluggard, *Prov. 24. I passed by the field of the sluggard, and it was all thorns, &c.* Thus is the heart that is neglected of a man that is sleepy, and secure in sin. When do robbers and thieves assault the house? In the dead time of the night, when they may take men at advantage, in their first sleep, then they come and break into the house. Shall thieves and Burglaries watch at mid-night to break the house, and cut mens throats, and wilt not thou watch to save thy self?

Further consider, as the enemy never sleeps, so Gods mercy never sleeps, Gods mercy is ever watching over us, to do us good; and it watcheth to keep us watchful: for what should all the mercies of God do to us, but keep us watchful? Our God that we serve is not as *Baal*, the God of Idolaters, perhaps he is asleep, and must be awak'd, or he is chasing his adversaries; No, no, the strength that keeps *Israel*, slumbers not, nor sleeps. Therefore let not *Israel* slumber nor sleep: because God watcheth over his children, let them watch with him, and keep themselves neer to him.

Fifthly, if this will not move thee, then consider as Gods mercy sleeps not, so Gods judgements sleep not. That man that sleeps in sin, let him know that Gods judgements sleep not. As *Balaam* when he was out of the way, the Angel watcheth him, and catcheth him in this corner, and in that corner; he could go into no corner, but the Angel with his drawn sword was ready to meet him, and to slay him. And the Apostle faith of those that were lead away by false teachers; *Their damnation sleepeth not.* Gods judgements are alway waking: thou maist sleep on both sides in sin, but Gods justice sleepeth not. And thou that art the Lords, if thou sleep, know that correction, and chastisement sleepeth not, and they will awake thee, thou wert better to awake by slighter means.

To

1. Exercise.

2. Combate.

3. To wait our Masters coming.

4. Our enemy sleeps not.

Mat. 13.

Prov. 24.

4. Gods mercy sleeps not.

5. Gods judgements sleep not.

6. We are all  
to meet death.

To conclude all, consider that all of us, there is no man upon the earth, but we are all going to meet the mortal sleep of death: and if we shall when that meets us, have our own consciences tell us, that we have also a spiritual sleep within us: that we carry a spiritual sleep to meet that mortal sleep, what a miserable, and mournful state will that be? when the heart of man or woman that is coming to die, shall say, and speak aloud, and witness against his Master, O, thou hast been a sluggish and sleepy Christian: thou hast had good means but thou hast not kept thy watch, thou wouldest sleep do what the exhortations of the Word could, thou wouldest be a drowsie Christian. Hence it comes to pass that so many, when on their death-bed they come to grapple with that mortal sleep, and then conscience proclaims against them, then they cry, Oh that I had but one day, but one hour more, that I might waken, *and strengthen the things that are ready to die*, and that it might be better with me than it is. But alas now thy short day is past, and one perpetual night to come, and now it is too late, as it proves many times. Therefore let not time go, but know that that mournful day must come upon us, we must meet that mortal sleep: Let us labour to shake off spiritual sleep, drowsiness of spirit, and make our peace in the mean time, that conscience may witness with us, and for us at the day of death, and judgement. Let us labour to be watchful, and desire to be ready for the Lord, and to have our accounts ready for him. This shall suffice for the words.

Now for our occasion: because this is my first occasion of this kind, I must enter with a preface, and that is this: that as I have ever been in the course of my ministry, so I shall be very sparing in the praise of the dead, because I know that these exercises are appointed for the instructing of the living, and the consolation of those that survive, and not for the praise, and commemoration of the dead.

Besides, I know, and see by daily experience every where, how few there be that in their life time deserve the praise of Religion in their death. For my part I never did, nor never will gild a rotten post, or a mud wall, or give false witness in praising, to give the praise of Religion to those that deserve it not: I desire those of my congregation would make their own *Funeral sermons* while they be living, by their virtuous life, and conversation. As the Apostle saith, *He hath not praise, that is praised of men: but he that is praised of God.*



THE



# THE RIGHTEOUS MANS Resting-place:

OR  
A Fence against Vnnecessary Fears.

## SERMON XXVII.

Gen. 15. 1.

*After these things, the word of the Lord came to Abraham, saying: Fear not Abraham, I am thy shield, and thy exceeding great reward.*



He tender mercy of God is seen in nothing more, than in afflicting his own people; for he proportions his chastisements, not to our deserts, but to our strength: and you shall ordinarily observe, where Almighty GOD layes a heavy affliction, he gives an extraordinary assistance; when he leads any of his people through a hot fire, he is with them in an extraordinary manner.

This holy Saint (*Abraham*) as he was the Father of the Faithful, so he was a pattern to all the faithful in both these, both in his tryals, and in Gods assistance. There was never any man called to more trials than he: to leave his Country, and his Kindred, and his Father's house; and after to sacrifice his own Son: And there was never any man more assisted from God; as we see in those many apparitions that God vouchsafed him: Comforting him, sometimes in Dreams and Visions. Sometimes he appeared to him in an admirable and most friendly manner, talking with him, as a man doth with his Friend. One of them are in this Chapter; *The Lord appeared to Abraham*, and comforted him in the midst of his tryals and troubles.



Parts of the  
Text.

Where you may see an admirable encouragement that God gives to his servant *Abraham*; You may note,

First, the encouragement it self: that is, *not to fear*.

Secondly, note the time, when God gave him this encouragement: when he had encountered with those Kings immediately before, as we see in Chapter 14. And when he was to encounter with many evils and troubles after, *then the Lord appeared to him*.

Thirdly, note the manner, how God is pleased to reveal this comfort: that is, by way of vision: *God appeared by vision*.

Fourthly, note the ground of this comfort, and encouragement that God gives him, and that is taken from a twofold Argument.

First, what God was to him, in regard of any evils, that he did feel, or fear, he was his shield to bear them off. Secondly, in regard of all the good things that *Abraham* could lose in the world, *an exceeding great reward*: he would be to him all in all. So you see this portion of Scripture affords plentiful matter for instruction, and consolation. All that I will speak of at this time, I will wind up in this proposition; that is, that,

Propo<sup>s</sup>  
They that are  
in covenant  
with God, may  
be without  
carnal fear.

*They that are in covenant with God, and labour to keep his covenant (as faithful Abraham was, and did) they may be a people without all carnal, and inordinate fear.*

For *Abraham* felt much, and had just cause to expect more, but in the midst of all, God appeared to him, and bid him he should not fear. And what was spoken to *Abraham*, is spoken to us: for he was the Father of the Faithful, and they that are of the faith with *Abraham*, are blessed with him. So then the blessing of *Abraham*, and all the encouragements that were given to him, they belong not to him only, but to all that are the spiritual seed of *Abraham*, to all the faithful: so that the Proposition is not limited to him, but extends to all.

A Doctrine, if ever needful, it is now. We know how it is with all men that are out of Covenant with God. *Adam* as soon as he had sinned, he runs from God, he was afraid, and hid himself from the face of God; so every unregenerate man is (except his conscience be ignorant, in a dead sleep, and cauterized:) for he seeth God on the one side a revenging Judge: and he knows himself on the other side to be guilty, and therefore he cannot but with amazement and fear continually tremble before God: and he desires, if it were possible, that there were no God at all, that he might never be called to account for his doings. But now the child of God, a faithful *Abraham* that is in covenant with God, he may in the midst of all evils lift up his head with joy and comfort, even when wicked men are at their wits end, and know not whither to turn themselves.

It is (I say) a point needful to urge in these times, wherein we hear abroad of wars, and rumors of wars, and so many distractions: and what they feel we have cause to fear: but now it is seasonable at this time, when we see the King of fears act his part before our eyes: he that the Philosophers call, the most terrible of all terribles; that is, Death, that tends to the extirpation, and abolition of nature, in regard of our being here. I say there cannot be a better argument treated of, than somewhat that may fence us against the fear of this evil.

Now for the opening of this point.

First, consider what fear is.

And then what fear a Christian should be freed from.

And then how it comes to pass that a Christian is exempted from all slavish, and inordinate fear.

And then come to make some Use of it to the present occasion.

1. What fear is.

First, that we may know the point the better, let us consider, what fear is in general; And fear (beloved) is such an affection or passion of the soul that is stirred up with a through apprehension of some future evil, that is very difficult to be resisted by the party, or patient.

It is an affection, or passion of the soul: for it makes a real transmutation in the man.

It

It is such an affection, as is stirred up with the apprehension of evil: for evil is properly the object of fear: we do not primarily fear any thing that is good, except the loss of it, and it is ill to lose any good thing.

Again, it is evil future: for if the evil be present, we grieve, and not fear.

And it is such an evil as is difficult, and hard to resist, and overcome with patience: for if it be a small evil that is easily conquered, you condemn it, you fear it not. You see then what fear is in general.

Is all fear prohibited?

Not the fear of God, &c. Fear is oft commanded in Scripture; know then there are divers kinds of fear.

First, natural fear, and that is called natural either in regard of the material or efficient cause.

When the party that doth fear, is phlegmatick, or melancholly, and so is naturally inclined to fear, this may be called a natural fear.

Or, in regard of the object, when there is somewhat in that which is destructive to nature: and therefore the fear of death, it is natural to man, and so whatsoever may prejudice nature.

Now this natural fear is an affection that Almighty God concreated with the soul, it is naturally good, it is morally neither good nor evil, but according as it is determined by circumstances.

Again, there is a carnal evil fear, namely, when a man fears the evil of punishment, more than the evil of sin; a corporal evil more than a spiritual: a temporal more than an eternal. He is afraid of losing something he enjoys, or of not getting something he desires, &c. In either regards there may be a carnal fear, as I shall explain it to you more anon: and this so far as it is carnal is ever to be condemned.

Thirdly, there is a servile fear: and this is such a fear as looks at the punishment only, and not at the sin: when a man is afraid of the judgements of GOD, and never fears sin, that is the cause of it. And so withal, when this fear is only servile, and is retained in the heart, that man desires still to sin; there is a love of sin, a wishing that God would give him leave to sin, and let loose the reins to him: that if it were possible there were no God, no Devil, no Heaven, nor Hell, that he might sin freely. And if he abstain from sin at any time, the cause is, that there is this punishment that is the consequent of sin, and not out of love to God, or obedience to his commandments.

Now this servile fear, though in it self it be not savingly pleasing to God, yet it is a thing that is good, as St. Austin observes: for that man that fears servily, he doth that which is good, though he doth it not well: because that is a thing that depends upon the disposition, and will of him that doth the thing, though the thing be good as far as it goes. It is good for the restraining of evil men from outrages in the world, and it is a preparative in the way to conversion, as it is *Act. 2.*

Lastly, there is a filial son-like fear, that ariseth out of the consideration of the greatness, and especially of the goodness of God: whereby a man so hates punishment, as he hates sin also the cause of it.

Now there are divers degrees of filial fear in this world.

One degree we call initial fear in this world.

And a degree of perfection in the world to come. In this world the fear we have, hath one eye upon the punishment, and another eye upon the commandment, or love of God. And here many make a doubt, whether they are to do that which is good, having an eye to the recompence of reward, or to obtain from evil out of the fear of punishment.

For answer briefly. Any thing almighty God hath made a motive to us, to encourage us to do well, or to deter us from evil; we may make a motive to our selves, and as long as we do so, we do well. It was so with Adam in Paradise, this was propounded as a motive: *In the day thou eatest thereof thou shalt die.* Then to abstain from the forbidden fruit, partly out of fear of punishment, if Adam did so, he did well. So, every one of us in regard of any evil, we may have an eye to the punishment that

Kinds of fear.

1. Natural.

2. Carnal fear.

3. Servile fear.

Act. 2.

4. Filial fear.

will be the consequent of the thing : for Christ urgeth this to his own Disciples, *Fear not him that can kill the body, &c.* And to do things meely without any respect to punishment at all ; I know no reason why any man should aspire to that perfection. For God while we are here, hath given us these motives, to stir us up to avoid evil ; and it is well if we can heartily and truly, out of love to God do it, by all the motives that God hath propounded.

To have a fear meely for punishment, and still to retain the love of sin, and no respect or love to the commandment of God, this is not acceptable to God in a saving manner : but to have an eye to God, and to abstain from sin, partly out of love to God, and partly out of fear of punishment, this is acceptable to God. For a man must love himself in subordination to the love of God ; and therefore he may look to the avoiding of evil, and to the getting of good eternal to soul and body.

Now these fears, we may consider of them thus. The natural fear may be accompanied with the Spirit, but it comes not from the Spirit, that must be ordered by the word of God.

Secondly, carnal fear comes not from the spirit, nor is accompanied with it : this is ever to be mortified, this we must take heed of ; and this fear *Abraham* is exhorted against here.

Thirdly, the fear that is servile, it comes from the spirit, but it is not accompanied with the spirit. As the dawning of the day the Sun is the cause of it, yet the Sun is not present when the day dawns, but some glimpse goes before him : this we must cherish, so as we bring it to filial fear, and then we deal aright in that.

Lastly, for filial fear, we must cherish that at all times, we must labour to get still a more reverent respect of the Majesty of God. So I have briefly shewed you what fear is.

And what fear we must labour to be freed from ; all slavish and carnal fear, in regard of the world, or any thing in the world ; any ill that may befall us, or any good that may be taken from us. Now you see that a Christian is such a man as may live without all fear, that is carnal ; *Fear not them that can kill the body.* And in *Isa. 8. 12. Fear not their fear.*

What is the ground of this ?

I will tell you briefly : Christ came into the world to deliver us from all our enemies that we might serve him without fear, in holiness and righteousness, *Luke 1. 47.* So then the ground is this, that man that hath no enemies ; that man that cannot possibly be molested with any evil, what need he fear ? For there is no evil in the world that can surprize a man that is in covenant with God, that labours to keep his covenant, but by the power of the Spirit he may conquer it. For only evil, and evil future is the object of fear. Now, if there be no evil that can befall a child of God, but such as may be conquered, he should condemn it, and not fear it. Now all the enemies of a Christian are either reconciled or conquered and foyled, and what then need he fear them ?

For God that is an enemy to every man naturally, he is reconciled ; Christ hath made our peace with God, he hath made our atonement, we need not fear him slavishly : though we may, and must fear him with a filial fear, we must not be afraid of him with horror, as to run from him ; but we must so love him, as to reverence before his foot stool.

Again, in regard of the evils of the world, they are enemies too : but how ? Christ hath been pleased to sweeten these to us : *all things in the world* (saith the Apostle, speaking of afflictions, *Rom. 8.*) *they work for good to them that fear God.* Shall a man be afraid of his own good ? Nay, there is nothing in the world that more works our good, than afflictions, and losses, and crosses : we might spare any thing better than them : shall we be afraid of that that works our good ? Death it is reconciled, and made our friend : It was the greatest enemy ; Christ hath pulled out the sting, and changed the nature of it ; he hath made it the birth-day of eternity, a sweet passage to a better life. Death brings not evil to a man that is in covenant with God, but rather terminates all evil, that he is molested with in the world. So then some enemies are reconciled and made our friends, and these we have no reason to fear.

Again,

*Isa. 8. 12.*

*Reas.*  
We are delivered from our enemies either,  
*Luke 1. 47,*

1. By reconciliation.



Again, there are some that are irreconcilable, and they are conquered and overcome. The Devil will never be friends with us, therefore Christ *hath spoiled principalities and powers*; and trampled Satan under-foot: and now if he walk about, yet he is in his chain, he can bite, but he can hurt none but those that willingly betray themselves into his hands.

For sin, it is of a condemning nature; but those that are in covenant with God, and walk with him, it is *removed as far from them as the East is from the west*, it is thrown into the bottomless sea of Gods mercy, so that it shall never anger God or hurt us any more than if we had not committed it; *who shall lay any thing to the charge of Gods Elect?*

Nay more, God hath bestowed his Spirit, whereby he hath freed our hearts; and whereby if a man labour to *stir up the grace of God in him*, and to walk comfortably as he might in the presence of God, he might through the power of God free his heart from these horrors and fears; for saith the Apostle, *ye have not received the Spirit of bondage to fear again: but ye have received the Spirit of adoption, whereby we cry Abba Father.* The Spirit of bondage casts down the soul with horror and fear, but we have the Spirit of God to assure us that we have God for our Father reconciled in Christ, and so by consequent that our sins are pardoned, that death is overcome, that *Principalities and powers are spoiled*, and all things in the world, (though contrary in themselves yet) they *shall work for our good*. So you see the ground of it, a Christian hath no enemies, some enemies are reconciled and others are trampled under foot that they cannot hurt him. And we receive this freedom by the Spirit of God, that if we would stir it up, and labour to walk as becometh Christians we may make our lives very comfortable.

Briefly for Application.

First, let us all take notice of the command that God gives to *Abraham*, of this encouragement, and make use of it to our selves; and know that the power of grace, and Religion must reflect upon a mans self. He (beloved) shall be accounted the best Christian before God, and in the sight of judicious men, whose Religion is practical, and reflects upon himself. Now there are many busie ones in the world; that meddle with the conversations of others, and are still talking, and complaining of things without themselves; but surely, he is a happy man that reforms himself, and that sets in tune his own affections and passions: as this in particular, to labour to be without slavish and inordinate fear. Alas we may complain of many that find fault with many things, but if they look within, there is a combustion of a great many unruly affections, and passions, and these are the things we never complain of: we find not fault with our selves as we should; we should take notice of the Law of God that it is spiritual, to set in order our hearts and minds and souls, as well as our tongues and hands. The law of man reacheth but to the outward man, if a man keep himself in order in regard of these, thought is free, and the Law doth not take hold of a man for his affections, but the Law of God doth, therefore you know that *lusting after a woman*, in Gods account is reputed *adultery*, the *hating of a mans brother in his heart* is accounted *manslaughter*; he is accounted a *murderer that hates his brother*: so he that is *angry unadvisedly*, you know what he is in danger of: and that man is accounted guilty before God, that cannot order his affections in regard of those unruly passions that are within him. This I observe by the way. God in Scripture takes especial notice of it; and I am perswaded it is an infallible distinguishing character between an hypocrite and a sincere child of God: an hypocrite labours to walk the outside, he hath a demure countenance, clean hands, smooth language, &c. these things are good, but he goes no further, he makes no conscience of secret contemplative wickedness, of the lusts of his heart, and the thoughts of his mind: these things he never enters into himself to mortifie. But that man that is conscionable, so walks with God; as that a very affection, an inward lust after somewhat that is evil, troubles him, and humbles him before God: the vanity of his thoughts in secret cause him to mourn before God: this is a sign of a man that walks before God, and accounts God a spirit that searcheth the hearts and tryeth the reins: and therefore if ever we will approve our selves to God, let our Religion be practical,

a. By conquest

Use 1.

The power of grace must reflect on a mans self.

Use 2.  
Possible to  
live without  
fear.

Psal. 23.

Use 3.  
Reproof for  
inordinate  
fear.

1. We fear too  
soon.

2. Too much.

4. It brings a  
great deal of  
ill.  
Isa. 66; 4.

2. It unfits the  
heart to bear  
evils.

practical, and reflect upon our selves, and among other things upon our inward man to set that in order.

Secondly, by way of instruction, we see what happy men and women we might be if we were not our own foes, if we could attain this pitch to live without fear that nothing should trouble us, were it not a happy condition? surely it is a thing feasible; some Saints have attained it in a great measure; you know *David* when *Ziglag* was taken, his wives gone, all the spoyl taken, and the people were ready to stone him, what did poor *David*? he can *in courage himself in the Lord his God* notwithstanding this. So it may be with a poor Christian, his friends may forsake him; perhaps the world is gone, riches take to themselves wings, it may be his body is crazy and all things are out of order, yet this man can *in courage himself in the Lord his God*, he can say to himself *fear not* Saith *David*, *though I walk in the valley of the shadow of death, a doleful condition, yet I will fear none ill*, Psal. 23. And in another place, *though ten thousand should compass me in on every side I would lay me down and rest*. Though the Apostles were watched by soldiers, laid in the stocks, and for ought they knew the next day they should be brought to execution, yet they sing as merrily and sleep as heartily as if they had been on a Throne; and had been Kings in a Palace. Thus a good conscience will make a Christian happy, if he be not his own foe: but our hearts are intangled with the world and worldly things, that for the most part we see not this privilege. But I leave that.

Next it may serve to reprehend and chide the most of us, yea all, in that we are distracted with fears unnecessary, such as spend our spirits, and consume our precious time, such things as make our lives uncomfortable, and dishonour God, and our Religion and profession, and all to no purpose.

Some things we fear a great while before we need, perhaps that we need not fear at all. One saith Lord, what would become of me if I should lose my wife? if I should lose my children? or lose my estate? What would become of me if the times should be hard, if there should be a dear year? I can scarce bring both ends together now.

Another saith, what shall I do when I am old, and cannot take pains for my living? thus men fear a thousand inconveniences. What need we meet evils half way? what need we create to our selves such troubles? *Sufficient for the day are the troubles of it.*

But in regard of carnal fear, all things make us afraid more than we need, and the fear of ill oft-times perplexeth a man more than the ill itself that lights upon him. And men of a melancholly disposition they frame to themselves such strange Chimeras, Imaginations of things that perhaps shall never come to pass, and so trouble themselves with a great deal of fear. Thou art afraid of such and such losses, perhaps thou maist die first, and such things perhaps shall never befall thee: labour to prepare thy heart before hand, and then fear them not.

I will shew you the inconveniences of this, briefly. First of all, these fears of losses and crosses, and the like, they often bring a great deal of ill to men; nay, it brings a great deal of ill as the natural event and consequence of it, partly by the judgement of God, *Isa. 66. 4. I will bring their fears upon them.* And that *that wicked men fears shall come upon them.* This is the way to bring ill upon them, when men will needs be miserable is it not just with God they should?

*The Romans will come and take away our Empire*, and so it was. *Saul* was afraid that *David* should succeed him, and so he did. When men will not learn to live by faith, it is just with God to bring that that they fear upon them, because they dishonour him by unbelief.

In the second place it not only brings ill, but it makes the heart unfit for ill when it comes. *In the fear of man there is a snare: but in the confidence of the Lord, there is a sure reward.* In the fear of man there is a snare: what doth fear do? It insinuates a man, it binds a man hand and foot, and layes him flat before his enemy when he comes, and then his enemy tramples upon him. It so weakens the Spirit and dishonours a man before it comes, that when it comes he is no way able to bear it.

For

For the fear takes away all the joy and content that a man may take in the present good that he enjoys at the hand of God, that he cannot enjoy that, because he fears I know not what ill that may come; and then when that ill comes he is not able to bear it, his spirit is so weak.

I might shew much hurt that this fear doth both to the soul, and to the body of man.

To the body of man, how doth it weaken and contract the Spirits? and bring diseases? and sometimes death it self?

**Naturally.** Fear doth much hurt to the soul. **Spiritually.**

**Naturally,** it weakens a man in regard of the operations of his soul, that the body is not a fit instrument for the soul to work by: It makes a man do divers things rashly and inconsiderately, and divers things out of incogitancy, that he knows not what he doth; he is unfit for holy duties, unstable in all his ways.

As he is thus in regard of his place and calling, so in regard of the duties of Gods service, he cannot do these with a quiet heart, with a peaceable spirit, while he is possessed with these fears.

You shall see almost all the sins in the world come from this fear. What was the reason that *Abraham* and *Sarah* did equivocate? was it not fear: (in that particular) of men more than God? and so they put God upon a miracle to preserve *Sarahs* chastity in the case of *Abimeleck*.

What was the reason that *Aaron* yielded to make an Idol for the people of *Israel*; and so joyned in Idolatry with them? he was afraid of the people that they might do him some hurt, he durst not trust God with his prefer- vation.

So *Peter* denied his Master out of fear; What is the reason that a Minister doth not sometimes reprove sin? that a Magistrate doth not sometimes reform that that is amiss? It is slavish fear, they will not trust God to maintain them in his own cause. What is the reason that many servants lie, &c. it is out of a slavish fear of their masters.

And so in regard of the things of the world, men are inordinately afraid that they shall lose somewhat they possess, and therefore they take indirect courses. Still this slavish fear, and horror, and distrust of God, it is almost the cause of all sin, as we may observe in the world.

This being so prejudicial, in the last place, let us fence our hearts against this fear. By this means we shall honour Religion, and make our lives comfortable, encourage other Saints of God, and draw people to like Religion, when it yields such sweet contentment to the souls of men.

For do but once again muster together all our enemies, and see if we have cause of fear.

For our spiritual enemies. Will any man fear a wounded foe? for the Lord God hath wounded Satan, and trampled him under our feet, and brought us as *Joshua* did his Captains, to set our feet upon the neck of principalities, and powers, that through the mighty power of God, we are more than conquerors; and shall we fear such an enemy as this? Shall we fear those sins that we are humbled for, and which God hath made as if they had never been?

For the evils of the world: Why should we fear them? those corrections that are immediately from God, there is no cause of fear in them. As thus: If God take away thy Wife, or thy Child, or thy friend, or a part of thy substance, what cause of fear is there? Fear not (saith God) I will chastise thee in measure, and will not make a full end of thee; (Jer. 46. 28.) yet thou shalt not be altogether uncorrected.

And then remember, God proportions the correction to our strength, as a Father, not as a Judge: he aims at our amendment, not at our ruine; If he take away a friend, that we doted too much on: if we set our minds too much on the world,

It hurts the body.

It doth hurt to the soul.  
1. Naturally.

2. Spiritually.

Fear the ground of most sins.

vse 4-  
To fence our hearts against it.

No cause of fear.

1. Of spiritual enemies.

2. Of worldly evils.

Ier 46. 28.



and worldly things, God will deprive us of them; and so by this be all in all to us, and draw us nearer to himself: have we cause of fear? to fear that that comes from God?

*Object.*

No, will some say, if we fall into the hands of God there is mercy; but the mercies of men are cruel. What if unreasonable men deal with us, have we not reason to fear ill from them? they are outrageous and cruel, they bend their malice against us; and if the enemy should come and make an in-road into our country, and bring devastation, what should we do then?

*Answ.*

I answer, first in all things that fall from men, there is a provident hand of God: therefore saith our Saviour to his Apostles when he would encourage them, saith he, there is a providence even concerning sparrows, *there is none of them light on the ground without the providence of God*. So, when he would encourage his Disciples against their adversaries, *your very hairs are numbered*. As if he had said, Almighty God knows how many hairs every man hath upon his head; he numbers all our joyns, he tells our steps; there is nothing befalls us, but what the provident hand of God is in. And wicked men, the Devil and all his instruments, God hath them in a chain; they cannot go one step further than he gives them leave.

Again, consider what God said to Abraham here; *I am thy shield*. In regard of all the evils that men attempt against us, whether in regard of scoffing, or persecution, and open hostility, or whatsoever, God is our shield. And the Psalmist calls him else-where, *our strong tower*. You know how it is, if men encounter a strong Tower, the enemy must first batter the Tower about their ears before they can hurt the men. If a man fight with an enemy, he must pierce his shield before he can hurt the man. We may speak it with sacred reverence to the Majesty of God, they must overcome God himself, before they can hurt his people in doing any thing that shall prove in the event hurtful, as long as they keep close to God.

The Lord intimated this to the people of Israel: The Egyptians marched, and followed hard after them, to devour them with open mouth: God when he saw that, he removes the pillar of the Cloud; and set it between them: as if God should have said to them, you deceive your selves, to think to conquer my people, you must conquer me, before you conquer them. So God is our strong Tower, our shield, and our deliverer, and he will find deliverance for his people some way or other, from the evil, or in the evil, or out of it; as shall turn to our exceeding advantage.

For, suppose the worst that can be supposed, that wicked men are let loose on us, to do all that their malice can invent, they can but touch the body, the shell of the soul, and let the prisoner out of doors. Upon this argument Christ encourageth us; *Fear not them that can kill the body, but fear him that can kill both body and soul*. As if he should say, Do the enemies threaten death, they promise you life: the greatest advantage, and the happiest day that ever can befall a man that is in covenant with God, is the day of death. Then all they can do, is to kill the body for a while, which God will raise, maugre the malice of the Devil, and all his instruments, and possess the soul of that bliss that is prepared for it.

And in regard of Death, why should we fear that? if we be in covenant with God, the nature of it is changed, the sting is out, and it is become beneficial.

*Object.*

But you know the Saints die still.

*Answ.*

The red Sea swallowed up the Egyptians, but contrariwise to the Israelites; it was a wall of protection on the right hand, and on the left. That then that was the ruine of the Egyptians, it was the protection of the Israelites.

So, it is in regard of death, that that is the entrance to the doleful misery of evil men, that is the most blissful and joyful day to a child of God that can be, for then he rests from his labours, and his works follow him.

*Quest.*

But notwithstanding all this, it is hard to live without fear, I enjoy many things, I am afraid to lose them, and my children are afraid, and loath to part with me, my heart wavers, and is full of perplexity, how shall I be freed from this?

I know, fear is a natural thing deeply rooted in nature, think not to get the conquest wholly, but by little and little.

Labour to get the Spirit of God that is supernatural, that must overcome this: for the strongest resolution of the most resolved spirit in the world will not overcome it, it must be by a power that is stronger then our own, namely by the Spirit of GOD, that we being assured by the Spirit, that God is our portion, and living the life of faith, we may not fear any thing in regard of this world.

Secondly, labour to keep our covenant with God: there is an admonition, *Numb. 14. 9. Only, (saith God) remember you do not rebel against God, and then fear not this people: for God is with you, but he hath forsaken them. The righteous is bold as a Lyon, but the wicked fears, and oft-times where there is no fear.*

What is the reason we are so faint-hearted? that we fear the loss of the things of this world? because we are not assured that God is our portion: for if a man were assured, that what he loseth here, God would make up in regard of his presence, that he would be *All in all*, instead of wife, and goods, and children, and honours, &c. it is impossible that this man should fear the loss of any thing: for he possesseth all in God, and he cannot be lost.

In particular labour to strengthen faith, make God our strong Tower, and live by faith, *he shall not be afraid of ill tidings*; why? *his heart is fixed, trusting in the Lord, Psal. 11. 12.* When men make the things of this world their portion; when they make riches, and *the arme of flesh* their portion, that they must rely upon; here is a reed that will either break, or pierce a mans hand. No wonder that this man fears in all occasions, and extremities, because he forsakes the Lord, and cleaves to the creature. But that man that lives by faith is without fear; As *Peter* when he began to sink, saith Christ, *Why dost thou fear? O thou of little faith.* The reason he did sink was fear, and why did he fear? because his faith failed him, he did not lay hold upon God, and Christ.

Lastly, let us remember to order our selves aright, in regard of our love, and this will keep us from inordinate fear. For we must conceive that love is the fountain of all other affections; we love things, and therefore we desire them, if they be absent, and we rejoyce in them if they be present, and we fear the loss of them, to be abridged of them. Now let us order our love aright, in regard of the things of this world, and we shall never fear much: for it is the observation of *S. Austin*, we fear to lose somewhat that we have attained, or not to enjoy somewhat that we desire; so it arises from love, somewhat that we love and effect, we are afraid of the loss of it, and this is the cause of fear. Now in regard of wealth, a man is afraid he shall not have enough; he shall not have a competency: it is because he loves the things of the world too much. A man is afraid of Death, why? because he loves his body too much. A man is afraid he shall lose his children, or his Friends; what is the reason? he loves them too much, too inordinately. We should labour to love them only in, and for God, and then we shall not be afraid of the loss of them, but shall be content to be disposed in them, and in our selves, as God shall see convenient in his heavenly wisdom.

A word for the occasion, and that I will dispatch in a word.

You know the occasion of our meeting at this time, and in this place: it is to perform this last rite to the body of a Child that God hath taken lately to his mercy. You see how Almighty God is pleased to dispose it sometimes, even oft-times from the Cradle to the Grave, out of the Swardling-bands to the winding-sheet: God will have it so sometimes: and when it is so, we must lay our hands upon our mouths, and be content with the will of God.

For those that are Parents, let all learn this lesson, not to dote too much upon their children; not to be enamoured too much upon such flowers: you know how soon God takes them away, before you be aware. It is not their wit, or their comeliness, or agility, and nimbleness, or healthy constitution, or any thing that can avard them from the stroke of death when God sends it: Therefore learn to love them in, and for God, for his sake, and you shall have no cause to fear the loss of them, or grieve immoderately, when they are taken away; why? because they are all alive

Ans.

How to get the conquest of fear.

1. Labour for the spirit.

2. Keep covenant with God.

3. Strengthen faith.

4. To place our love aright.

Ans.

still to God; and this tender Babe is not lost, he is but sent before, he is alive still in the presence of God, the soul still lives, and the body shall live, and is in Gods account, Christ hath the charge of it, and will raise it at the last day. That man can lose no friend, that loves his friend, in, and for God: because they live with God, and he shall enjoy them at the last day.

Again, as we may mourne for the loss of our friends and children (or else we were without natural affection) so we must rejoyce that they have gained: as we have lost them, as they are taken from us; so they are taken from the evils of the world, from a great deal of sin and misery; and what that might have been, the Lord only knows; therefore we have cause to be thankful.

And (beloved) be thankful too, if God spare any; if he take one, he might have taken all, and prepare for it too: be thankful for them that are left.

And remember, labour betimes to instruct your children in the fear of God: let it be the first thing we infuse into them, as soon as they be capable: namely, the elements of Christian Religion, holy, and heavenly things, why? because they might be taken away before we are aware. It may be we have but a little time, but a few opportunities to do good to them. I tell you what our conscience will tell us else; that we have not been so careful to instruct our children, as they have been capable. And this will cut sore, and lie heavy to our conscience: and therefore let us do it betimes. Not only to prevent the Devil, and his temptations: but because you see how suddenly they may be taken away from us in a moment.

So Children should be admonished to learn to know the Lord God in the dayes of their youth: how soon that evil day may come we know not (that the wise man speaks of) therefore betimes while ye have opportunity do it.

And for our own part, let us learn this;

First, when God crops such flowers that rise in the bud; when he takes away such Children, be thankful to God that he hath given us a longer time, that he hath enlarged our dayes, and prolonged our years; that he hath given us such a great deal of space, and opportunity, to glorifie him here, to do him service in the land of the living, to get evidence of our Calling and election, and to get assurance of our peace with him. Let us praise God for the length of our dayes, a blessing of God in it self, and a blessing to us if we improve it.

Again, every one remember, if Children do die, old men must die, any man may die. For if Death strike such as do but begin to live, then we that have lived long, it is time and reason to expect death, and not to fear it.

I speak not this, as if we should be slavishly afraid of death: while we are so our lives are not comfortable. What is the reason that we fear it inordinately? because we love our lives, we love our bodies, and the world inordinately, and not in, and for God.

*Simile.*

And then by the continual spectacles of mortality, let us be acquainted with death. A vizour, and apparition to a Child, scares him, and he runs from it at the first: but at last he grows thoroughly acquainted with it, and fears it not: so it is in regard of death, many men will not endure to hear of death, they will not endure to think of it, they will not endure to hear a *Funeral Sermon*, or to come to the *house of mourning*, to be put in mind of their latter end: Death is a strange vizour to these men and women, they are afraid of it, and run from it, but if we did oft think of it, as oft as we think of sin, in the cause of it. And when we feel sorrow, think, here is a harbinger of death. I feel pain in me, ere long I must surrender to the stroak of Death. And as oft as we see spectacles of mortality, to read a lecture of Death. And when we lay our selves down in our beds think of Death. And upon all occasions come to the *house of mourning*, and think of Death. If the Serpents sting be plucked out a man may handle it, he is shie at the first; but after, finding it cannot hurt him, he fears it not. So we have cause to thank God for death, as well as for other things; thus far; because he hath changed the nature of it, and made it a sweet passage to another life. And then though God take Children, or friends, or goods, or any thing in this world, he will be our *exceeding great reward*, he will be *All in all* to us here, and hereafter.





# THE RIGHTEOUS JUDGE, OR THE RULE OF JUDGEMENT.

## SERMON XXVIII.

Jam. 2. 12.

*So speak ye, and so do, as they that shall be judged by the Law of Liberty.*



Pon the like sad occasion, I have already handled something out of these words.

The last thing that I came to was,

*That in the day of Judgement God will call both the words and actions of men to account*

He will bring their words and their actions to judgement, not only their works, 2 Cor. 5. 10. *God will bring every work to judgement; and so Eccles. 12. He will bring every thing to judgement, whether good or evil.* But besides that, he will bring every word to judgement too, even the very vain words of men, of every idle word men shall give account, Mat. 12. 36. And the very rash and passionate speeches of men, what they speak in passion, and repent not of, even those passionate speeches that they thought might have easily

*Doctr.*  
Both words  
and actions  
shall be called  
to account.

Mat. 5. 22.  
Jude 13, 14.

been passed by, *He that calls his Brother fool, shall be in danger of hell fire, Mat. 5. 22.* Then much more those evil speeches against God, *Jude 13, 14. He shall come with thousands of his angels in judgement against all those that have spoken against him.* They have spoken against God, they have reviled him, he shall judge them for all their evil, and cursed speakings against him, saith the Apostle. They in fury and madness fell to evil and cursed speaking and frightened God, and reviled him, therefore he shall come in great glory with thousands of his angels, to make it appear that he is more glorious then they thought him to be, and he will stand for the vindicating of his honour, and the manifesting of the glory in such a terrible appearance at that day. *Against all those that speak evil, and against all their cursed speakings against him* saith the Text, evil speaking against God, is cursed speaking. Because it exposeth a man to a curse, it leaves him under a curse that shall appear at that day to be just against him; so we see God will bring both words and works to judgement at that day.

Reas. 1.  
The Law binds men in speeches,

And the reasons are. First, because the Law of God binds men in their speeches as well as in their actions. I say the Law that shall judge them doth now bind them in their very speeches as well as in their actions. You have two commandments expressly taking notice of the words of men. The third commandment of the words of men concerning God, *he that takes the name of God in vain, he will not hold him guiltless.* And then the ninth commandment of the words of men concerning men. *Thou shalt not bear false witness against thy neighbour.* Now God that hath made a Law to bind, and to order men in the matter of speech, certainly he will judge men by that Law. You know that Kings and Princes, and Parliaments, and Kingdoms, they make not Lawes in vain, but they are the directions whereby the judges proceed in their course of judgement upon malefactors. So I say Gods Law it is not in vain, it is not a bare direction only to us in point of obedience, but also the express rule vvh whereby Christ himselfe will proceed in matter of judgement.

Reas. 2.  
Words injure God and man.

Again secondly, there is great reason that vvords as vvell as actions should be brought to judgement, because God and men are injured by vvords as vvell as by actions.

Levit. 24. 11.

First concerning God, you read of some, *Psal. 73. that set their mouths against God, and against heaven.* Indeed they can do no more hurt to God than a man that shoots an Arrow at the Sun can hurt the Sun by shooting at him; but in their intention they set themselves against God in as much as their tongues are set against him. And in *Levit. 24. 11.* The vvord there translated to *blaspheme*, it is in the original, that the man stabbed God, or did pierce God, he offered a kind of violence to the holy name of God. Such sinful speeches as are forbidden in the *third Commandment*, and do concern the name of God or any of his attributes or ordinances, any thing that is spoken against them, or vvithout due reverence and respect to them, they are there said to be a stabbing of God, in the Hebrew phrase, or a piercing of God, a wounding of God, doing some violence to God himself. Now I say when such wrong and injury is done to God, shall not God take a time to right himself of those that injure him?

Secondly, it is an injury done to men. You know it is a common thing in Law to have actions against men for speeches, they make speeches actions; they make them liable to the penalty and censure of the Law for speeches. So the Law of God proceeds according to the very speeches of men, whereby they have discouraged his servants in any kind at any time, in any duty of Religion, and course of his worship, or whereby they have brought an ill report on it. As those *spies* did upon the Land, therefore, they might not be suffered to go into the Land: So I say when men bring an evil report upon the duties of godliness they shut themselves out of the kingdom of God.

AA. 8.

So likewise when men make that which is straight become crooked: It is said of *Simon Magnus* that he perverted the straight wayes of God, that is, he did as much as lay in him to make the straight wayes of God to seem crooked, that as a man that puts a stick in the water though it be straight when it is put in, yet it seems crooked when

when it is in: So when a man puts colours and shews upon good actions and courses, as if they were folly and indiscretion, and unadvised, and hypocrisie, and vain, or whatsoever is ill, this is to make the straight wayes of God crooked; to make that that God accounts straight to be crooked, this is a setting against God: therefore Peter saith to Simon Magus, pray if it be possible that the thought of thy heart may be forgiven thee: So you see Saint Paul speaks to Elymas the socerer, upon the same ground, *Act. 13. Thou child of the devil and enemy to all righteousness, wilt thou not cease to pervert the right wayes of God?* Now I say, here are the words and speeches that men speak against the wayes of God: these are speeches that argue men in a state, whereby they are liable and open to judgement, and exposed to wrath, therefore we should take heed of such words.

The use may be to condemn those that make light account of words; they think they may speak (it may be) in rashness, and hastiness, and they may be excused for uttering them, it is there hastiness, and their passion, and it was done unadvisedly, &c. I, but the Law of God is transgressed, the Majesty of God is offended, the anger of God is provoked: You know what old Eli said to his Sons, *My sons, if a man sin against a man, man may plead for him, but if he offend against God, who shall plead for him?* I say who shall take up the matter with God in such a case as this, when the offence strikes against God, and his ordinances, and his worship? Therefore take heed there is much evil, there is life and death (as Solomon saith) in the power of the tongue, that is, a man may utterly destroy himself by the very words he speaks unadvisedly (as he thinks, and will plead for himself) or passionately and rashly.

Again much more doth it concern those that proceed to other kinds of wickedness in the tongue, we instanced in some particular instances then, that we cannot now stand on.

We came to direct men to carry themselves in their speech, as David, to set a watch before the door of their lips, he prayed to God to do it; And *Psal. 39. I said that I will take heed to my wayes that I offend not in my tongue.* And then he prayed to the Lord, *Psal. 131. to keep a watch before the door of his mouth.* He knew well enough that there will be a time, when the words that we think are slight and vain shall be brought to judgement, idle, unprofitable, frothy talk, much more railing and reviling speeches, most of all the highest blasphemies and execrations, these shall most certainly be brought to a greater censure at the day of judgement. But I will not stand on that I then handled.

Now there remains three things more.

The first is this, that in the day of judgement God will proceed according to his Law: So speak and so do as those that shall be judged by the Law.

I say, *In the day of judgement God will proceed with men according to his Law.*

He will proceed according to his word written: therefore labour that your speeches and actions may be such that they may be agreeable to that, *Jeh. 12. 48. The word that I speak to you (saith Christ) shall judge you at that day.* There is not a word that Christ speaks, but it shall judge: he speaks not in vain, he is the judge that speaks. Now you know Christ speaks two wayes.

Either in himself, Or by his Ministers.

In himself, and so either that that he spake when he was on earth in his own person; then all the words that he spake at that time are those words by which he will judge men, as far as they concern moral actions, by those words he will judge men at the great day: for he spake nothing but what was according to his Law.

Use.  
To condemn those that make light account of words.

*Psal. 19.*

*Psal. 111.*

Dact.  
God will proceed in judgement according to his Law.  
*Joh. 12. 48.*

Or



Or else that which he spake in his Apostles immediately, by a certain and infallible work of the Spirit, directing them to such truth as that they could not err in speaking: now in this Christ still spake in them. The same way Christ hath in speaking to this day: therefore saith he, *he that heareth you heareth me, and he that heareth me heareth him that sent me.* That which he spake to them, he spake in them concerning all the Ministers of the Gospel. What we speak as Ministers, that is, as men that look to the direction of our Lord; for we are but Embassadors, and our words are so far of value and power as they are the speeches of our Lord; and as we speak the word of him whose Embassadors we are. Now I say look what the Ministers thus speaks as the Embassador of Christ to the people, that Christ will confirm at the day of judgement. Now it will appear what we speak as Embassadors, if we speak nothing but what is agreeable to the text of Scripture rightly understood. Therefore mark it, whatsoever sin we denounce the judgement of God against, and urge Scripture for it, it is the very rule that Christ will observe in judging men. Or else that speech could not stand, *what ye loose on earth shall be loosed in heaven, and what ye bind on earth shall be bound in heaven.* We bind, when by declaring of mens sins, we denounce the judgement of God against such sins, and so pronounce men to stand under the wrath of God that remain in those sins: saith Christ, what you thus bind on earth shall be bound in heaven, that is, Gods act shall ratifie and confirm the same sentence in heaven which we denounce here upon earth by vertue of this word.

So when we come to distressed souls, and declare to them that they stand acquitted, and that by the Word of God; and so as Ministers of the Gospel by vertue of the truth revealed to us, declare that they are freed from the bond and guilt of their sins, upon those evidences of repentance that they manifest: I say, it is ratified in heaven. Therefore you see there is no other way of proceeding, but look as Christs own words when he was upon the earth, so the same that are as his own words, that is those truths that are drawn from Christs truths have the same power upon the hearts and consciences of men now to command them, and shall have after to judge them, as ever they had.

Object.

But here it may be objected: it should seem that all men shall not be judged by the Law, because there are some men to whom the Law hath never been published: for what shall we say to a great part of the world, that have not yet received the Scriptures: we know that the Scriptures have not been published to a great part of the world: at this day there are many Heathens, many Pagans, that never had the Scriptures; therefore how shall they be judged by the Law? except you say, that only those shall be judged by it, that have been under the preaching of the Gospel, and have had the help of the Scriptures?

Ans.

All men judged by the Law. The Law not alike expressed to all.

Rom. 2. 14.

We answer, that all man-kind, and every particular man is under the Law, only the Law is not alike expressed to them, it is not revealed alike to all sorts. All have the Law, and the Law written too: but either it is written in the hearts of men, and so it is naturally in the hearts of all the Sons of men; or else in the Scriptures, and so it is more clearly and evidently manifested in the Churches; but yet nevertheless in the hearts of men is the Law written, as much as shall be sufficient to condemn them, as we see, *Rom. 2. 14.* saith the Apostle, *If the Gentiles which have not the Law, do by nature the things contained in the Law, they having not the Law are a Law to themselves, and shew the effect of the Law written in their hearts, their consciences accusing, or excusing them before God.* The Gentiles that had not the Law, that is, not the Law written in the Scriptures; yet nevertheless they are a Law to themselves, that is, they have certain principles, certain rules which remain in their natural consciences, whereby they either accuse or excuse, as they do good or evil. And even these do shew that they have a Law that doth bind them, and shall condemn them; because that when they would not obey even that Law, that is, even those principles whereupon their consciences wrought to accuse or excuse they were sinners against the Law. So that we see no man shall be condemned at the day of judgement but by vertue of the Law: and however all have not the Scripture, yet they have a natural conscience, and the Law written there whereby it accuseth, or excuseth. However it be true that things are not alike expressly manifested to other people and us.

us that have the Scriptures, yet they have so much manifested to them as shall condemn them.

And the reasons of it are these, why it must be so.

First, because the Law of God is Gods Scepter, whereby he governs and rules the Church, *Psal. 110. 2. he shall bring the rod of thy power out of Sion. The rod of thy power*, that is, the Scepter of thy power: that Scepter whereby thou dost authoritatively and by power rule over the Churches: and what is this Scepter? It is the Word, as we shall see, *Isa. 2. 3, 4. The Law shall come out of Sion.* So then the Scepter, the rod of the word that is brought out of *Sion*, is the Law that comes out of *Sion*, the word of God, the Law of works and the Law of faith; for both these come out of *Sion*, the Law of works as far as it is the rule of life; and then the Law of Faith, both come in to rule the Church of God. Yea, this is the rod of Christs power, therefore he will manifest his power, and make all men subject to it. What power? There is a power of Christ, such a power whereby he manifests his own greatness and sovereignty over all his creatures; over those creatures that have not sense, that have not reason; that is not this Law. But this power here, the Scepter of his power is that whereby he manifests his sovereignty, over reasonable creatures, Angels and men; therefore if they will not obey him, yet it shall be a *Scepter of Iron* to crush them in pieces. Therefore we see the very Angels themselves that would not obey the directing commandment of God, the rule of life, in that particular place wherein they were; they found it a Scepter to crush them down; and they were cast out of their place for their sin. So likewise men; you see what the Apostle *Peter* speaks of those that perished in the time of *Noah*, because they would not receive the Word preached to them, but they would be lawless and disobedient, or like men that would be under no Law, therefore they felt the force of it in the effect of the Law, in the fruit and penalty of the Law upon them. So I say Christ still rules by power in the Law; in so much as that when the Law and command prevails not; then the punishment prevails; and they that will not subject themselves to the Law; they shall be subdued under the punishment of the Law: that is the first thing.

Again secondly, it must be that Christ must proceed in judgement according to the Law; because the Law is the rule. Now you know a rule is a note of distinction, it is that that being straight and right in it self, which doth distinguish and discover things that are crooked. So the Law of Christ, it is a straight rule in it self: therefore whatsoever is contrary to it, is crooked and perverse. And he will declare a righteous proceeding contrary to the unrighteousness of men. How? by that rule that discovers unrighteousness. How shall Christ appear to be righteous in his Law, except he have a rule whereby unrighteousness shall be discovered? Now that is discovered by the Law, the right rule, as it is, *Psal. 19. The statutes of the Lord are right.* Now *reclum* is *index sua oblique*, that that not only declares its own excellency, but the unrighteousness, and obliquity of the contrary; therefore Christ shall proceed by the Law, because that shall most clear his proceedings. For all the world will grant that that is a righteous rule; Therefore *Micah 6. 8.* when the Prophet would deal with men that were unrighteous, that would walk wilfully, and rebelliously against God; and that serve him with outward performances, *wherewith shall I come before the Lord? and bow before the high God? he hath shewed thee O man what is good, that is, to do justly, and to walk humbly with thy God.* So that now, look what rule it is that shewes what is good, that is the rule whereby the righteous Judge will proceed in judgement: Now the Law shewes what is good, he hath shewed in his Law what is good: therefore he gives a brief sum of the Law there, *to walk humbly with God*, that is the substance of the first Table of the Law: and *to do justice*, that is the substance of the second Table of the Law; therefore saith he, *he hath shewed thee what is good*, this is a righteous rule, that discerns between good and evil. Look what that is that in the directions of life discerns between good and evil, that also in the proceeding of the Judge will clear his justice, either in revarding the good, or in punishing the evil: therefore Christ must needs proceed according to his own Law in judgement. Thus the point is opened.

Now a word or two for application.

Reas. 1.

The Law is Gods scepter that he rules by.

Reas. 2.

Because the law is a rule.

Use 1.  
Reproof of  
those that neg-  
lect the law.

Is it so that Christ vwill proceed in judgement by his ovvn Lavv: then it serves in the first place for the just reproof of those that neglect the Lavv, that neglect this direction that Christ gives them. Alas is it a small matter thus to slight the Lavv of God? the Word of God? vvhy, you shall be judged by this: *God shall judge the secrets of all men* (saith the Apostle) *in that day according to my Gospel, Rom. 2. 16.* not only that look vvhat he hath spo. en of the judgement shall prove true; but that in the judgement there shall be a proceeding proportionable and agreeable to vvhat he hath spoken in that vvord that he calls his Gospel. Therefore take heed hovv you slight this Word, it is a dangerous thing. Saith *Solomon, Prov. 13. 13. he that despiseth the commandment shall perish.* He that despiseth the commandment, vvhen God hath revealed his vvill in matter of duty, for the direction of life (for that he calls the Commandment there) novv if a man come to despise this, he shall certainly perish, saith *Solomon.*

Quest.

When doth a man despise the commandment?

Ans.  
To despise  
Gods com-  
mandment,  
what?

You knowv to despise is vvhen a man accounts a thing of no force; that *is of no m.* *despise not Prophesying.* The word is, account it not a thing of nothing, account it not a slight matter.

Now you know a man accounts a thing as a thing of nothing when he undervalue it, when he gives it less acknowledgement than it is worthy of. As if a man come to buy a Jewel or a Pearl in the Market, and offer a sleight and small matter for it, he had as good bid nothing, the undervaluing of a commodity, is as the accounting of it worth nothing. In spiritual things when a man accounts the Law of God below it self, that is, when he makes it not the chief direction of his life, then he accounts it as a thing of nothing, and despiseth the Law.

For either the Law is somewhat by Gods appointment, or not at all; if it be somewhat by Gods appointment, then it must have that place that God hath appointed it, or else we give it not any esteem according to the appointment of God, but according to our own Fancy. I say, if we give the Law esteem according to Gods appointment, and by vertue of his Word, then we will give it the esteem that God hath put upon it, that is, that it shall rule us in all our actions; and that it shall be our supream rule and guide, that a man shall account nothing else as the sufficient direction of his life but the Law. Now when men come to this, that they will prefer their own opinions before the Law; when they will prefer the opinion of other men before the Text of Scripture: when they prefer the customs of the world, before the rule of the Word. This is now to despise the Law, to make it as a thing of nothing. As you see it plain, it is ordinary in Scripture thus to tax men; as when they would account the traditions of men above the word; *In vain they worship me,* saith God, they become vanity themselves for accounting the Law vain. So when they preferred the customs of their fore-fathers equal vvith the Lavv, they despised the Lavv: this mixture, this joyning of other things vvith it, it is that that the Scripture calls *the despising of the Law*: Therefore it is a dangerous thing to despise the Lavv, is it not dangerous to despise the Judge? the Lavv shall be your Judge; that is, the rule vvhereby the Judge shall proceed.

You knowv it is the aggravation of the fault of a Malefactor, that he not only transgresseth and sinneth against the Lavvs of the Kingdom, but that he hath despised the Lavv: if he have been heard to speak any speeches to the contempt of the Lavv, this is a great aggravation of his sin: hovv much more shall it be in the day of the Lord? Mens Lavves are imperfect, and therefore are revoked many times, and repealed, and reversed, but this Lavv of God is a perfect Lavv, and therefore it shall never be reversed, it shall never be revoked nor altered. Novv for a man to slight and neglect this in any point or degree it is a high contempt against God himself. That as a man might say of the Jewvs; vvhen Christ came amongst them, he offered himself to be their King; but being they vvould not take him for their King vvho (if they had taken him so) vvould have been their Saviour, therefore the time shall come that he vvill be their Judge and not their Saviour. So I say concerning the Lavv, the Lavv novv published in the preaching of the Word; those that vvill not novv take it to be their counsellor shall find it then to be their condemner. If this be a harsh saying



saying, as they speak of the command of Christ, *Joh. 6. This is a hard saying, who can bear it?* If the Commandment of Christ concerning obedience seem harsh, then how harsh a saying shall that be, *depart ye cursed into everlasting fire?* If it be so hard a thing to stand to the command of the Law, how hard a thing will it be to stand under the penalty and censure of the Law? Therefore I say, let men take heed, they shall find that even that very faith commanded that they have slighted, it shall prove heavy: they slighted it in obedience, it shall prove heavy in the judgement and punishment.

Secondly, it may serve for admonition, and so to teach us how to carry our selves. If the Law of God be the rule whereby he will judge us. First then look to the Law for direction, look to the precept, to the command of God for the directing of our lives. I know not how, but I am sure, by the malice of Satan it is come into the world, into the Church, that some men (upon pretence of giving the doctrine of justification by grace, and by the merits of Christ the full vertue of it) would put men off from all obedience, as if therefore we were not to be under the direction of the Law, because we are freed from the Law by Christ. They distinguish not between the penalty of the Law, and the command of the Law: the same Christ that hath freed us from the punishment of the Law (as many as are in him by faith) hath subjected us to the command of the Law, and that in his own person; and not only so but in his own precept. Therefore he became an expounder of the Law, *Matth. 5.* and shews that the Law is *spiritual*, that it is a thing that binds the conscience, and would have all men look to the direction of the Law. And the Apostle *Saint Paul*, then whom no man ever spake more fully of justification by Faith, yet the same Apostle would not have the Law as it is a direction of life abolished; but would have men so much the more new, as by new arguments and encouragements they are set upon the duties of obedience.

But I say, such is the malice of Satan as to draw men upon such grounds as these are (not rightly understood by them) to I know not what course of Libertinisme, and though they pretend a course of obedience to the Law, yet they will not do it as to the Law. Whereas it is evident that the Law is appointed as a curb to our corruption to cure and purge out that. And therefore it is for men to be wiser than God, to ground their actions upon another principle and ground, then God grounds them.

Indeed the servants of God do not the actions of obedience simply, because of the Law written in the Scriptures, but they have the Law written in their hearts too, so the Spirit of God is a Spirit that guides them according to the Law, and dispoeth them to those actions that are suitable to the Law: yet he never excludes, or puts them from the Law, from subjection to the Law in point of obedience. I say therefore errors creep in amongst men to dream of a liberty from obedience, when the Scripture speaks of a liberty from the Law but in other senses, not in matter of duty.

Secondly, let men look to the Law for tryal too. *Gal. 6. 3, 4. If a man think he is something when he is nothing, he deceiveth himself: but let every man try himself, and prove his own work.* Let him prove his own work: by what shall he prove it? Why, by the Law. By the Law here we mean the whole Word of God, the Law of works and of Faith. I say let him prove his works by this Law, by the written Word of God. Therefore if a man would now know how it shall go with him at the day of judgement, let him begin to judge himself by this rule before-hand. Let him reason thus, either I shall stand as condemned, or acquitted: if as condemned it is by the Law, therefore (mark) so far as I go on in any sin against any known truth of God, so far I stand in the estate of a condemned person.

Therefore consider beloved, you do exceedingly wrong your selves, because you do not look thus upon your actions: you look not upon them as upon things that are transgressions against the Law that shall judge you: and that therefore if the Law of God condemn such actions now, then thou standest as a condemned person by vertue of that Law.

Alas, durst men go on without repentance in any course of sin, if they took them selves

Mat. 23. 41.

Use 2.

Admonition to observe the Law:  
1. For direction.

2. For tryal;

Be it  
that  
to  
the  
men  
of  
the  
law

selves as condemned men (in truth) by vertue of the Law? There is not any word that thou speakest, but as soon as it is spoken, thou standest in the estate of a condemned man, and if thou interestest thyself in Christ, and come not in, certainly the Law will pass upon thee. Therefore seriously consider of this, that there is no evil or particular sin that you go on in, but if the Law condemn it, Christ will condemn it too at the day of judgement. Therefore you must before-hand condemn your selves that you may not be condemned of the Lord, 1 Cor. 11. 32. *Judge your selves; and ye shall not be judged of the Lord.* But yet this remains a truth still, that he that doth not condemn himself, that doth not take off his sins by unfeigned repentance, he stands a condemned person before the Lord, because he stands condemned in the Law.

Therefore I beseech you beloved plead not any priviledge in Christ; (I speak this the rather because men use the Gospel to their own destruction, I say plead not priviledge by Christ) if you go on in the allowance of any sin: *shall we continue in sin that grace may abound?* God forbid, saith the Apostle. So I say when a man will come and plead, I believe, and I hope to be saved by Faith, yet nevertheless it may be thou art a swearer, a vain spender of thy time, it may be thou art a neglecter of the duties of the worship of God, and of thy duties towards men, &c. thou art a man in some constant course, in some way of sin or other: I say this shews thee to stand as a condemned man, and in the state of a condemned man. I say not that such a man shall infallibly be damned, because God may give him repentance that he may come out of the snare of the devil; but we say he stands for the present in the state of a condemned person, and he is condemned by the Law, and remains so till this be reversed by repentance, till he have ~~sued out~~ *sued out* this pardon by interesting himself in Christ.

Therefore consider this seriously, that there is not that sin in thought that thou committest, nor any act of sin whatsoever; but because of that sin thou art condemned in Law, therefore thou standest in the state of a condemned person for that sin: therefore there must be ~~some~~ *some* ~~done~~ *done* now to take off this. I say a man may have a pardon, and yet if he sue it not out, it is of no force, or use to him; so let not man talk he is a justified person by Christ, but thou must sue out this pardon. Therefore we are taught, upon daily sinning, to renew our daily prayers for the pardon of sin. There must be a daily suing out of the pardon, and that upon this ground: so there must be a daily condemning of thy self, and of sin in thy self. Alas what shall become of a world of men and women? (I speak not of those that are without, we leave them, they are condemned in the sight of all the world, but) we speak of those that are now in the Church; of those that go somewhat forward in the possession of Religion, and hope and are perswaded that they are in a good case, and yet have little care to set things right between God and themselves; but though such and such actions be condemned by the Law, yet they hope that there is a general mercy that will pardon it, though they never sue out their pardon. I say the Law shall pass on thee till thou do that that concerns thee, to be released from the rigour and sentence of the Law, *he that confesseth and forsakes his sins shall find mercy*, Prov. 28. 13. This must be done, and so in other particulars; the Scripture is large in these things, and somewhat must be done by us to sue out this pardon: that though there be an act of pardon in God, a free act, yet there must somewhat be done by us to sue out this pardon for our selves, or else we stand in the state of condemned persons.

But these things I leave to your meditations, and so I fall upon the next point, which I will briefly touch, and that is no more but thus: that since there shall be a proceeding in the day of judgement by the Law, wherein mens actions and words shall be brought to ac- ~~count~~ *account*; therefore,

*Doctr.*  
The consideration of the day of judgement should move to holiness,

*The consideration of the day of judgement, should be an effectual incentive and provocation to stir men to a holy, and conscionable walking in this life.*

*Do speak and so do, as those that shall be judged by such a Law.* Since the Apostle makes this use of it to direct us both in our speeches, and actions; I say we may hence, that the consideration of the judgement to come, wherein Christ will proceed according

according to the Law, it should be an effectual means to make us careful of holiness and new obedience, *so speak and so to do as those whose words and actions must be brought to judgement.* Now that this is so, and is intended so, and hath prevailed with the servants of God, I might prove many ways: I will rank and order the proof under these heads.

First, I will shew you how this hath been a means to draw some to the ways, and duties of obedience.

Secondly, how it hath been the way to direct, and guide others in those actions.

Thirdly, how it hath confirmed and strengthened them in those actions; and by this we shall see what it should be to us.

First, we shall see how it hath been a way to draw men to the actions of obedience. How are men drawn to be obedient? First, they are drawn from their own sins, from their own evil ways. Now the consideration of the judgement to come, it hath prevailed, and been used for this purpose, to draw men from their sins. As we see in Eccles. 11. saith Solomon to the young man; *Rejoyce now in thy youth;* it is ironically spoken, *but now,* saith he; *that for these things thou shalt come to judgement.* That is, let this cool thy courage, and moderate thy excessive joy, know that thou shalt come to judgement. *Alt. 17. 30. Now (saith he) God calls upon all men, every where to repent: because he hath appointed a time in which he will judge the world.* He calls men to repentance by this argument, because he will judge the world, and hath appointed a time for it. You know repentance it is nothing else but to forsake our former evils: Now he calls them to repentance, because he will judge the world, and so calls as he drawns men from sin.

First, he drawns men from the world to God by this. You know that even worldly affections hinder men from coming to the obedience of Christ: *therefore,* saith the Apostle, *I account all as dung, &c. Phil. 3. 7.* Why? because he looked for a Resurrection, his thoughts were upon that: and saith he *verf. 20. our conversation is in heaven, from whence we look for the Lord Jesus Christ.* Therefore we are drawn to this holy course of obedience, because we look for Christ from heaven.

And then again in the disposing of men to new obedience; there is not only a forsaking of sin, and the world, but besides that, there is an inward qualifying of the heart: Now the heart is qualified; that is, it is fitted by certain qualities to the service of God, by the help of this consideration, as we see Eccles. 12. 10. *you see the sons of all, fear God, and keep his Commandments: for God will bring every work to judgement:* Upon this ground he minds them to fear God, which is that quality that disposeth a man to keep his Commandments; he perswades them upon this ground: *because God will bring every work to judgement. Let us have grace in our hearts to serve the Lord with reverence and fear, Heb. 12.* I say, this qualifies and disposeth us to the service of God; and we are fitted to seek, and to serve God with due reverence and fear, by the consideration of the judgement to come, that he is a God that will judge the world. So in Revel. 14. he would have the Nations to fear God, *because he will come to judge the world.* So much for the first thing: you see the consideration of the judgement to come, prepares men to holiness.

Secondly, besides that, it quickens them to all the actions of obedience, when they are in it: when now a man is in a good course, and his heart is prepared to seek God aright, yet nevertheless there are many temptations, and many corruptions, that sometimes indispose, and unfit his heart again: Now then the consideration of the judgement to come, it serves to revive and quicken the heart to these actions, too.

Those of a mans particular Calling.

Those of his general Calling.

For his particular calling, the Apostle exhorts Timothy, and charged him, before God and Christ, *that shall judge the quick and the dead,* to be faithful in his ministry: He would have him faithful in his ministry upon this ground, because

1. It hath drawn some to obedience.

Eccles. 11. 9.

1. To forsake the world.  
Phil. 3. 7.

2. Disposing the heart to obedience.

Eccles. 12. 10.

Heb. 12.

Rev. 14.

2. It quickens to actions of obedience.

1. Of particular calling.



2. General calling.

g. It confirms in obedience.

Ufe, shewing the cause of the worlds prophaneness, and the Saints dejectedness.

2 Pet. 3.

Christ will come with his elect Angels, to judge the quick and the dead. And so for our general Calling, *Act. 24.* I desire to keep a good conscience before God and men upon this ground: because I believe the Resurrection, and so a judgement to come. So in *2 Pet. 3. 11.* Seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Why, all these things shall be dissolved, therefore we had need to be other manner of persons than we are, to be better kind of persons than we have been. Thus, I say, the servants of God quicken themselves to more holiness, upon consideration of the judgement to come.

Thirdly, they have been confirmed, and strengthened upon this ground: for when the heart of man is brought to this plight; that he must be ever cheerful, and lively, and active in the service of God: yet there are many discouragements, and temptations to draw him out of the way again; that is may be, he may fall, if he have not somewhat to support him, and hold him up: therefore the consideration of the judgement to come, it hath kept the hearts of Gods servants in a good frame, when they have been in it. Saith the Apostle, *be constant, and immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.* *1 Cor. 15.* As if he had said, You know this, that there will a time come when it will appear that you serve not God in vain, therefore for the present be constant in the good you are in: *Hold fast that thou hast till I come,* saith Christ to the Church of Philadelphia, and let no man take thy crown. *Rev. 3. 11.* Christ will come, and it is but holding fast a-while, and then the Church shall have a crown; and the servants of God shall have a crown of glory, an abundant recompence of all that they have done in the service of God, therefore hold fast. Here upon, *Jam. 5.* the Apostle exhorts to patience, because they should meet with many persecutions, and oppositions, *be patient, for the coming of the Lord draws near.* Bear the injuries that you suffer for the present, and the indignities, and the unkind usage of men; for the coming of the Lord draws neer, when you shall have a plentiful harvest: so he goes on illustrating this by a comparison taken from a Husbandman that waits for a harvest, and then he shall have a plentiful crop, and increase for all his pains in Winter, and in seed time: so saith he, the Lord will come, and then you shall have a plentiful increase.

A word or two for the Use of this. Since this is the Use that the servants of God have made, and that we should make of the Judgement to come, therefore to be more careful in the duties of obedience, and holiness, *so to speak, and so to do, as those that shall be judged.* It first shews the cause of the discouragements of Gods servants, and the prophaneness of the world, is, because they perfectly believe not the judgement to come. The hearts of Gods servants would not droop so, they would not be so faint, so dejected, and discouraged, if they believed that there were such a judgement to come, wherein Christ will abundantly recompence all their sorrows, and labours, wherein he will bring his revward vwith him plentifully.

Again, the wicked world would not be so prophane as they are: drunkards, and swearers, and Sabbath-breakers, and all sorts of wicked persons, they would not give themselves so to sin as they do, if in truth, they did perfectly believe there were a judgement to come; when all their words, and actions, their company, their time, and every thing shall be brought to account. I say, the cause of all prophaneness is this, here it begins; men believe not the judgement to come. The Apostles were troubled with these kind of scoffers; *where is the promise of his coming?* So they hardened themselves upon the observation of the continuance of the seasons upon the face of the earth in like manner from the beginning. Well, saith the Apostle; *God is not slack, as men count slackness, but is patient, and forbearing, that men may repent;* but at the last he will come, and come with flaming fire. So, this is certain, whatsoever you think, and put the evil day far off from you; yet there is a judgement coming, wherein all your actions, and affections, and speeches, and your whole conversation shall be scanned, and brought to the rules of this law that you have despised.

Therefore

Therefore let men take heed, and know it is a device of Satan to harden their hearts; either to think that the Law is a dead letter, I mean in respect of the directing use of it, that it is of no use to direct them; it is a device of Satan to put them off: for they shall find that that law will judge them, that now should direct them. And then again for men to think that there shall be no Judgement, or not such proceedings according to the law: this is a trick of the Devil, to keep men in prophaneness, and hardness of heart.

Therefore secondly, if we would grow up in holiness in the fear of God: Let us perfect, and strengthen our faith in assenting to this truth, that there is such a judgement to come, wherein our words, and actions, and all shall be brought to account. Therefore *so speak, and so do, as those that shall be judged.* Thou art now in company, and thou speakest amongst men; but thy words are with God, *they are written in thy conscience*, as it is in *Jeremy, upon the Table of thy heart*, there they are writtich: the words that thou hast forgotten seven years agoe, it may be twenty years agoe, and never tookest a course to get them blotted out by repentance, there they are written, and these words shall be brought to judgement, and so many actions as thou hast neglected, therefore look to it.

First bewail those words and actions past, as things that else will come to judgement, if thou judge not thy self before-hand.

And then again for the time to come, set on a resolution to walk daily, as one that may die every day, and then shall be brought to judgement. Therefore judge thy self daily, renew thy Covenant, settle thy peace on a right ground daily, and perfect holiness in the fear of God daily, as one that expecteth a judgement. Saint Jude condemneth those that *feasted without fear*. They were at their Tables, companying, and feasting, as men without fear. S. *Jerome* speaks of himself, that whatsoever he was doing, he had a fearful apprehension of the day of Judgement; Always, saith he, whether I eat or drink, or whatsoever I do, I hear the Trumpet, and the voyce of the Arch-Angel saying, *Arise ye dead, and come to judgement.* Well, I say, do thou so, let this be thy serious thought, and do it not slightly; but think that this may be thy last word, and thou must be brought to judgement for it: this may be thy last opportunity, and thy last action, and thou must be brought to judgement for that. Do things in this manner, *as those that so speak, and so do, that they must be judged.*

Wouldest thou be content to have thy oaths brought before Christ in judgement? if not, take heed of swearing: for it is judged already by the law: therefore judge, and condemn thy sins in thy self, and forsake them, that thou maist find mercy. Wouldest thou be found guilty of Sabbath-breaking at the day of Judgement? if not repent of thy former guilt, and be more conscionable of sanctifying the Sabbath after. And so I may say of every sin. Wouldest thou be found an Usurer? a Deceiver? unrighteous in any course? a scoffer? a prophane person? Wouldest thou appear before Christ so in judgement? If not, repent of thy guilt in this kind, *that thy sins may be done away, when the time of refreshing shall come from the presence of Christ.* And in the mean time set thy self in a contrary course to that thou hast been: do as one that would have Death find thee in a good course: for *as death leaves thee, judgement shall find thee.* If Death find thee in a state of repentance, in a course of reformation of thy evil wayes, judgement shall find thee so too. Let Death therefore find thee as a man interest in Christ, as a man humbling thy soul, abhorring thy self for thy former sins: let Death find thee as a man reforming all those evils that are condemned in the Word, and in thy conscience. Now when I say, let Death find thee so, I mean, set about it presently: for how soon Death may set upon thee thou knowest not, whether to night or no: and if this be not now done, if thou set not about it now, it may be too late, thou shalt have no more time, therefore do that now, and go on constantly after, knowing that Death may find thee every moment. Therefore it is that God keeps from us (upon purpose, as it were) the certain knowledge of the time of Death, that we may be alwayes prepared for Death.

Use 2.  
To strengthen  
faith of the  
judgement.

Jerome.







# SINNES STIPEND, AND GODS MUNIFICENCE.

SERMON XXIX.

Rom. 6. 23.

*For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.*



He latter part of this Chapter, from the 12 Verse to the end, is spent in a grave and powerful dehortation of the faithful, from security in sin: against which the Apostle useth sundry arguments. That which he presseth most is drawn from the several ends to which sin and righteousness doth lead men: The end of *sin is death*, *verse 21.* therefore that is not to be served: The end of *righteousness is life everlasting*, *verse 22.* therefore that is to be imbraced. Because there is now difference in the manner of the proceeding of these two ends, Death coming from sin as from the meritorious cause, but life from Righteousness, another manner of way: therefore the Apostle Adds this Epilogue and Conclusion in the last Verse, plainly shewing, and more clearly expresting the manner of them both: *For the wages (saith he) of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*

In

Parts of the Text.	<p>In which words we have a description of a twofold service.          Of <i>sin</i> in the former clause.          And of God, or <i>righteousness</i> in the latter.          And how both these are rewarded.          The one with <i>death</i>; it payes us well.          And the other with <i>life</i>, which is bestowed by the free <i>gift</i> of God through <i>Christ</i>. These are the two parts, the two general points that we are to consider.          First, <i>the wages of sin is death</i>, saith the Apostle.          [Of <i>sin</i>] That is, of the depravation, and corruption of our nature, and so consequently of every <i>sin</i>, that being not only it self <i>sin</i>, but the matter, and mother of all <i>sin</i>, <i>when sin hath conceived it bringeth forth death</i>, when <i>sin</i> is put forth, whereby he signifieth the general depravation and corruption of our nature, from whence all <i>sin</i> flows. So it is here.</p>
Meaning of the words.	<p>[The <i>wages</i>] The word in the original signifieth properly victuals, because victuals was that that the <i>Roman</i> Emperors gave their souldiers as <i>wages</i>, in recompence of their service: but thence the word extends to signifie any other wages or <i>Salary</i> whatsoever. <i>The wages of sin [is death]</i> by death here is signified and meant, both temporal and eternal death, especially eternal death; for it is opposed to eternal life in the next clause of the sentence, therefore that is that that is principally meant, <i>The wages of sin is death</i>, that is eternal death. This for the exposition of the terms.</p>
Doctr. Death due to sin as wages,	<p>The point to be observed from this first part of the Text is this; that,  <i>Death is due to sin, as wages to one that earns it.</i>          To such a one <i>wages</i> is due in strict justice, if a man have a hired servant, he may bestow a free gift on him if he will, if he will not he may choose; but his stipend or his <i>wages</i> he must pay him unless he will be unjust, for it is the price of his work, and so is due to him that he cannot without injustice withhold it. After such a manner is death due to <i>sin</i>: the very demerit of the work of <i>sin</i> requires it, as being earned. God is as just in inflicting death upon sinners for their sins, as any man is in paying his labourer or hired servant their <i>wages</i>: for this is the general plain scope of the Apostles words here.</p>
Quest. Answ. What death due to sin. 1. Temporal.	<p>So in the beginning God appointed, <i>Gen. 2. 17.</i> where he told <i>Adam</i> concerning the forbidden fruit, <i>in the day that thou eatest thereof, thou shalt die the death.</i> As if he should have said, when thou sinnest, death must be thy <i>wages</i>. The same is repeated, <i>Ezek. 18. 20.</i> where it is said, <i>the soul that sinneth shall die</i>, expressing the wages of <i>sin</i>, it is death, that is the recompence of <i>sin</i>: if <i>sin</i> have his due then death must follow. So the Apostle had shewed before in this Epistle, <i>Rom. 5. 12.</i> <i>that by one man sin entred into the world, and death by sin, so death went over all men, for as much as all men had sinned.</i> All had sinned, therefore all are payed with death. And Saint James shews the consequence and connexion between these two, the work and the <i>wages</i>; he tells us, <i>Jam. 1. 15.</i> that <i>when sin hath conceived it bringeth forth death.</i> All these places are evidences that death by Gods ordinance, by his appointment is the due of <i>sin</i>, as due to it, even as <i>wages</i> is to a hired servant, or one that hath earned it.</p> <p>What death is it that is due to <i>sin</i>?          Both temporal and eternal death. I say both deaths; concerning both which the truth is to be cleared from some doubts. It was the Pelagians error to think that man should have died a natural death, though he had never sinned: so they thought that the natural, temporal, bodily death, was not the wages of <i>sin</i>. Contrary to the Apostle in the place I speak of, <i>Rom. 5.</i> where he makes that death that goes over all men, (which must needs be natural death) to enter by <i>sin</i>, <i>sin brought in death</i>; no <i>sin</i>, no death at all.</p>
Object.	<p>But it may be objected, when God told <i>Adam</i> in the day that he eat the forbidden fruit he should <i>die the death</i>, he meant not temporal death there, as the event shewes; for such a death was not inflicted upon <i>Adam</i> in the day that he sinned; for after he sinned</p>

sinned he lived still in the world naturally, he continued living many years after.

I answer, notwithstanding all this *Adam* may be said to die a natural death as soon as he sinned, because by the guilt of his sin he then presently became subject to it, and God straight-way denounced upon him the sentence of death, therefore it may be said, he straight-way died. As a condemned person is called a dead man though he be respited for a time.

Besides the Messengers and Sergeants of death presently took hold of him, and arrested him for sin, as hunger and thirst, and cold, and diseases, daily wasting of the natural moisture to the quenching of life. Indeed God suffered him that the sentence was not presently executed, so to commend his own patience, and to give to *Adam* occasion of salvation, the promise of Christ being after made, and he called to repentance, by that means to attain a better life by Christ, than he lost by sin.

It is objected again, Christ redeemed us from all sin, and all the punishment thereof; but he did not redeem us from bodily death, from temporal death: for the faithful we see die still even as others do: therefore it is concluded by some that temporal death is not the wages of sin: for then when we were free from sin by Christ, we should be freed from that.

Our answer to this is, that Christ hath freed all his elect, not only from eternal, but even from temporal death, though not from both in the same manner.

From temporal death first, in hope of which, the Apostle speaking, 1 Cor. 15. faith, *The last enemy that shall be destroyed is death*, meaning temporal death, at last then it shall be destroyed, *mortal shall put on immortality*, as the Apostle speaks: but in the mean time it is destroyed in hope, though it remain indeed, and must be undergone, even of the faithful in this life.

Howbeit to them Christ hath changed the nature of it, and now they no longer undergo it as *the wages of sin*, but for other causes. As first, the exercise of their graces, their faith, and hope, and patience, and the rest: all these are exercised (as in other afflictions so even) in the death of Gods Children,

Secondly, the total removal and riddance of the reliques of sin from which they are not freed in this life: but when they die, then all sin is taken away: for as at the first sin brought death into the world, so to the faithful now death carries it out again.

Thirdly their entrance into heaven, and to be at home with the Lord, from whom we are absent as long as we are at home in these bodies.

Fourthly, to prepare their bodies for renewing at the last day, that is done by death: for as a decayed Image or statue must first be broken that it may be new cast, so these bodies of ours must be broken by death, that they may be cast into a new mould of immortality at the general resurrection. But here as some sin remains, so death remains, though we be in Christ, yet we are still in that estate wherein, *it is appointed to all men once to die*.

Thus even temporal death is left to the Children of God to be undergone, before they come to heaven. It is left to them I say, and that justly in respect of the remnants of sin, yet they undergo it no other way, but for their own good and benefit. However temporal death in its own nature to an unbeliever, is *the wages of sin*.

And as temporal, so eternal death: for when God told man that in the day he sinned he should die the death, he meant not only temporal but eternal death, he meant that principally, as I shewed before, in that the Apostle opposeth it to eternal life in the next clause of the sentence: Now Christ hath freed all believers actually from eternal death.

But how eternal death should be *the wages of sin*, may be doubted: because between the work and the wages there must be some proportion, that seems not to be between sin and eternal death: for sin is a finite, a temporal thing committed in a short time, and that death is eternal. Now to punish a temporal fault, with an eternal punishment, it seems that it is to make the punishment to exceed the fault, and that is against justice.

But for an answer to this doubt, we must know, that however sin considered in the act,

*Ans.*  
How *Adam* died a natural death, as soon as he sinned.

*Object.*

*Ans.*  
How Christians freed from temporal death.

Christians undergo temporal death, why.

*Simile.*

2. Eternal death.

*Ans.*



Sin infinite  
three wayes.  
1. In respect of  
the object.

act, and as it is a transcendent action it is finite, yet in other respects it is infinite, and that in a threefold consideration.

First, in respect of the object against whom it is committed; for being the offence of an infinite Majesty, it deserves an infinite punishment: for we know offences are reckoned of for their greatness, according as the greatness of the person is, against whom they are committed. If he that clips the Kings coyn, or deface the Kings Arms, or counterfeit the broad Seal of England, or the Princes privy Seal, ought to die as a traitor, because this disgrace tends to the person of the Prince; much more ought he that violates the law of God, die, the first and second death too, because it tends to the defacing of the Image, and the disgracing of the person of God himself, who is contemned and dishonoured in every sin.

2. The subject.

Secondly, sin is infinite in respect of the subject wherein it is, the soul of man. Seeing the soul is immortal, and of an everlasting substance, and that the guilt of sin, and the blot together stain the soul, as a crimson, and skarlet die upon wooll: and can no more be severed from the soul than the spots from the Leopard: it remains as the soul is eternal, and as that is everlasting, so sin is infinite in durance, and continuance, and deserves an infinite wages, and punishment, which is eternal death.

3. The sinners  
desire.

Thirdly, it is infinite also in respect of the tie, between the desire, and endeavour of an impenitent sinner: for his desire is to walk on still in sin, and except God cut off the line of life, never to give over sinning: but he would run on infinitely, committing sin, even with greedinesse. And it is reason that as God accepts the will for the deed in godliness, so he should punish the will for the deed in wickedness: if we sin according to our eternity in our will and purpose to sin, God will punish us according to his eternity: it is just, that they that would never be without sin (if they might have their own will) should never be without punishment. Thus we see eternal death is the wages of sin, though sin be committed in a moment, though it be a transcendent action in it self, yet it is just with God to give it the wages of eternal death. So you see Death, both temporal and eternal is the wages of sin.

Use 1.

Original lust a  
sin.

We come to the Use of the point, being thus declared.

First, it teacheth us (contrary to the Doctrine of the Church of Rome) that original lust, and concupiscence in the regenerate is a sin: for how else should God be just in inflicting temporal death upon infants that are regenerate? actual sins they have none; and if they have no original sin neither, then God should inflict the wages of sin, where there were no sin, which cannot be, because there is no iniquity with God. Therefore certain it is, that after regeneration, this original lust, though the guilt of it be taken away, yet as sin it remains, the substance of it still remains, and will as long as we live in this world. For it is in us, as it is well compared, as the Ivy is in the wall, which having taken root so twines, and incorporates it self, that it can never be quite rooted out till the wall be taken down: so, till body and soul be taken asunder by death, there will be no total riddance of Original corruption, and the depravation of our nature, it is still in us, as appears by the temporal death, even of the best Saints, of those that are most sanctified in this life, it shews there is remainders of corruption in them still: for if there were not sin, there would not be the wages of sin: there would not be death, if there were not sin.

Use 2.

Confutation,  
no sin in it self  
venial.

Secondly, the Use of it is to take away a fond Popish distinction of mortal, and venial sin: they teach some sins to be venial; that is, such sins as in their own nature deserve not death, whereas the Apostle here speaking of all sin in general, he saith, the wages thereof is death. And how can it be otherwise when all sin is the transgression of the Law, and Saint John defines it, and all transgression of the Law deserves, and is worthy of the curse, which is both the first and second death, for Cursed is every one that continueth not in all things that are written in the book of the Law to do them. There is no sin then, but it is worthy of death, therefore there is no such venial sin as they dream of.

Sins mortal,  
and venial  
how.

We deny not, but that some sins are venial, and some mortal in another sence, not in respect of the nature of the sin, but of the estate of the person in whom the sins are; so we say all the sins of the Elect are venial, because they either are or shall be pardoned. And all the sins of reprobate persons are mortal, because they shall never

never be pardoned, It is the mercy of God (and not from the nature of the sins) that makes them *venial*: for otherwise every sin in itself considered (be it never so small) is *mortal*: for if it work according to its own nature, it works death of body and soul.

It is a foolish exception that they bring against it, that thus we make all sins equal: and that we bring in with the Stoicks, a parity of sin, because we say all are mortal. It is a foolish cavil: for it is as if one should argue, because the Mause, and the Elephant; are both living creatures, that therefore they are both of equal bigness: Though all sins be *mortal*, they are not all equal, some are greater, and some are lesser, according as they are extended, and aggravated by time, and place, and person, and sundry other circumstances.

Suppose one should be drowned in the midst of the Sea, and another in a shallow pond: in respect of death all were one, both are drowned: but yet there is great difference in respect of the place, for depth, and danger. So there is great difference in this, though the least sin in its own nature be *mortal*, as the Apostle saith here, *the wages of it is death*.

Thirdly, seeing *the wages of sin is death*, it should teach us what Use to make of death, being presented before our eyes at such times as this: hereby we should call to remembrance the grievousness of sin that brought it into the world: by the woful *wages* we should be put in mind of the unhappy service. Had there not been sin, there would have been no death: upon the death of the soul came in the death of the body: first the soul died in forsaking God, and then the body died being forsaken of the soul: the soul forsook God willingly; therefore it was compelled unwillingly to forsake the body. This is the manner how death came into the world by sin, therefore death must put out sin.

That householder, when he saw tares grow among his wheat, he said to his servants, *the envious man hath done this*: So whensoever thou seest Death seize upon any, say to thy self, sin hath done this: this is *the wages of sin*: and if man had never sinned, we should have seen no such thing.

Fourthly, this must deter us from sin, since it gives such *wages*. Indeed the manner of sin is for the most part (if not alwayes) to promise better, but it is deceitful, and this is *the wages* it payes thee. *The wages of sin is death*. The word *ψῆμα*, translated *wages*, some take it *quasi ψῆμα*, of the evening, because wages are paid in the evening. So the morning of sin may be fair, but the evening will be foul when *the wages* come. At the first sin may be pleasing, but remember the end, the end of it is death. Like to a fresh River that runs into the salt Sea, the stream is sweet, but it ends in brackishness and bitterness. Or like to *Nebuchadnezzars Image*, the head was gold, but the feet were of clay. Or sin may be compared to that Feast that *Absalom* made for *Amnon*; there was great cheer and jollity, and mirth for a while, but all closed in Death, in bloodshed, and murder. It deals with men, as *Laban* dealt with *Jacob*; he entertains him at the first with great complements, but used him hardly at the last. Or as the Governor of the feast said, *Job. 2. All men in the beginning set forth good wine, and then that which is worse*: so sin gives the best at the first, but the worst it reserves for the last.

This should keep us from every sin, though it seems never so pleasing, and never so sweet to us, remembering that the worst is still to come. We read that when the people saw that *Saul* forbade them to eat, though they were exceeding hungry, yet not one of them durst touch the honey for the curse, though they saw it: so the pleasures of sin may drop as honey before our eyes, but we must not adventure to taste of them, because they are cursed fruit, and because of *the wages* that will follow. Never take sin by the head, by the beginnings, as the greatest part do: but take it as *Jacob* took *Esau*, by the heel; look to the extreame part of it; Consider thy end, and thou shalt not do amiss.

*Jezebel* might have allured a man, when having painted her face she looked out of the window, but to look upon her after she was cast out, eaten of dogs, and nothing remaining but her extreame parts, *her skull, and the palms of her hands, and her feet*, it could not be but with horror: so sin may allure a man, looking only on the

Use 3.

In spectacles of death to see the heinousness of sin.

Use 4.

To deterre us from sin.

Similar.

Job. 2.

1 Sam. 14.

the painted face, in the beginning, but if a man cast his eye upon the extreame parts, it would then affright, and deter him, for *the wages*, the end of it is *death*. What a world of people run blindly, and desperately on, they turn to the race of sin, as *the horse to the battel* without fear, as if the Psalmists *Tremble, and sin not*, were rather, *sin and tremble not*. Whereas we have great cause every one, to tremble at the least motion of sin in our selves, to which so dreadful, and woful wages is due.

Use 5.  
To be humble  
and thankful.

Lastly, for this point, so many of us as have repented, and have already left the service of sin, we must hence learn, as to be humbled in our selves, considering what danger and misery we have escaped; so to be more thankful to Christ, that hath freed us from so wretched *wages* due to our sins, and that by taking the whole punishment upon himself. For we must know (beloved) that the best of us, by nature are *children of wrath*, as well as others: the stipend that we have earned is eternal death, and surely it hath been payed to us, nothing could have kept it from us, but only the satisfaction of Christ, coming between Gods justice and us. Think we then if we can, what misery it is that we have escaped (as many of us, I mean as be in the state of grace) we have escaped death, the hurt of temporal death, we have escaped eternal death. What is that? a separation from the blessed presence, and glory of God; destruction of body and soul for ever, unutterable torments, company with the devil and his angels, and the rout of reprobates: darkness, blacker, and thicker than that of Egypt, *Weeping and wailing, and gnashing of teeth* in the infernal lake; *that worm that never dies, and the fire that never goeth out*. This is *the wages* of all sin: and that it is not rendred to all sin, and to all sinners, the cause is only this, that the payment hath been already exacted of Christ in the behalf of all true believers; therefore in their own persons they are discharged: how infinitely are we bound in thankfulness to him? and how careful should we be to walk worthy of it? resolving never to return to the service of sin again, but to make it our whole study, that we may please and honour such a Redeemer, that hath redeemed us from such misery as this; that we may please him: for we had deserved eternal death, as well as others, and he hath not only freed us from that, that we had most worthily deserved, but most freely also bestowed that upon us, that we could never deserve; for so it follows in the next point.

*The gift of God is eternal life through Jesus Christ our Lord.*

That is the second thing to be considered, the reward of the service of God. You have heard of the reward, *the wages of sin*. Now the reward of the service of God is eternal life, it is called life. There is a twofold life belongs to men.

The one is natural, and is common to all, good and bad in this world.

The other spiritual, proper to the faithful, begun by the union of God, and the soul, and maintained by the *bond of the spirit*: and this life hath three degrees.

Life twofold.  
1. Natural.  
2. Spiritual.

1. In this life.

Joh. 17. 5.

2. In death.

3. After the  
Resurrection.

The first is in this life unto death; and it begins when we begin to believe and repent, and come to a saving knowledge of God, and of his Son Jesus Christ: as it is said, *This is eternal life to know thee to be the very God, and whom thou hast sent Jesus Christ*, Joh. 17. 3.

The second degree is from our death to our resurrection: for in that time our souls being freed from our bodies, are withal free from all sin, original, and actual.

Thirdly, after the Resurrection, when body and soul shall be reunited, we shall have immediate communion and fellowship with God, and so enjoy a more perfect and blessed life than ever we could here. And this spiritual life, with all the three degrees of it, is the life here spoken of, especially the last degree, the perfection of it in heaven.

A thing eternal  
three  
ways.

It is called eternal life, because it shall never end; For a thing is said to be eternal three ways.

First, which hath neither beginning, nor end, so God alone is eternal, and none but he.

Secondly, which hath no beginning, and yet shall have an end: so Gods decree is eternal,



eternal, for it never had a beginning: yet when all things decreed are fulfilled, it shall have an end.

Thirdly, which hath a beginning, but never shall have end, and so the life of Gods Saints had a beginning, as all created things have, but it shall never have an end; and this eternal life, it is called here,

*The gift of God through Jesus Christ our Lord.*

Because we cannot deserve it, but it is given, and bestowed on us freely for Christ. So than the point of observation from the latter part of the words is this; that,

*Our salvation it is the free gift of God, given us only for the merits of Christ.*

For observe I beseech you the Apostles words, when he had said, *The wages of sin is death*, he doth not add, and say, but *the wages of righteousness is eternal life*, but he calls that *the gift of God*. To make us understand, saith *Damascene*, that God brings us to eternal life meerly for his own mercy, not for our merits, or else surely the Apostle would have made the latter part of the sentence, answerable to the former.

But here perhaps some may ask why *eternal life* should not be *the wages of righteousness*, as well as death *the wages of sin*?

I answer, because there is not the same reason between sin and righteousness.

For first, sin is our own, it merits it; but righteousness is none of our own, it is the holy Ghosts and it is due to God.

Then again sin is perfectly evil, and so it deserves death, but our righteousness inherent is not perfectly good, it is imperfect in this life, and nothing that is imperfectly good can merit (as wages) eternal life: therefore the Apostle makes such a manifest difference between them, he calls death, *the wages of sin*, but *eternal life*, *the gift of God*, it is the free gift of God through Christ. Indeed *eternal life* sometimes, many times in Scripture is called a reward. But there is a reward of mercy as well as of justice. Nay God is said sometimes to reward his children in justice. How is that? Though the reward come originally from mercy, yet accidentally it comes to be justice, thus, because God hath tied himself by promise to reward, now promise is debt from a just man. Thus the Lord may be counted a debtor. How? saith *Saint Austin*, as a promiser, if he had not promised eternal life, otherwise he owes us nothing at all, much less *eternal life* which is so great a thing.

Yet it may be doubted, how *eternal life* is *the free gift of God*, seeing it is given for the merits of Christ, as it is here exprest *the gift of God through Jesus Christ our Lord*, that is, for the merits of Christ; now a man that gives a thing upon merit, he gives it not freely.

I answer it is free in respect of us; whatsoever Christ hath done we did not merit it.

If it be replied, Christs merits are made ours, and we merit in him, and so it cannot be free. I answer, this reason were of force if we our selves could procure the merits of Christ for us, but that we could not do, but that also was of free gift, *Joh. 3.* *God so loved the world that he gave his only begotten Son, that he that believes in him should not perish*: he gave him freely, of free gift; so that though *eternal life* be due to us by the merits of Christ, yet it is *the free gift of God*. I will stand no longer in proving the truth of the Doctrine. I come to the application and use, to conclude with the time.

First, it serves to confute our adversaries of the Church of Rome in the point of merit. They look for heaven and *eternal life* as wages, we see the Apostle teacheth us otherwise, that *eternal life* is not given in that manner, but another manner of way; It is not given as wages, it is *the free gift of God*. And in *Rom. 8.* he saith, that *the sufferings of this life is not worthy of the glory that shall be revealed*: all our sufferings, all our works they are not worthy of the glory of God, we cannot properly merit them. This was the constant Doctrine of the primitive Church: that a good life when we are justified, and an eternal life when we are glorified; they all grant that all that is good in us is the gift of God; that eternal life is not a retribution

to

1. 3. 3  
dum 10 T  
1. 11

Doctr.  
Salvation the  
free gift of  
God.

Quest.

Ans.

Austin.

Quest.

Ans.

Joh. 3.

Use 1.  
Confutation  
of merit.  
Rom. 8.

to our works but the free gift of God: When God crowns our merits, he crowns nothing else but his own free gift: these and many other sentences we find among the ancient Fathers, plainly convincing our adversaries, that in this point they swerve not only from Scripture, but from all sound antiquity.

Use 2.  
To humble  
us.

Secondly, then to come to our selves, this should humble us in respect of our own deservings; do all the good thou canst, take heed it do not puff thee up, think not to merit heaven, alas thou canst not do it, for what is it to the Almighty, (as it is said in Job) *that thou art righteous.* Thy well doing extends not to him, thou canst do him no good, therefore thou canst look for nothing at his hands since thou canst do him no good: but all that thou dost in his service, it is not for his but for thy good, yea he commands thee, and thou art bound to do it, but all thou canst do is no more than thou art bound to do. Therefore when thou hast done all that thou canst, acknowledge thy self to be an *unprofitable servant*, and thou hast *done no more than thy duty.* If thou hast many good works, yet thou hast more sin; and the least sin of thine in the rigour of justice, will deprive thee of thy interest in God. Therefore thy appeal must be to the throne of grace, and thy only plea must be to that of the Publican, every one of us, *God be merciful to me a sinner*; when we have done all we can, it must be mercy, and not any merit of ours that must bring us to heaven.

Use 3.  
Comfort.

Thirdly, here is comfort for the children of God, in that this inestimable treasure of eternal life is not committed to our keeping, but God hath it in his keeping. It is his gift, it is not committed to the rotten box of our merits, that we could have no certainty of it, the devil would easily pick the Lock; yea without picking he would shake in pieces the crazy joyns of the best work we do; he would steal it from us, and take it away, and deprive us of this excellent benefit: but the Lord hath dealt better for us, he hath kept it in his own hands, he hath laid it up in the Cabinet of his own mercy and love that never fails: for *with everlasting mercy he hath compassion on us, Isa. 54. he love us with an everlasting love. It is his mercy that we are not consumed, because his compassion fail not: and whom he loves he loves to the end.* It is laid up in the mercy of God, he will have it his gift; lest we should keep it, and it should be lost, he hath reserved it in his own hands. Therefore in temptations when they drive us to doubt of our attaining of eternal life, let us cast our eye upon the keeper of it, it is the Lord, he is wary to discern, and faithful to bestow it: therefore let us comfort our selves and say every one of us as Saint Paul, *2 Tim. 1. 12. I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him against that day.*

Use 4.  
Thankfulness.

Lastly, seeing eternal life is the free gift of God, it must make us thankful to him for it; which we should never do, if we deserved it; doth a master thank his servant for doing his duty? So, if we did think heaven were our due, we should never be thankful for it. Pride is a great enemy to thankfulness; therefore the way is to humble our selves, and to consider that we deserve no good thing at Gods hands, then we will take this great benefit at Gods hands most thankfully. Especially when we consider, it is all that God requires of us, as he saith, *Psal 50. Call upon me in the day of trouble, I will hear thee and deliver thee*, and what shalt thou do? *Thou shalt glorifie me.* Glorifying God, and being thankful to him, is all the tribute we are to pay to this our royal Lord; and shall we deny him this? It is a small benefit that is not worth thanks; We set eternal life at too low a rate, if we forget to be thankful. There was never a precious Jewel afforded so cheap as eternal life for our thankfulness.

If we did know what it were to want it, we would give ten thousand worlds rather than be without it. Therefore as Naamans servants said to him concerning his washing in Jordan, *if the Prophet had commanded thee a greater thing, wouldst thou not have done it?* So if God had commanded us a great matter for eternal life we should have done it; how much more, when he saith take it, and be thankful; be but thankful.

Thus I have described to you this twofold service, *the wages of sin*, that is death, temporal, eternal : The service of *righteousness*, the wages, and reward of that, *eternal life*, which is not wages but *the gift of God*. So that I may now say to you as *Moses* did to *Israel*, *Deut. 30. 19. Behold I have set before you life and death, cursing and blessing.* Therefore choose not cursing, choose not sin, nor *the wages thereof*, it is death : but *choose life, that you and your seed may live.* If we follow sin, the *wages* will be death ; if we apply our selves to righteousness in the service of God, our reward shall be *eternal life*, not that we deserve it, but that it is the pleasure of our heavenly Father to bestow it upon us. *For the wages of sin is death, and the gift of God is eternal life, through Jesus Christ our Lord.*



THE



# Journal of the

First voyage of the ship "HMS Beagle" under the command of Robert Fitz Roy, R.N., during the years 1831, 1832, and 1833, in the service of the Admiralty, and in the company of the naturalist Charles Darwin, Esq., F.R.S., &c.



1831



THE  
**PROFIT**  
 OF  
**AFFLICTIONS,**  
 OR  
**GODS AIM**  
 IN HIS  
**CORRECTIONS.**

SERMON XXX.

Heb. 12. 10.

*For they verily, for a few dayes chastened us after their own pleasure, but  
 He for our profit, that we might be partakers of his holiness.*



Here are two things (among many others) eminently in Jesus Christ, which declare him to be an all-sufficient Saviour of his people; and these the Scripture frequently setteth forth unto us in a most sweet conjunction, *Righteousness and strength*: So the Prophet, *Surely, shall one say, in the Lord, have I Righteousness and strength.* There are two things likewise in a Christian, which are of eminent sufficiency, in order to his salvation, and his possession of the *Glorious Inheritance*, purchased by this Saviour; *Faith and Patience*; often spoken of severally, and in particular, but withal joyntly and together, as might be manifested by the allegations of Scripture; as, *be not slothful, but be ye followers of them, that by Faith and Patience inherit the promise, &c.*

Isa. 45. 24.

Concerning these two which are so eminent in the called of God, and are suffici-

The Analysis  
of the Chap-  
ter.

ent in order to their possession of the *purchased inheritance*; as the Scripture abundantly treateth of, so most frequently in the Epistle, and more especially, in the 10, 11, and 12. Chapters.

In the latter end of the tenth Chapter, you have the Apostle there, first dogmatically handling the doctrine of *Faith*, as the necessary means to attain everlasting life, and as the principal conducement to the possession of glory, and to the saving of the soul; *The just shall live by Faith.*

In the beginning of the eleventh Chapter, he sheweth the absolute necessity of *Faith*, to an acceptable walking, and well-pleasing of God; *For without faith (verse 6.) it is impossible to please God:* and the whole Chapter is further spent in setting down the glorious Examples, of *Abel*, and *Enoch*, and *Noah*, and *Abraham*; and the rest of the *Elders*, eminent for their *Faith*, by which (saith he) *they received a good report*: All whom, did worthily in their dayes, and are now become famous to posterity, standing out to this day, as so many living voyces, calling upon us to become followers of them, that we might together with them, be at length made partakers of the *glorious inheritance of the Saints in light.*

The Apostle, have spoken much to this purpose, goeth on, to that other grace we spake of, so necessary to the constitution of a Christian, and to the enabling of him to a well and faithful managing of his Calling, and condition, and that is *Patience*. Propounded by way of exhortation in the first part of this twelfth Chapter; and urged with respect to the necessary uses of it, both concerning duties done, and afflictions to be endured, in the verses following.

First with respect to duties, which the Apostle propoundeth under the Metaphor of *running in a race* (for such is the course of a Christian life; which the Saints of God are called to the finishing of) *Let us run the race that is set before us; and run with Patience.*

Secondly, it is urged with respect to sufferings, and that of two sorts, from men, from God.

From men, from whom the faithful are to make account of sufferings in divers kinds, in shame and derision, in proud and insolent contradictions, and (according to their power and opportunity) in bloody persecutions, *You have not yet resisted unto blood,* vers. 4.

From God: and here the Apostle is more large, urging his exhortation to *Patience*, and a quiet applying of our selves to God, according to all the states and conditions he is pleased to bring us unto, and according to all his several administrations towards us; very strongly, labouring to fasten it in the hearts of the Saints of God, as a nail in a sure place; first alledging that same passage of *Solomon* in the Proverbs; *My Son, despise not thou the chastening of the Lord.* And then he further strengtheneth his exhortation by invincible arguments. (I do but touch upon these things, hastening on to the main thing I intend; only desiring to give you a plain, and brief Analysis of this Scripture, with the context of it.) The Apostle (I say) driveth on this exhortation by strength of argument;

And that first of all, by propounding to the godly, that whereas the Lord is pleased, to exercise them with afflictions; to make them drink many times of a cup of bitterness, yet they have reason to be quiet and patient, because this way the Lord giveth a proof of his love to his children: and those that are wise and godly, will be glad (they have reason so to be) that God should take such a course with them, as whereby he may give them a demonstration of his dear love and affection: Now herein the Lord evidenceth his love and affection to his people, for all the afflictions and chastisements that he exerciseth them withal, flow from his love, and are as fruits thereof, *For (saith he) whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth,* vers. 6.

Secondly, he propoundeth it to their consideration as a course wherein the Lord giveth an evidence of his peoples adoption: *For, what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all his children are partakers, then are ye bastards and not sons,* vers. 78. Now the godly should be glad, to have the Lord take such a course with them, and so to order out his administrati-



ons concerning them, as that they may have some comfortable evidence to their souls, that they are his adopted ones, and such as he will one day acknowledge for to be his children.

But thirdly, and that which more concerneth our present purpose: the Apostle urgeth his exhortation by a comparison that he frameth, between God, *the Father of spirits*, and men, that are *fathers of our flesh*: *we have had fathers of our flesh, and they verily, for a few dayes chastened us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? they chastened us for their pleasure, but He, for our profit, that we might be partakers of his holiness.* Wherein you see the comparison is laid out in several particulars; and the preheminency, the advantage of the comparison is given to God; for so is the scope and intent of the Text.

It lieth thus briefly; First, *We have had fathers of our flesh, and God is the Father of Spirits*; if we have been contented to undergo the discipline of our earthly fathers, much more have we reason quietly and patiently to submit our selves to the proceedings of *the Father of our spirits*.

Secondly; *They for a few dayes chastened us, and we gave them reverence*; it is but a few dayes neither, that *the Father of spirits* meaneth to keep us under his discipline: suppose it be all our time, and perhaps it shall be so, yet all that is, but the time of our minority; and therefore if we have been content to submit to our earthly parents, their discipline for a few dayes, *shall we not much more be in subjection to the Father of spirits*, to his chastisement, though it be for our life-time? for the disproportion is infinitely greater between the time of this life, compared with the state of maturity and ripe age which the Saints shall come to hereafter; and the time of our minority and child-hood, compared with the state of full age and man-hood in this life; for alas, how short are our dayes! *they are spent, even as a tale that is told.*

But lastly, that the Apostle might over-power the spirits of the godly, and quiet their minds, and make them compose themselves to a patient waiting upon God, and a willing submission to whatsoever condition he shall bring them into; *Our earthly parents* (saith he) *according to their pleasure*, and many times in the strength of passion, and with over-much unadvisedness and heat of blood, not so much respecting the weak condition of their children, *chastened us; but he, that is, our heavenly Father, the Father of spirits, for our profit*; and what profit? *that we might be partakers of his holiness.*

This is an Argument (I conceive) very suitable to the occasion of our meeting together at this time, in regard of those whom more especially, and neerly it concerneth, the Parents of this deceased young Gentleman; whom the Lord is pleased now deeply to afflict; and to reach out to them a bitter Cup; I shall endeavour therefore to speak somewhat in this Argument: And though it concerns them in a more special manner; yet, it is a meditation, that concerns us all to take knowledge of; and such a one, as if we belong to God, and that the Lord hath a purpose to bring to heaven, we shall have occasion in our time, to make often use of.

Passing over therefore other things, let us come to consider of this latter part of the verse; and of the latter part of the comparison here framed by the Apostle, in order to the strengthening of his main Argument, whereby he urgeth his exhortation, to the patient bearing of those Afflictions that God shall be pleased to exercise us withal: *Our earthly Parents for a few dayes chastened us after their own pleasure, but He, the Father of our spirits, for our profit, that he might make us a partaker of his holiness.*

In the words themselves, we have to consider these particulars: And the main pillars of our discourse for the present (letting pass the rest) shall be these severals.

First, we are to take knowledge of this point in the general, viz. *That God Almighty is graciously set to procure, and further the good and profit of his people.*

Secondly, and more particularly, *That in all the afflictions and chastisements he bringeth upon his people, his eye and aim is at their good.*

Thirdly, *The great profit, and benefit that God aimeth at, and intendeth to his people in all his fatherly administrations, especially of castigation, is, that he might make them partaker of his holiness.*

*Propos. I.*  
God is pleased  
to let himself  
to procure the  
profit of his  
people.

I begin with the first, and the more general point. You see the Text importeth it plain enough, that God Almighty is graciously set, for to procure, and promote, and further the good, and benefit, and profit of his people, of such as fear his name, of such as he is pleased to receive for his own: his heart (I say) is set upon them to do them good, he is studious of their profit, he hath a due respect to their benefit, in all his dealings and administrations to them.

Next to his own glory, (which is dearest to him of all things else, and good reason too, for that is better than salvation and eternal happiness. But I say next to his own glory) and the glory of his beloved Son Jesus Christ; the main thing that he aimeth at, is, that he might make his people happy with him; and that they might be every way profited, and advantaged both in soul and body; and furthered to eternal happiness.

Proved by instances.

This will appear to us, if we consider first,

The ordinances of God, which he hath appointed in order to his peoples good.

Secondly, if we consider his commandments and impositions. And,

Thirdly, if we consider all his various administrations toward them.

All which will clearly manifest to us, that Gods aim in all, is, at the profit and benefit of his people.

I shall touch but upon some particulars, and on them neither I shall but only glance; because I would keep my self within the compass of the time.

First, consider the Lords ordinances that he hath provided for his people, and calleth them out to give attendance upon: they are all with respect to his peoples profit, and an eye to that. As for instance;

1. In his instituting Ordinances in the Church.

1. The preaching of the Word.

Act. 26. 18.

That great Ordinance which God hath set up in his Church, namely, that of preaching, and dispensing of the sacred mysteries of the Gospel; it is with respect to his peoples profit; *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith in Christ*; That they might be brought into the fellowship of this mystery, and be enriched with all the treasures of the Gospel. And the Apostle saith, *that all Scripture* (which this ordinance of Preaching is to be conversant about, that Scripture which we are to break abroad among you this way) *it is profitable*; Profitable for Doctrine, for reproof, for instruction, for correction; and it will make the man of God perfect; So profitable, as that it is able to perfect a man, to make him wise to salvation; and we need no more wisdom.

2 Tim. 3. 16.

2. The Sacrament of the Supper.

The like might I speak concerning the Sacrament of the Lords Supper; It is instituted of God with an eye to his peoples benefit, that they may come to be made partakers of that profitable *flesh and blood* (for so I may justly call it) *of the Lord Jesus*. It is not the blood of Bulls and of Goats; it is not the blood of all the men in the world, that is profitable for such purposes, as the pacifying of the wrath of God, the quenching of the flames of his displeasure, *the purging of the conscience from dead works*; of those we may say as David in another case, *what profit is there in my blood*? But there is profit in the blood of Christ, and with respect to that, this ordinance is provided in the Church, that the people of God, attending thereon according to his institution may come to be made partakers of the vertue and benefit thereof; having the remission of their sins, thereby sealed up to their consciences, through faith in that blood.

3. Prayer.

The like Instance might I give of Prayer, and the rest of those holy ordinances which God hath set up in his Church; but I will name no more, lest I be prevented. Only by the way consider this: Most unworthily do we deal with God, with Preaching, with the Sacrament, and with all these holy ordinances, if so be we do not reap profit, and benefit by them: A soul that liveth unprofitably under the dispensation of these, doth but *take the name of God in vain*: Every time we come to hear the Word preached, and to attend upon the Sacrament, and go away from them, no better than we were when we came to them, *we take the name of God in vain*; and deal unworthily with these holy things: They are given to profit with, and we shall but encrease our own guiltiness, if we be not profited by them.

Unprofitable living under the ordinances, a taking the name of God in vain.

But

But I say (brethren) this is that which God hath respect unto in all his provisions for his people, in the Institution of all his ordinances; their profit and benefit: and when he findeth any ordinance that is not for the benefit of his people, though they be of his own institution, yet he takes them away; therefore the Apostle speaking concerning the Mosaical Rites and institutions of the Ceremonial Law, he calleth them unprofitable, and *beggarly rudiments*, and so God himself counted of them, and for their unprofitableness, there was a gracious disanulment of them.

But especially and above all, this will be most apparant if we cast our eyes upon the Lord Jesus, who is indeed the substance of our preaching; and of our receiving the Sacrament, and of all the ordinances of God, and of all his promises: it is with respect to our profit that the Lord hath been pleased to ordain him, both in respect of his person, and the constitution of that; and in respect of his offices, and all his fatherly administrations concerning him: a gracious respect he hath had in all to the profit of his Church, as might appear in the several particulars.

*A body hast thou prepared for me*, (saith he in the *Psalms*) why? That Christ might be the more profitable to his people; fitted thereby to converse with, and to communicate himself unto them. *The word was made flesh*, and therefore *made flesh that he might dwell among us*; that there might be a meet cohabitation with him.

And as this was the respect God had in his incarnation, so it was in all his humiliation. What was the reason that *he was acquainted with sorrows and griefs*, and miseries, both from God and men? but that he might be the more for our profit; that we might have a *merciful High Priest*, that he might the better know from experience the way to commiserate, and compassionate his people in their distress.

Yea in his death, in his resurrection, in his ascension, in his preferment at Gods right hand; in all these administrations of God the Father concerning his Son, he had a gracious respect to the good and profit, and benefit of his people.

Again secondly, consider all the appointments of God, his injunctions, and commands to his people; he doth in all aim at their profit; as it is in *Deut.* *All these things I command thee for thy good*. The Lord requireth nothing at his peoples hands but it is for their profit: He calleth upon us to believe, it is that we might have the profit of his word and promises. He calleth upon us to repent and to leave our sinful wayes, *if thine eye offend thee pluck it out, if thine hand offend thee cut it off, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell*; he hath an aim at our profit, we think hard of it (as we are naturally apt to do, through a deep affection we bear to our base lusts) that God should come so near to us and deal so strictly with us, and to command us to pluck out our eyes, and cut off our hands, that is, to part with our dearest corruptions; Alas (my brethren) if God saw that it were good for us, that it were for our profit to keep our lusts, he would not take away one of them from us, but we should have them (as I may say) with all his heart: but he knoweth that as they are not for his glory, so they are not for our profit, he seeth that there is not any good to be gotten by our retaining of them; therefore it is (I say) that he is so strict in his impositions, that he so often calleth upon his people to repent and to cast away their sins.

Thirdly and lastly, consider all the administrations of God to his people, and we shall see that in them all, he hath a respect to their profit. As for instance: he is pleased to suffer sin and corruption to remain in his servants all the while they are in this life, he could wholly take it away and free them from it, even in this world: But he knows that it is for their profit to suffer these In-mates, these *Cananites* to remain that they may be as *pricks in their eyes, and thornes in their sides*; to make them the more weary of the world, and the more desirous of heaven.

He is pleased many times to suffer his people to have sin not only tyrannizing and usurping, but prevailing against them; but it is that thereby they may attain to a greater degree of humiliation. He suffereth them sometimes to fall, for this very purpose that he might exalt them. He is pleased to permit the Devil to buffet them, and to use

4. Sending of Christ into the world in our nature.

2. In his command and injunction. *Deut.* 10. 13.

*Mat.* 5. 29.

3. In his several administrations.  
1. Permitting sin to remain.

2. To prevail.



3. Withdraw-  
ing his pre-  
sence.

4. Suspending  
his answer to  
their prayers.

5. Denying  
their particu-  
lar suits.

6. Deprives  
them of their  
dearest bless-  
ings.

James 5. 11.

Use of exhor-  
tation.

use them very hardly : were it not for their profit, he would tie him up in Hell, and give him no such leave as this ; but (as he said to Saint Paul) *lest they should be exalted above measure, the messenger of Satan is sent to buffet them.*

Yea the Lords with-holding of his spiritual comforts ; his deserting of his people, the hiding of his face from them, the withdrawing of those sweet and gracious manifestations of himself unto them, it is all with respect to their profit ; that they may be taught the more to prize the comforts of his spirit, and to walk more worthy of them when they do enjoy them.

He is pleased sometime to suspend his answering of their prayers, and to hold them long in the expectation of the return of their requests : it is for their profit ; that they may be thereby stirred up to ply *the Throne of grace* with more frequent and earnest prayers ; that so the greater their adventure is (as I may say) the greater their return may be : It being in this case with them as it is with Merchants, the greater adventure they send forth, and the longer their ship is out, the greater and more advantagious is the return.

Many times again, he is pleased not only to suspend his answer to their prayers, but to deny the granting of his peoples request in the very kind they sue for : But even in this too he hath respect to their profit : he heareth them (as one well said) according to their profit, though not according to their wills : so he dealt with *Moses* concerning his request of entering into the Land of *Canaan*.

Again the Lord is pleased to keep his people many times in a low condition, and in mean estate, to put them into bare commons and hard pastures, while others are grazing in full meadows ; it is with respect to their profit, to teach them the more to depend upon him, to enable them the better to live by Faith.

Again, for this purpose he takes from his servants dear blessings, the Wife from the Husband, the Children from the Parents ; as we see verified this day in this place concerning our friends here, the mournful survivors and attendants upon this sad occasion ; but in these administrations he intendeth his peoples profit, as we may see in the case of *Job* ; the Lord takes away all his children, but (saith the Apostle) *ye have heard of the patience of Job, and have seen the end of the Lord* : he was no looser in the conclusion, but God returned at length all into his bosome again, nay double.

In a word, for this very purpose it is, even for their profit (for alas it is not Gods own benefit he seeks after, but his peoples in all his administrations) that they live, that they do, that they suffer, that they die, their death is in order to their gain, as the Apostle saith, *to me to live is Christ, and to die is gain.*

To make some application of this, and so to proceed.

First, let us here take occasion, as many as are the called of God according to his purpose ; and implanted in this glorious relation of children to a father ; let us learn to advance his name ; and according to his name let his praise be in all the Congregations of the Saints. Truly (as *Moses*) said once) *their Rock is not as our Rock* : So may we say, other fathers are not as this Father, our Father is set for the good and profit of his children. The devil is a father, so our Saviour speaks, *you are of your father the devil* ; he hath children, and he studieth nothing so much as that they may live all their dayes in pleasure ; striving to lead his followers altogether in pleasant paths : But alas he hath no aim at their profit, it is their loss he seeks ; and therefore at last he makes them pay full dear for all their pleasure and content. But now God, he is a wise Father, and in all his dispensations to his children (though they seem for the present unpleasant) he hath an aim at their profit. Let this be for his praise.

Secondly, let us labour to believe this, that God in all his dealings and administrations towards us, hath an eye to our profit. How hard soever the condition be that he putteth us into, if he take from us *the desire of our eyes*, the delight of our hearts, our liberties, our estates, our children ; yet be perswaded of this, that God doth it for my good and benefit.

And thirdly, labour to reap the fruit and benefit that God aimeth at and intendeth, and would have us receive from all his administrations. When we are called together

together to give attendance upon the preaching of the Word; then think, what am I come hither for? is it not for my profit? would God have me trifle out my time? surely the Lord would never have singled out a day of seven for himself, but that he might likewise make his people partaker of spiritual advantages, and heavenly benefits and therefore I lose a day, and never hear well, except I hear to profit. And thus what I say of this Ordinance, I might likewise speak of the rest before named. And so for this present occasion; the Lord now you see is pleased to call us to *the house of mourning*. Was it think ye, the purpose of God, that we should meet together here in a customary complemental manner, to do things in a common garb, only to eat together, and drink together? No, the Lord calleth us to *a house of mourning*, for our profit, that we might consider the end of all men, and that we that are living, might lay the thing to heart.

And for you that are in present distress, in regard of this particular affliction; reckon upon this, that God hath done this for your profit: labour ye therefore to reap the fruit of it; be not so much poring upon the affliction, and altogether complaining of the bitterness of the cup; but follow on after the profit and benefit that God intendeth you thereby. And let every one labour to improve all administrations of God to this purpose; that as he in them all intendeth our good, so let us pursue after the benefit.

Secondly, let it instruct us further concerning our duty; even to walk worthy of such a God as many of us as are in relation to him, as children to a Father, and servants to a Master; How should this first of all, win us over to such a Father, to such a Master? and to make it our highest ambition, to be the people of such a God, the children of such a Father, that is devoted to the profit and advantage of his children and servants? This is the gracious goodness of God, he takes pleasure in the prosperity of his servants: their profit is his pleasure: Let us therefore walk worthy of such a Father, of such a Master; And seeing he intendeth our profit, and that we cannot profit him, let us labour to walk in all well-pleasing: We cannot profit him, let us labour to please him.

Lastly, here is a word of instruction for Ministers, we should in this case (as those that are intrusted with the sacred ordinances of God) labour to put on the mind of God (so the Apostle, we have, saith he, *the mind of Christ*.) We in the course of our Ministry, as God aimeth at his peoples profit, so should we, not aim at our own praise, and at our profiting by them, but that we might profit their souls. O blessed preaching, when people profit by our preaching, when they are by that increased in knowledge, in love, in faith, in every grace. Such a Preacher was Saint Paul: *I please all men* (saith he, 1 Cor. 10. ult. but how? *not seeking mine own profit, but the profit of many, that they may be saved*. Oh labour to preach profitably, that our people may thrive under our ministry. This is that which God aimeth at, and this is that which we should aim at too.

And thus I have done with the first, and more general proposition arising from the words of the Text. I come now to the second and more particular thing that we are to consider hence; and that is, that,

*As God graciously setteth himself to procure his peoples profit in all his administrations; so this is that he aimeth at, in all the afflictions and chastisements, he exerciseth them withal.*

It is no pleasure for him to be lashing and whipping his people, to hold them under such sharp discipline, it is for the profit of the children: so the Text expresseth it, but he for our profit.

Which first of all implieth, that afflictions and chastisements are a means conducing to the profit of those that undergo them: A point plain in the Text, and the Scripture abundant in the proof of it; and the experience of the Saints in a plentiful manner confirming it. *It is good for me* (saith David) *that I have been afflicted*. And Joseph giveth this honourable testimony of God, *The Lord* (saith he) *hath caused me to be fruitful in the land of my afflictions*; and thereupon giveth his child a name futable.

Use 2.  
Of instruction.

Propos. 2.  
Gods aim in afflicting his children, is their profit.

Gen. 41. 51.

Afflictions

Afflictions  
they are profit-  
able.

Afflictions and chastisements, they become profitable, as the furnace to the gold, to purge out the dross, to make a separation between the pure metal, and the ore,

Profitable as physick to the body, to purge out the malignant humors.

Profitable, as soap to the cloth, to fetch out the stains, to take out the greasie spots (it is the Scripture expression, *their hearts are as fat as grease*) to make them vvhite.

Profitable, as the Thunder to the Ayr, to purge it, to make it more commodious to breath in.

Profitable, as the wind to the wyater, to make it the purer by its ventila-  
tion.

Profitable, as the pruning knife to the tree, to make it more fruitful.

These and the like metaphors vve have, and by them vve are to conceive of the good, and benefit that comes to us by Gods castigation, and fatherly exercising of his people vvith his discipline, and rod of Affliction.

But vvhat are these blessed fruits, vvhat is the profit accruing to the soul of the people of God by this means?

The blessed  
fruit of affli-  
ctions.

2 Chron. 13.  
12.

I can but name part of them. Besides that vvwhich is exprest in the Text, that vve might be partaker of his holiness, these are these gracious effects of afflictions. Weaning from the world: a bringing us into more acquaintance vvith God. *Manasseh* vvhen he vvvas in affliction. *he besought the Lord his God, and humbled himself greatly before the God of his Fathers, and prayed unto him; and then* (saith the Text) *he knew that the Lord he was God.* God by this means makes us know our selves: the vanity of the creature; the sinfulness of sin; the sweetness of the Word; the excellency that is in the promises; makes us more compassionate to others; keepeth us from hell; and many other fruits these are of afflictions.

But to pass this.

Deut. 8. 15.

A second thing implied in the Doctrine is this, that as afflictions are means conducing to our profit, so God in exercising his people vvith them, mainly intendeth it. *The Lord* (saith *Moses*) *led thee through that great and terrible wilderness, wherein were fiery Serpents, and Scorpions, and drought, where there was no water, suffered thee to hunger, brought thee into hard straights; but vvhat vvvas Gods aim in this? that he might humble thee; and that he might prove thee, to do thee good at the latter end.* By this (saith the Prophet, speaking of the afflictions of the Church) *shall the iniquity of Jacob be purged. and this is all the fruit to take away his sin.*

Isa. 27. 9.

Heb. 1. 12.

This, I say, is that vvwhich God intendeth by the afflictions of his people: and this is that vvwhich the servants of God, by faith have been able to apprehend, and to interpret the Lords meaning in all his sharp dispensations towards them; As the Prophet *Habakkuk*, having made a terrible description of the Babylonish rod, he concludes in the twelfth verse of his first Chapter; *Art not thou from everlasting, O Lord, my God? we shall not die, O Lord, thou hast ordained them for Judgement: and O mighty God, thou hast established them for correction.*

The Saints of  
God have wait-  
ed for the  
profit of affli-  
ctions.

2 Sam. 16. 12.

Isa. 37. 4.

This is that likewise vvwhich the Saints of God have looked for, and expected, that vvwhile the vvinds of afflictions have been blowing, some ship or other should come home richly freighted. So *David*, vvhen that storm of cursing came from the mouth of *Shimei*: *Oh* (saith *David*) *let him alone, let him curse, it may be that the Lord will look on mine affliction, and that the Lord will requite good for his cursing this day.* So vvhen *Rabshakeh* came up against *Jerusalem*: Let him alone (saith *Hezekiah*) *answer him not a word, it may be the Lord will hear the words of Rabshakeh, whom the Master hath sent to reproach the living God, and will reprove the words which the Lord hath heard; It may be the Lord vvill open his ear upon this rage and blasphemy, and consider his people and do them good.* The Saints of God, I say, have expected good, and benefit from Gods afflicting of them.

Use 1.  
For proof.

For the use of this, and so to dravv to a conclusion. In the first place: Seeing this is Gods intent in all his administrations to his people, especially in his castigations of them, and reaching out unto them such sharp and bitter potions. It may serve to check and control all those hard thoughts, that vve are apt to suffer to lodge within



within us, concerning Gods dealing with us, in the time of our distresses. Apt we are to speak foolishly and unadvisedly concerning God, and to misconster his administrations. This hath been the frailty of Gods dearest servants in their affliction. *I shall one day (saith David) perish by the hand of Saul. Woe is me (saith Isaiah) for I am undone, because I am a man of unclean lips. The Lord (saith the Church) hath broken my teeth with gravel stones, and covered me with ashes, he hath removed my soul far off from peace, and I said my strength and my hope is perished from the Lord. The Lord hath forsaken me (saith Zion) and my Lord hath forgotten me.* Job thought for a good while he carried himself very fairly, and demeaned himself very warily toward God; yet when he began to be wet to his skin, then he speaks foolishly, and unadvisedly, falleth to the cursing of his day; not to the cursing of his God, as Satan thought he would, but of his day, though that was too much, and ill befitting so holy a man. The Saints, I say, are apt to mistake themselves this way, and to over-shoot themselves in this case. We should therefore humble our selves before the Lord for this distemper of soul, and labour to keep down such unquiet thoughts, and hard disputings that are apt to rise within us against God, and his dispensations: And consider, that whatsoever our thoughts are, yet the Lord knoweth his own thoughts concerning us; as he himself speaks in Jer. 29. howsoever (saith he) you may think that I intend to cut you off for ever, yet I know my thoughts that I think towards you, even thoughts of peace, and not of evil, to give you an expected end.

Again secondly, it may serve to comfort the godly concerning all the means and instruments of their sufferings, whether they be men or devils. Wicked men and devils whom God useth as a Rod to chastise his people, their malice is great, and their rage violent, and they march on with much fury against the godly; they intend their utter ruine and devastation, and purpose nothing less. But O Assyrian (saith God) the rod of mine anger, and the staff in their hand is mine indignation: howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off; But (saith the Lord) whatsoever his meanings is, I know what my intentions are; he is but the rod in mine hand, and I will give such strokes with it, as my people may bear, and such as may be for their profit. This, I say, should comfort us concerning all the instruments of our suffering, whatsoever they be. The Physitian, you know, applicth the horse-leeches to his distempered Patient, the Horse-leech intendeth nothing but the satiating and filling himself with the blood of the sick party; but the Physitian hath another aim, even the drawing out of the putrified and corrupted blood. God suffereth wicked men and devils as Horse-leeches to suck his people, to draw their blood, but it is in order to their good; it is no matter what wicked men think, though *Asbur* think not so, yet God purposeth it, and aims at it, and in conclusion effects it; and then (saith he) *is shall come to pass that when the Lord hath performed his whole work upon mount Sion, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks.*

Again in the third place. Seeing this is Gods aim in all his afflictions, whatsoever the instrument be, how sharp soever the castigation be, or of what nature, whether it be in a spiritual way by sore temptations and buffetings of Satan, or outwardly by losses in our estate, or death of friends, &c. seeing, I say, this is Gods purpose and intent that his people may be profited: Let us quietly and patiently apply our selves unto God, and expect the quiet and peaceable fruit of righteousness, that shall spring up in due time, to those that are this way exercised by the Lord: Look for it and peels on to this, quietly to wait on the Lord our God for a blessed fruit of such administrations.

An argument *ab utili*, is an argument of great prevail: what will not men do for Profit? It is for profit that men rise up early and go to bed late, and eat the bread of carefulness. The Husband-man takes much pain and plows his ground, endures many sharp storms, and piercing winters; the Merchant runs divers hazards abroad, and all for profit: so should we be willing patiently and quietly to submit, to Gods dealing, humbly to apply our selves to his wise and fatherly administrations, seeing he intendeth by it our profit. And take heed of murmuring and repining

Gods children prone to misconster the intent of God in their afflictions.  
1 Sam. 27. 1.  
Esa. 6. 5.  
Lam. 3. 16. 18.  
Isa. 49. 14.

Use 2.  
For comfort.

Isa. 10. 37.

Simile.

Isa. 12. 12.

Use 3.  
Exhortation to a patient expectation of the fruit of affliction.

against the Lord: this will make him indeed to lay heavier blows upon us; an impatient Patient makes the Physician deal more harshly, and a struggling child procureth for himself the more and sorer stripes; what though our portion be bitter, so long as it is wholesome, have we not reason to submit our selves?

*Object.*

But here is the main thing we stick at. You may happily reply; Indeed if we could see our corruptions subdued, our hearts humbled, the pride that is within us abated, and that God would be pleased to bring us more nearer to him, and make us more heavenly minded, and wean our affections from the world; If we could see the fruit of all our sufferings and temptations and crosses, it would be an abundant satisfaction to our souls; but alas, alas, we cannot see this profit; our hearts are still full of many spiritual distempers, and great prevailings of evil there is upon us; notwithstanding all these Storms and Frosts, and tempestuous hard Winters, yet these weeds of wickedness grow and are marvellous lively: this is the bitterness of the cup, and this is that which sinketh the heart most under all those pressures which lie upon us.

*Answer.*

To which I answer, first, we must judge rightly and wisely; and consider well whether it be the time for the fruit of affliction to spring forth. *No affliction for the present seemeth joyous*; and no affliction, it may be for the time of its working appeareth commodious: But (saith the Appostle) they do bring forth *the quiet fruit of righteousness*.

Again secondly, we may perhaps bear too much upon the physick: alas! afflictions and crosses of themselves they will rather drive us further than draw us nearer unto God; we are therefore to submit our selves unto God in his way of administration, and to intreat his blessing upon them, that through that they may be made successful. *As every creature*, so every condition both of prosperity and adversity, *is sanctified to us by the word and by prayer*.

And take heed of disputing against the Lord, as we are apt to do, he is wise above all that we can conceive, he is wonderful in working, and knoweth how to bring about the good of his people in a wonderful way: what if he will plunge thee into the mire in order to holiness? what if Christ will put clay upon a mans eyes in order, to sight, a medicine more likely to put out his eyes. Considering therefore that God is wise and wonderful in his working; let us apply our selves to him, and in due time we shall see the fruit and benefit of all his administrations.

I should now have come to the third and last proposition, and that was, That this profit that God aimeth at in all his castigations of his children, is to make them partakers of his holiness. And this is profit indeed, when God thereby draweth us from the world, and makes us more heavenly minded, and more dead to the creature, purgeth away our dross, and takes away that filth and corruption that is in us; oh this will acquit all the cost, and make amends for all the labour and pains and hardship we have been made to endure. But I shall forbear to insist upon this.

So much for the Text.

There is a word to be spoken according to custom with respect to the occasion of our meeting. I have done the main part of my task, which was to present to you a word of instruction; and therefore for the occasion concerning this young gentleman diseased, whose Funerals we now solemnize, I shall but speak a few words and so conclude.

I need not to speak any thing concerning his parentage and descent; nor much concerning his education: I am confident that that was religious and gracious, and such as wherein there was a second travel in order to his spiritual birth, *that Jesus Christ might be formed in him*.

For his own particular, though I can speak nothing upon my own knowledge (being a meer stranger) yet I have such a testimony concerning him, from those that deserve credence both of me and you, as that I shall conclude that of him, as may give us good hope concerning his final and eternal estate.

If so be contrition of heart and sorrow for sin? If earnest and constant prayer unto God; If lamenting of youthful miscarriages and the not answering of time and means,

means, and opportunities, and religious education, and that godly care that was exercised in order to his spiritual welfare and building of him up in the knowledge of God and of Christ. If, I say, the lamenting of the neglect of opportunities of this kind: If so be the desire of the prayers of others for him, and that out of a sense of his own disability to plead his own cause: If so be a gracious communication of God unto him in wayes of comfort in the time of his sickness, supporting him under divers pressures, and many sore and grievous temptations that lay upon him: If so be his settled resolution concerning his spiritual estate, and the satisfying of others in many doubts and disquiets of spirit that rose within him. If so be the due respect to the Lords day, the desire of promoting the sanctifying of it both by himself and others, with a continual grief proceeding from a sense of his own disability to answer to the occasion and duties of the day. If there be any thing to be concluded of concerning Religion, from such passages as these; then (brethren) I have all these as so many materials put into my hand to build withal, and so to rear up a testimony before you concerning this diseased.

And thus in brief have I testified of him; and to you all he (though dead) now speaks, but in a more special manner to you that are young men: his death, and that example we have in him of mortality, is as a loud Sermon preached unto you, concerning the care you ought to have, to bethink your selves in your younger years of the things that concern your spiritual and eternal welfare, and how much it concerns you now to *give all diligence to make your calling and election sure*. Your thoughts (it may be) are too much upon your patrimony and inheritances, your houses and possessions, your great estates and your matches, that thereby you may (as you use to say) raise your fortunes: too too apt you are to be taken up with these considerations, and to pursue thoughts of this nature: but you see by this example how God may come and prevent the accomplishment of all these, *and in that day, in that very day all these thoughts will perish*, death may come and marry you to the dust, and call you, not to your fathers mansions, but to the common house appointed for all living, where you must say *to corruption, thou art my father, and to the worm, thou art my mother and my sister*: this was his condition, and so may yours be too: Therefore you young men, *remember you your Creator in the dayes of your youth*; and know you that God hath provided instructions and counsels in his Word that are directed to young men, that they may know *how to cleanse their way, and to fly the lusts of youth*, and betimes to begin with God, that so whether they live to old age, or be cut off in youth, they may be *gathered to their Fathers in a good and a full age, like a Shock of Corn*, and so receive the blessing of the promise.

Job 17: 4.







# SPIRITUAL HEARTS-EASE,

O R

The VWay to Tranquility.

SERMON XXXI.

John 14. 1, 2, 3.

1. *Let not your hearts be troubled, you believe in God, believe also in me.*
2. *In my Fathers house are many Mansions, if it were not so, I would have told you, I go to prepare a place for you.*
3. *And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.*



IN the 33. verse of the former Chapter, our Saviour Christ told his Disciples, that he must now go away from them; *Little children, yet a little while I am with you, and you shall seek me; and as I said to the Jews, whether I go you cannot come, so say I now to you.*

This message of the departure of Christ from the earth, of his being took from them, did exceedingly sad their hearts, and very much perplex and disquiet their spirits; they knew what a comfort they had in the presence of Christ; they knew what a faithful Teacher he was, what a mighty Protector he had been, how gracious and full of Heavenly comfort he had manifested himself to them at all times in his being with them; and they could not now think of parting with him without much perplexity and disquiet, and trouble of spirit. Therefore the words that I have now read, are the speech of our blessed Saviour to comfort them, strengthening their hearts against those disquiets under which they were exercised;

In which words you may briefly observe these three things, for time will not suffer me to stand much upon them.

First, a duty whereunto they are exhorted.

Secondly,

The sum of  
the words.

Division.

Secondly, the means whereby it may be performed.

Thirdly, the lets that were to be removed, that hindred them in the performance of the duty in the use of these means.

The duty that is to be performed, is in the beginning of the first verse, *Let not your hearts be troubled.*

The means whereby to perform it, in the words following, *You believe in God, believe also in me.*

The lets and impediments of the performance of it in the use of these means, are so many objections and doubts, as are wisely prevented by the wisdom of God, in the two verses following.

I shall take them as I come to them in order, and but give a brief touch upon every one of them.

First, the duty that is to be performed, it is this, to stablish and comfort their hearts, *Let not your hearts be troubled.*

*Explication.*

The word that is here translated, *trouble*, it signifieth such a trouble as is in water when the mud is stirred up, or when the waves and surges are raised by some tempest or storm; It signifieth such a trouble as is in an Army, when the Souldiers are disranked, and routed, when they are disordered, and it shews thus much, that those distempers that are in the hearts of men, in the affections of men, do exceedingly hinder their judgements, that they can see no more, nor discern things no better, than a man can do in a muddy water. All the affections are as so many Souldiers in an Army disordered, that keep not their due subordination to their leader and guide, by reason that the understanding that should guide the will and affections, is now made a servant to them.

And this distemper of spirit ariseth from the inordinacy of the affections, the inordinate motion, and agitation of them.

This is called *trouble*, *Let not your hearts be troubled*; Be not disturbed thus, and disquieted, and disordered; So that no faculty of the soul can perform its own work; So as that it is disabled to judge of things according to truth, but that you are misled, and deluded by mists and appearances.

*Simile.*

It is with the mind in sorrow, as it is with the eye in tears, that cannot see a thing clearly, so the mind cannot judge of things distinctly, when the soul is disturbed; *Let not your hearts be troubled.*

But that which our Saviour aims at here, hath a particular respect to the affections of fear, and grief, when these are in the excess, the mind is troubled, when a man over-fears any thing, or over-grieves any thing, he is troubled and disquieted; *Let not your hearts be troubled*; that is, grieve not for things more than they are to be grieved for, and fear not things more than they are to be feared. For all these will dis-joint the soul (as it were) it will put the spirit to much pain and disquiet, as a bone out of joynt; Therefore by all means keep your hearts in a right state, in that order that God hath set them; *Let not your hearts be troubled.*

That, that I will briefly note here, shall be but thus much; that,

*Dott. 1.*

*Men are wondrous prone, even the very best men, to be disturbed in their passions and affections.*

Our Saviour Christ speaks it here to his Disciples, to those that he had taught, before whom he had gone, as an excellent example all his dayes, yet these holy men, these followers of Christ, that had followed him through so many dangers, and after so many teachings, and instructings of them; he had need to call upon them, to stir them up to consider of their own estate, that *their hearts might not be troubled.*

You may see the Malady in the Medicine. Every prohibition in the word supposeth a corruption, and an aptness in the natural heart and spirit of man, to sin, and transgress in that particular; Therefore when Christ speaks to his Disciples, and tells them they should not be troubled. It shews that even the best men, are subject to excess of passion, and affection, to be disturbed, and troubled, through immoderate fear, or grief, for that was the case of the Disciples.

Now



Now briefly I will shew the grounds of it, and come to the Application, because I will hasten.

This trouble that is upon the spirits sometimes of the best men, it ariseth;

Partly from Gods providence, and hand upon them.

And partly from Satan.

And partly from themselves.

I will shew you the causes in these particulars, and then apply it.

First, it ariseth many times from the hand of God. The Lord is said to be a Sun, and a shield; The Lord will be known to be a Sun, and a shield to his people.

Now, look as it is with the earth when the Sun withdraweth his light, it is all dark and cold, and dead; So it is with the hearts of the best men, when God withdraws the light of his countenance from the soul, it is as the earth at midnight. And as it is with Soldiers in the battel, if their shields be taken from them, they are exposed to every dart, and danger; every thing may annoy them, and wound them. So it is in the state of the soul; if God withdraw himself from it, and do not now support it as before, and do not fence, and strengthen it as at other times, the fiery darts of Satan will pierce deep into the soul, and the spirit will not be able to uphold it self against these assaults.

Now God withdraws himself sometimes from his servants, and that in special wisdom.

Ground:

1. From God. Psal. 84.

Why God withdraws the light of his countenance from his people.

1. For correction of their former abuse of his mercies.

2. Of the neglect of their duty.

Cant. 5.

3. Of their carnal security.

In respect either of the time  
past,  
present,  
to come.

Sometimes God doth it in respect of the time past, and so he doth it by way of correction. First, to correct his children for their former wantonness, they have abused the expressions of love, and now as a Father takes away the light from his child, when he sees he makes no better use of it than to play with it. So God sometime takes away the light of his countenance; that is, he casts clouds before himself, he doth not manifest himself in that loving favour, when his servants neglect that reverence and fear that he expects from them in the midst of his mercies.

Secondly, this he doth sometimes as a correction of their negligence, when God hath called on them, from time to time, and they have neglected calling on God; he hath called upon them for duty, and for the leaving of such particular evils, and they have neglected it. Now God withdraws himself, to make them know what it is to do so; And because they will not know what it is to hear his voice, when he calls, he will make them feel it, by his not hearing their voice when they pray.

Sometimes he calls to them, as he did to the Church in the Canticles; *Open to me my sister, my spouse, my love, &c.* The Church is negligent and careless; *I have put off my cloaths, how shall I put them on? I have washed my feet, how shall I defile them?* Now he withdraws himself from the soul, and what is the end of it? *The keepers strike her, and the watch-men take away her veil;* and now she is left to trouble and perplexity, because Christ hath absented himself, whom she would not entertain, when he offered himself. Thus God doth to correct that, that is past.

And further, God doth it sometimes to correct that carnal confidence, and security whereunto men are wondrous prone, when they go on in a clear way with much comfort, with wind and tide. *I said in my prosperity (saith David) I shall never be moved, when Lord hast made my mountain so strong;* but what followeth upon it? *saith he, Lord thou hidest thy face, and I was troubled,* now trouble came upon him, trouble of Spirit, because he rested too much in that outward mountain, in that outward condition whereunto God had exalted him, and he placed his hope too much on this, and thought it should be alwayes thus, now God turns his hand and then David is troubled: and that is the first particular in the first cause.

But secondly, God hath a further aim, and that is for the time present, and that is,

First, to inform all his servants where their strength lies, where all their good lies,

it

3. To teach them wherein their present comfort and happiness consists.

*Simile.*

it lies not in themselves, it lies not in any creature: And therefore God will have them seek it in him, and that they may do it, he draws them to it by sense, they shall be deprived of comfort in respect of some time of outward conveniences, and in respect of some time of the light of his countenance shining upon their souls.

How do we know that the Moon shines on the earth by a borrowed light? but because we see it is not alwayes alike in its light, we see sometimes it hath a full light, and sometimes it is enlightned but by the half, and sometimes by some little part, where we see this disproportion that it is not alwayes alike, we know by this that the light of the Moon is borrowed from somewhat else, from the Sun.

Now how do we know that the heart of man is fed and relieved, and supported with comfort from without it self, with borrowed and received comfort? but by this: Because the state of Gods servants in respect of the spiritual quiet, and satisfaction, and contentment of heart is not alwayes alike, but sometime they have abundance of joy, that they seem to be (as it were) in heaven. Sometimes they are perplexed with many disquiets and griefs, that they seem to be *cast down to the deep*, as it is said of the Mariners in *Psal. 107.* what is the reason of this? but *that no flesh should glory in it self*; that every man might know that whatsoever he hath to make his life comfortable, and pleasing to him it is from God that dispenseth it to men in that proportion as seemeth good to his own wisdom.

God will have us know that all the happiness of our spirits is in their union with the chief of spirits, with himself; and that when they are but a little separated from him, when he doth but a little withdraw himself from them, they are as a thing that is dead; how shall we know that the branches have sap from the root, that it is that that makes them flourish and grow? but by this: If you do but cut them off from the root they wither presently. So it is with the spirit, with the heart of man; if God do but a little withdraw himself, let sin but make a separation between God and man, now a man is like a withered branch, he hath nothing now to revive him, because he is divided from the root. At the least it is with him as it is with a tree in Winter, though the sap remains in the root; so though he remain in union with the root, yet the moisture is gotten into the root it self, and doth not now infuse it self into the branches: I confess the servant of God that is once united to Christ shall never be separated, the union it is now, and alwayes shall be, but nevertheless, the sap and comfort of the Spirit, it may remain in the head, *our life may be hid in Christ*, and may not appear in us at all: And we are then in that estate as if we were branches cut off, whereby it may appear, that whatsoever life and comfort, and strength of heart we had, it was from Christ, and by the influence and work of his Spirit.

And then for the time to come, God doth it to prevent some distempers that might grow on the hearts of his servants if they should alwayes be in a like state of spiritual joy. God doth it to prevent pride, *Paul was apt to be lifted up with those Revelations*, therefore *a messenger of Satan was sent to buffet him*.

And so it may be to prevent carnal confidence in the creature, a man would begin to ascribe somewhat to himself, to his present condition, if it were alwayes thus with him, you know what the Apostle Paul saith, *2 Cor. 1. 10.* *we received in our selves the sentence of death that we might not trust in our selves, but in God that raised the dead*; look to what end Paul received the sentence of death, to that end Gods faithful servants sometimes receive the very sense of death (as it were) and the sense of the destitution, and want of all spiritual comforts for the present: Why? That they might not trust in themselves, or in those habits of grace and comforts they have, or in any creature whatsoever. The work of Gods spirit in the regenerate soul, it is but a creature, a work of God, and God will not have men trust in any such thing, in what then? In him that raised from the dead; God will bring them to such a state, that they shall seem as dead men, as destitute of all spiritual comforts they have, that they might trust in him that is able to raise them out of such a state as that, that look as he is able to give life to the dead body, so he is able to give comfort to the distressed soul, that is at that time, in the shadow of death.

Secondly, it comes sometimes from Satan; and that is thus, Satan wonderfully sets himself

Ground:  
2. From Satan.

himself against the seed of the woman, especially against the promised seed, *Christ*, he will always be at his heel, *Gen. 3. 16.* and in his opposition against *Christ*, he sets against the very glory of *Christ* among men, and that is his kingdom, he would not have *Christ* exalt his kingdom over men.

Now the kingdom of *Christ* consists as the Apostle speaks, *not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost*; If he cannot keep a Christian, a true believer, from unrighteousness, he will labour to interrupt his peace: if he cannot keep him from the habit of peace, peace in the grounds of it, yet he will keep him from the exercise and effects of that peace, from joy; he will hinder that as much as he can, that he may not have the sense of his blessedness; he knows that spiritual joy strengthens a man to all spiritual duties; and his endeavour is to weaken all the servants of *Christ*, in all their services; and therefore he doth, at least labour against that with all his might, that if they will needs go on, yet nevertheless to propound, and occasion as many things that may be troublesome to them, and disquiet their hearts, as he can.

And there are two principal wayes (that I may but touch them) whereby Satan wondrously prevails in this particular.

The one is by stealing out of their hearts those precious promises, those comforts, whereby the Word of God revives the soul. *You have forgotten* (saith the Apostle) *the consolations of God.* And the devil meets in man with two advantages, to help him in the effecting of this; First he turns the thoughts upon new objects, and herein he doth diametrically, and directly set himself against God in the way of his special providence: that very thing that God in wonderful wisdom hath wrought in the heart for the ease and comfort of man, Satan makes it an occasion of trouble, and that is this, the variety of mans thoughts; what is the reason that God hath framed the mind of man to change his thoughts continually, and to have innumerable thoughts? Certainly for the very ease of the Spirit of man, for the very ease of the soul of man: For if the mind should keep intent upon any one thought long, it would so work upon that, that it would weary it self out in working, as we see men by excess of grief in particular cases, grow to be phrensic, and distracted, and the like: Now this aptness of the mind to run to variety of thoughts that God hath made for the ease of man, Satan turns it as a help to hurt him. A man shall run on into a world of business, of temptations, and distractions that shall draw him from the thought of those things that he hath heard for the relieving of his Spirit wherein God spake comfort to his heart, that he may the better fasten those discouragements on him, that he desires.

Secondly, another advantage he hath for this end is this, that is, he wondrously prevails upon the heart of man by a careless neglect that is in men: every man loves ease; There is such a spirit in man, such a disposition in the spirit of man, that he avoids the things ordinarily that have great labour: this disposition to ease, and rest, Satan serves himself on, and makes great use of; so when a man hath come from hearing the Word, and reading the Scriptures, whereas he should now be exercised, and labour in meditation to work those things on his heart, that now the root might fasten, and things might settle on the soul, he passeth by these easily; now the heart of a man lies open as the high way; you know the parable, *Mat. 13.* when the seed fell on the high-way, the Fowls of the air came, and picked it up, and it was gone presently, where there is no pains taken with the heart of man, as there is none taken with the high-way, that the seed that falls there might grow, as in the plowed ground, when there is no pains taken with the heart, now every notion, every direction, and every spiritual instruction it lies lightly there, and is soon carried out, this is the advantage that Satan makes of a mans love of ease.

But there is another thing concerning the way that Satan takes, not only to steal it out of the mind by those two wayes, but again by presenting the very truths of God to men in false glosses, so as a man cannot discern them in their own shape, and nature, but in such colours as he presents them to them. If the time would have served, I might instance in several particulars; I will but touch upon one or two, and leave the enlargement to your own meditations. Sometimes, things that are

How Satan  
causeth trouble  
in the hearts of  
Gods servants,  
1. By stealing  
out of their  
hearts the pro-  
mises of the  
Gospel.  
Heb. 12.

Matth. 13.

2. By present-  
ing to the soul  
the truths of  
God in false  
glosses.



great, and of precious use, shall be presented small, and of no account: and things again that are small and little, shall be presented wondrous great: The mercies of God, the Attributes of God, the promises of the Gospel, the sufficiency of the merits of Christ, these shall seem small things, little to be regarded, less then ever God intended them to be: And on the contrary, a mans own sins, his own distempers shall be made exceeding great: Worldly things shall be presented, as things of the greatest consequence; and spiritual things as meer accessories, as things that depend upon them, and that come in after. Sometimes again, things that are most necessary to be understood and known, things that should be particularly applied, shall be presently obscurely and confusedly; and sometimes things of lesser consequence, the knowledge whereof is not so necessary, shall be presented with more clearness, and with strong persvasions to the study and knowledge of them. But I will not stand on this: this is enough to give you a taste of Satāns subtilty this vvay, vvhereby he vvondroufully prevails in bringing trouble upon the spirits of men.

Ground, 3.  
From our  
selves.

From some di-  
stemper of the  
body.

2. Prevailing  
of some strong  
lust.

Heb. 12. 1.

3. Inordinate  
passions.

Heb. 2.

Uſe. 1.  
To teach us  
compassion  
toward those  
that are in  
trouble.

Thirdly, it is from our selves, and so it comes to pass from that general corruption that is in our natures, from vvhence all other sins flow, that the spirits of men are troubled, and disturbed, by things that fall out from day to day.

And first it comes to pass, that the soul of man is miserably in bondage, and captivated, and inthralled, and is deprived of liberty (as it vvere) through the distemper of the body; as in Melancholy and sickness, vvve see hovv the soul is disturbed by the very diseases, and distempers in the body it self, and that by vertue of that sympathy in the soul vvith the body, it riseth from the union of it, to the body by the spirits: but this I vvill pass by.

Sometimes vvve see the soul subdued vvith lusts and corruptions, some strong lust, some strong sin or other prevails; And then as it is vvith the Fovvl that is novv fly- ing in the air, it may be there is bird-lime cast upon the wings of it, it falls down presently, and can flie no further; so it is vvith the soul, somewhat presseth it down, somewhat compasseth it about, and coups it in, as that expression is used, *Heb. 12. 1. Let us cast off the sin that compasseth us about, and that presseth so heavy down, that we may run vvith patience the race that is set before us.*

And sometimes the soul is disturbed by inordinate passions, vvvhich arise from that general distemper that is diffused through every faculty, and so the understanding looks upon things as through a mist, it sees nothing clearly, and in most common things it is blind, and it is led by blind affections too, and *when the blind leads the blind, both fall into the ditch*, saith Christ: and so the memory that should retain the precious treasures, the promises of the Gospel to relieve the soul in all cases, it is like a leaking vessel that lets things run out, as it is *Heb. 2. Take heed that the things vvon have heard, run not out*, saith the Apostle, alluding to that Metaphor.

And the very conscience it self that should be conclusive, it now rests in generals and uncertainties, conscience should determine vvhat my case is, vvwhether I be the child of God, or no; vvwhether I be in the state of grace or no, to put a man to bring things to particular: now for the most part by mans own neglect it remains in doubt, it may be I am, it may be I am not, it may be I have a right in the Covenant of grace, it may be not, &c. And now because conscience is not come to that resolute conclusive act that a man may determine of his own particular case, hence it is that every thing troubles, and disquiets him. Thus beloved you see the reasons of it.

We vvill briefly pass it over vvith a vvord of Application.

And first it should teach us compassion vvowards those vvwhose spirits are troubled: our Saviour Christ saith here, *Let not your hearts be troubled*; He considered of them in their weakness, and doth not much upbraid them vvith it, but helps to bring them out of it in much mercy, and love, and so should vvve. There is such a disposition rising from the pride, cruelty, and uncharitableness of the hearts of men, that they are apt to add to the burden of the afflicted, and to make their afflictions more by their censuring of their troubles. You know the speech of old *Eli* a good man, but yet he failed in that, vvhen he saw *Hannah* in great trouble of spirit, uttering her heart before the Lord; *Lay away thy drunkenness*, (saith he) he thought she vvvas drunk.

drink, at least with some passion; and all came but from perplexity, and disturbance of spirit, and in that manner he rather added to her grief than eased her; So *Job's* friends you see what they said; they presently judged him in that case, as one that God had cast off for hypocrisie, and for his pride, and covetousness, or for some one thing or other, and therefore it was thus with him; Nay, Christ himself, the sentence of all men was thus much concerning Christ himself; *We did esteem him stricken, smitten of God, and afflicted.* The intent of the phrase is, as one smitten for his own ill, as if God had now manifested that he did not acknowledge them to be so holy and righteous. So thus you see the inclination in the heart of man, to uncharitable judging of those that God hath cast down, and suffers to be exercised under many afflictions, and troubles; Let us learn then spiritual wisdom; let us learn love, and spiritual mercy, to judge more favourably of the state of those whom we see troubled in spirit.

1sa. 53. 4.

Many times God infeebleth, and distresseth the spirits of his servants, to abate the pride of men, that none might exalt himself before God; Nay, in the very thing wherein they have excelled, in the same thing he sometimes abaseth them: you see *Abraham* he is called the *Father of the faithful*; his excellency was his faith, yet faithful *Abraham* is detected in Scripture of much unbelief in some particulars. Who would think that he should expose *Sarah*, as he did to save himself; that he should do it, that was called the Father of the Faithful? you have heard (saith the Apostle *James*, of the patience of *Job*, the very excellency of *Job* was his patience; who would think that ever patient *Job* should utter such things as he did; sometime, even cursing the very day of his birth? *David* a man of a cheerful spirit, a man full of the praises of God, a man wondrous large, when he comes to speak of the glory of God at several times. A man would have thought him of an invincible fortitude, and courage, yet nevertheless you shall have *David* so cast down, as that he thinks the Lord had forgotten him, and that the Lord would show no mercy upon him; that the Lord had hid himself from him, and that he would never regard him more; who would think that ever *David*, that abounded so in the comforts of the spirit sometimes, should be so dejected at such times as those were, when he was in such a conflict?

Why doth God do this?

To shew thus much, that the very best of his servants in the chief of their excellencies are dependant on him still, they have nothing of themselves, or from themselves. Therefore they shall sometimes seem to want that they have; that the very having, and using of it, may be ascribed to his glory. Then let us now reason thus; when we see the servants of God in trouble, exercised under disquiet; Let us conclude, now God is glorifying himself. This the Apostle infers; *He will rejoice in his infirmities, because the power of Christ is manifested by it.*

For our selves, it should reach us (according to the intent of this place) above all things to labour, that our hearts may be kept in that blessed plight of spiritual joy, that we may be strengthened with freeness of heart to serve God in our inward man; *Let not your hearts be troubled.*

How should this be done?

The Text tells us here (and so I come briefly to the second thing observable in the Text, the means) *you believe in God* (saith he) *believe also in me.*

As the words are read in the translation, they seem to be uttered by way of concession, as much as if Christ had said, since you already believe in God, now believe in me. The *Scripture* seems to express it otherwise, and so render it by way of command, and to make here an intimation of two duties, as a help of quieting the heart, and so it reads it; *Let not your hearts be troubled, believe in God, believe also in me,* propounding a twofold object, where about faith should be exercised, that the heart may be disquieted in the time of any trouble.

The first is God, considered in the Trinity of persons, in the unity of Essence.

The second is Christ, Mediatour, God, and Man.

Now, saith he, believe in God, that is the first, rest upon God.

God suffer his servants to be in inward distress, and why.

Then the second is, *believe in me also*; as one that is the Mediator between God and you, now making your peace with God; So the second part seems to be the prevention of an objection. For when he saith, *Let not your hearts be troubled, believe in God*, they might say, Alas, shall we believe in God, that are sinful men; *The sinners in Sion cry out; Who shall dwell with consuming fire?* &c. Therefore saith Christ, *believe also in me*; that is, know that God will be your God, in, and for my sake he is reconciled and well pleased with you. Therefore in all your approaches to God take me with you, look up to God, pray to him, depend upon God through me, still keep me as a Mediator between God and you, and this will preserve your hearts in peace. The time would not serve, if I should go over things particularly and in a full way; Therefore I will touch the heads of things, and that shall be thus much; that,

**Doctr. 2.**  
Faith is a special means to quiet the soul.

1 Chron. 20.  
20,

1 Tim. 1. 12.

and so on  
ed on some  
in heaven  
vds but not

*A special means to preserve the hearts of man from excessive sorrow, and fear, from trouble, and disquiet of spirit, is faith.*

*Let not your hearts be troubled; But how shall we help it? Believe in God, believe also in me.*

And this we shall see through the Scriptures, David found it thus. *Psal. 40.* he speaks to his disquieted soul; *Trust in God, I will wait on him, he is my God.* *Jehoshaphat* in that excellent speech to his Soldiers, that were now troubled for the multitude of their enemies against them; *Believe in God, and you shall prosper, believe his Prophets, and you shall be established*; that is the way to establish the heart, to believe in God, revealing himself in his Word. It is noted of *Moses*, in *Heb. 11. 27.* He therefore endured all that he did, because he looked on him that is invisible. And those three companions of *Daniel*, *Dan. 3.* *Our God (say they) whom we serve is able to help us, but if he will not, we will not worship thy golden Image.* There was matter of trouble and disquiet in the heart to be put to such a plunge, that they must either worship, or be cast into the Furnace, heated seven times hotter; well, this eased them of all trouble, and disquiet: *they knew whom they have trusted, and he was able to keep that, that was committed to him, to the coming of Christ.* As Saint Paul expressed it, with which he also rested abundantly satisfied.

On the other side, the want of this, hath been the cause of that perplexity, and disquiet that hath been upon the hearts of Gods servants at all times. That was the reason that *Abraham* was so disturbed, and disquieted, in that fear of what should be done to him in *Egypt*, certainly he failed in this, in resting upon God.

*Moses* was wonderfully troubled, when the Lord bad him go to *Pharaoh*, and deliver *Israel* out of *Egypt* (saith he). *Lord send by him whom thou shouldest send, I am a man of a stammering tongue.* saith the Lord, *I will be with thy tongue.* He bids him quiet his heart in that perplexity, and rest on him that made the tongue, to be with his tongue. And because there was another secret that troubled him, the Lord knew his heart, God saith, go, *thou shalt say to Pharaoh, thy life is dead*, as if he should say, *Moses* though thou wilt not confess it, I know what troubleth thee, thou art afraid that the men that sought thy life are alive in *Pharaohs* Court, and that therefore when thou comest thither, thou shalt be executed. No, saith he, they are dead: he would have him rest on him, and that would revive his heart, that he should not be troubled and disquieted: So you may see in other servants of God, that this was always the reason of any indirect course they took. *Jacob* and *Rebecca*, in that case: why did *Rebecca* use that device in getting the blessing with *Jacob*? Because she failed in her trust in God, she saw how she was perplexed with the daughters of *Esau*, wives, and many troubles that way. And *Isaac* was dim-sighted, and had many weaknesses upon him, so she knew not how he might mistake, and gave the blessing to the other, therefore she devised a way to get the blessing, but she got many sorrows; you know what a hard service it cost *Jacob*, and how many evils it exposed him to, and all was, because through fear, and disquiet of heart, he cast not himself upon God in his way, but they would find out ways of their own.

Use.

It should teach us in all disquiet of spirit, to look principally to the strengthening of our



our faith. This is called a shield, Eph. 6. when all the darts of temptation that fire the soul, and perplex it many ways, are cast upon a man; here is a shield to preserve and keep him safe. Therefore let us ever have this for our use whole and sound. You shall find that even the servants of God have so far been in a comfortable estate, as they have been in the exercise of their faith.

Take David for an example, when Zislag was burnt, and his Wives, and servants, and goods, and cattel, were all carried away, and the Souldiers in the rage of their hearts, and discontent, began to think of stoning of him; yet saith the Text, *Then David comforted himself in the Lord his God*; When there was no comfort in his Souldiers about him, or in those that were near him, every thing was taken away; at this time David comforts himself in the Lord his God. So Job, see how quiet his heart is, and well satisfied, when he rested on God; in the greatest occasions and troubles, his goods was carried away, his sons were slain, all added to Job's misery, but he comes to this; *The Lord hath given and the Lord hath taken away, blessed be the Lord*; when he can look above the creature to God, and settle his heart upon this rock, he finds comfort in it.

On the other side, the servants of God are never out of trouble; and disquiet when they neglect this, as the Disciples in the tempest upon the Sea, *Math. 8.* they cry out, they are utterly undone; *Save Master*: saith Christ, *Oh ye of little faith!* The not exercising of their faith did so perplex and disquiet them as it did; and if you look upon all the complaints of the lives of men, for the loss of such friends, and the decay of trading, for the ill dealing of Customers, for sickness, &c. Men are always complaining. What is the reason? Because they place too much hope and confidence in the creature; they look not above these things with the eye of faith, and hence comes that disturbance, and disquiet, if the outward means be taken from them, they look not upon that God that hath all means and opportunities in his own hand.

*You believe in God, believe also in me.*

*They that would have their hearts quiet by believing in God should especially exercise faith in resting on Christ.*

Believe in me, saith Christ, for the heart of man flies off from God. Alas, the Lord is holy, and I am a sinful man; he is righteous, and I am sinful: who shall come before the holy and righteous God? Now when faith can look upon Christ, and set him between God and me, and look on God through him, how the soul rests, he looks on God as a Father through Christ his Son; when the soul looks on Christ as my husband married to me, as my head, and I am united to him as a member, as my Lord that hath taken me into his protection; when the soul thus looks on Christ, now it looks upon God in all his attributes, wondrous glorious, and comfortable to the soul. This is the thing that I can but touch at this time; There are two things considerable in it.

First, there is no ground of reposing the soul upon God, but by believing in Christ, he is the Mediator. Therefore in *John 8. 24.* saith Christ, *Except you believe, that I am he whom the Father sent, you shall die in your sins.* The Jews, they did believe in God; they were the children of Abraham, and worshipped the God of their Fathers, and believed in God; but, saith he, except you believe in me, that I am he that God hath sent as Mediator; *you shall die in your sins.* And so in this Chapter; *I am the way, the truth, and the life, no man comes to the Father, but by me*; there is no other way to the Father. That as the high Priest under the law, was in all things pertaining to God, he was between God and the people. So Christ our great high Priest is in all things that concern the glory of God, and the salvation of man, and the acceptance of a sinner; in all things between God and us. Here is the first thing.

Secondly, it is worth our consideration, how Christ comes to be thus, he was willing to die, a cursed, shameful, and cruel death of the Cross, and to be despised and abused, and all this for man; and yet Christ crucified is despised, and scorned in the world, therefore

Doctr. 3.

Faith that quiets the soul, must be pitched upon God in Christ.

therefore if ever you will have acceptance of God, *believe in me, [In me]* that am now going from you; that am to be taken away by a cursed ignominious death: Here is another truth then,

Doct. 4.

*They that believe in Christ, must believe in Christ abased, and Crucified, as well as in Christ in Glory.*

That is a thing that flesh and blood despiseth, indeed all the World speaks well of the profession of the Faith, and believing in Christ, when Christ is in triumph. *Conquering to conquer*: every man glories in Christians, but when Christianity and profession is cried down in the world, when Christ is Crucified, when all the World speaks ill of the ways of Christ, and of the obedience of Faith; now to obey a crucified, scorned, despised Christ, in the sight of the world, to rest on him in the midst of his abasement, this will comfort the heart of a man in the times of the greatest trouble, there is great reason it should be thus.

For Christ is the Almighty Glorious God in the midst of his abasement, his Divinity was not a whit abated, nor his Divine Excellencies diminished by all his Sufferings; you see Christ in the dayes of his flesh, he cast Devils out of men, and they obeyed him; *The Devils were subject unto him*, when he conversed among men in the body; nay on the Cross he saved the Thief that confessed him in the sight of all his Enemies, when he was a crucified Christ, at that instant he triumphed on the very Cross, and saved a sinner that believed at that time, to shew that he was as mighty on the Cross, as he is now at the right hand of the Father.

Now I say, is not Christs glory a whit diminished in his abasement? why should our belief be abated for all the scorn and despite of the world that is cast upon the profession of the Faith of Christ?

Now briefly some Application of this, and so to take in the rest without amplification, because the time is past.

Use.

It should teach us in all disquiet, to know what course is to be taken; every one will say, I rest upon God, there is sufficient in him to make me happy. But how shall I come to have interest in God? *The well is deep*, where is the bucket? what is the means to relieve my Soul, and to supply my wants? *Believe in me*, saith Christ; let the Soul look on Christ immediately as the Mediator between God and us: this is that I should have spoken of, and a word of Exhortation to the purpose.

Quest.

Ans.

What it is to believe in Christ.

You will say, what is it to believe in Christ?

The first thing that is done in this, is receiving Christ upon Gods offer of him; God offers Christ in all his Offices, as *King, Priest, and Prophet*, as a Lord and Saviour to the Church, and he would have men take whole Christ, or no part of him. Now if the Soul answer to this offer of God, he shall be my Lord to rule me, my Prophet to instruct me, my Saviour upon whom my Soul shall rest for Salvation; this is the answer of the Soul to God, this is the receiving.

Now you must know there must be a right propounding, and a right apprehending of Christ.

You must know first what it is to receive Christ as a Prophet, as one that will instruct us in the truths that are contrary to natural principles in the corrupt understanding of man, he will lead you now in the way of the Wilderness, in by-paths, in crooked, rough wayes, he will teach you to *deny your selves*.

What it is to receive Christ as a Prophet.

The first rule that he gives, is for a man to deny himself; as if he should say, that is the first work: he bid to pull down all the old frame, and to set it up again; for what is the understanding of man, but a frame of false principles? for the natural mind of man, it is nothing but a habit, a heap, a pile of false principles, that every man perissheth by the delusion of his own understanding now the first work of Christ is to dissolve this frame, and to blot out these rules whereby men walk when they are led by sense, and natural reason, and observation of the world; now these must all be taken away, and a man must resolve all now into the authority of Christs speaking. A word of Christ is enough against a thousand examples in the world, and against

gainst a thousand reasons of a mans own corrupt heart: This is to receive Christ as a Prophet, when I will not walk by the rules of my deluded reason, and corrupt mind, after which I was carried before, but the Word of Christ shall carry me in all things: here is obedience of Faith in matter of Doctrine:

And so to receive Christ as a King, would you know what a King he is? he is a holy King, whose laws are all right, the Law of Faith is a righteous Law, and the obedience of Faith must be obedience to righteousness; that is righteous obedience wherein a man labours more and more to perfect holiness in the fear of God.

Hence comes all that care to mortifie corruptions, and to frame the inward man to conform to those rules that are taught by Christ as a Prophet; the soul receiving Christ as a King gives it self to obey all the rules and directions that Christ in his Word as a Prophet hath left: and this it doth in faith, that is, looking upon his authority that hath commanded it; for that is properly an act of faith when things are done upon this ground, upon the authority of him that hath revealed it, I believe it to be his will, because he hath revealed it; and it is my duty, because it is his will; Thus the soul resolves all to Christ, as a Prophet and a King.

And then it rests on him as a Priest, and comforts it self in Spirit: now for a man when he wants comfort, he must not separate the offices of Christ, and say, I will rest on Christ as a Priest; these are errors and delusions. Shall a man be saved by a half Faith, by a piece of Faith? To look on Christ in one office, and to think to be saved only by that without concurring, and concomitating in the other offices? Beloved as Christ is intire in all offices, so the faith of a believer is intire looking upon all his offices; therefore we must receive him as King, Priest, and Prophet, that he may be wisdom, righteousness, sanctification, and redemption, that he may be all to the believing soul, for present, and for future happiness; else if Christ be not all, he will be nothing; men must not please themselves to look upon one office of Christ; and to neglect all the rest.

When this is done, come to the main matter, the soul is beaten off; as when a man is in a Boat getting to land after shipwrack, there comes a storm and beats him back again when he thinks he is even at the shore. but still he takes hold on the Boat and keeps his eye upon the shore: So the soul when it comes to this to be beat off again, still it keeps the shore in its sight, and directs it self towards Christ, that should be the end and aim of all a mans endeavours, the true object of faith; I beseech you consider this point.

But a man will say, though I be careful to receive him (I speak of weak Christians, or of strong Christians that are weakned by temptations) Alas what hope have I in Christ, Christ is in heaven, and I am upon the earth?

Did Christ when he was upon the earth, so tender the trouble of his servants at that time, as that when he himself was to suffer, yet he took care to comfort them, *be not you troubled but believe in me*; As if he should say, though I be exposed to a world of trouble, and at this time *my soul is heavy unto death, yet be not troubled*: was he so careful when he was in his own troubles on earth to comfort them? and will he not now be so in heaven, when he is in blessedness? certainly the soul that hath recourse to Christ shall not return empty; therefore see how Christ is exprest in heaven, *Mat. 25. Come ye blessed, &c. For what you have done to these you have done to me*, he is in heaven; and so *Saul, why dost thou persecute me?* he is in heaven, yet in respect of his Church he is below; therefore be assured that Christ hath not put off the bowels of love to his people, he will be the same if thou receive him as a Lord and Saviour, as ever he was to his Disciples.

But it may be objected, we are exposed to many uncertainties, though we believe in Christ, and we find not the comfort of it here.

Therefore Christ saith, rest not upon things present, here you are in tents, but you shall come to your fathers house, there is a place provided for you, between which and this there is as much difference as is between a house, and a Tent, between a mans own mansion and an Inn. And though you have hard entertainment in the world, yet you shall have an abiding place after.

But you will say, indeed there are mansions, but there are abundance to receive them, what shall we do?

As a King.

As a Priest.

Quest.

Ans.

Objec.

Ans.

Quest.

There



*Ans.*

There are *many mansions*, therefore look as there are many children to be brought to glory, so there are many places to receive them in glory, and to settle them there: we see what a vast body the Sun is, and the Stars are, yet they seem but little sparks in comparifon of the heavens above us, but what is the heaven of heavens that contain all these? infinitely beyond in its own compafs; *there are many mansions.*

*Quest.**Ans.*

But how shall we come to heaven?

Saith Christ, *I go to prepare a place for you*; as if he should say, all that I have done is for your sakes, I die and ascend, and sit at the right hand of God for your sakes, I will come at the day of judgment to bring you to glory, all that Christ doth now, as God-man, as Mediator between God and us, all is for our sake.

*Quest.**Ans.*

But when Christ is taken from us, how shall we get together?

Saith he, *I will come, and bring you with me*, I will come in glory at the day of Judgment in the clouds and inable you to meet me; and thence bring you to those heavenly *mansions in my fathers house*, never doubt how these things shall be done, I will do them all: Thus Christ would confirm their faith, there is the greatest happiness and comfort in this, wherein he would have them settled; this should stir us up to settle our hearts this way; But the time is past, this shall be sufficient for this time.



Faiths



# FAITH IS TRIUMPH Over the GREATEST TRIALS.

## SERMON XXXII.

Heb. ix. 7.

By faith Abraham when he was tried, offered up his son Isaac, and he that  
had received the promise offered up his only begotten son.



His Chapter doth speak in the commendation of the Faith  
of many of the Patriarchs; and Abraham among the rest  
is brought in, with a manifest testimony of his Faith:  
Those be two things observable, which Abrahams Faith  
strengthened him to act; one was to give up his Coun-  
try, the other was to give up his Son, to give up his  
Country in verse 8. By Faith Abraham, when he was  
called of God, to go out into a place which he should after

receive for an inheritance, obeyed; and he was obedient knowing what he meant. To  
leave our friends, our parents, to take our journey we know not whither, to live  
among we know not whom; and all this upon bare words, this was not an easy  
thing, to part with good Land for some good words; this was a hard matter, since  
desires it, and reason contends, and will not hearken to it, but Faith can see more  
in Gods promise, than sense can find: Abraham will leave his Country, when God  
calls him to it, but never shall lose his inheritance by believing and obeying. No  
man did ever yet hazard his estate, who could part with it upon obedient terms.

A second thing that he is to part with, is with his Son, his only son, his first begotten son, in this act of Faith; *Abraham* saith against wind and tide, where he breaks through the contentments of the world, not only of sense and reason, but of natural affection. The story in a word is this, God after many years patience, at length gave *Abraham* a son in his old age, he was the child of many prayers, and of many tears, the parents delight, and to *Abraham* thinking an heir of life, because a child of the Promise; he had not long spent his gray hairs in a strange land, but God on a sudden calls upon *Abraham* to give back his son, his very son *Isaac*, as we may read in the 22 of *Genesis*. Now what doth *Abraham* do? how doth he behave himself? doth he expostulate with God? Any thing, Lord, but spare my son *Isaac*. Nay, the Text saith, *he offered up his son*; Doth he murmur and grumble against God in this manner; Lord, why dost thou single out this delight of mine? why dost thou seem to envy this blessing of mine? No *he offered up his Isaac*; as if the Text had expressed *Abraham*'s language thus; O Lord my God, what is it that thou callest for? whom is it that thou callest for? is it for my only son *Isaac*, the son of my love, the son of thy promise, the son of my age? verily Lord thou shalt have him; it is true, I love him dearly well, but I love thee better; I got him by believing, and I shall never lose him by obeying; if *Isaac* were a thousand sons thou shouldst have them all, though I am a father, yet Lord thou art a God, if I give him, he is a sacrifice acceptable, and though I kill him, yet thou canst quicken him and raise him again; I shall never lose my *Isaac*, though I part with my son, for thou hast said, *in Isaac shall thy seed be called*.

Division of the words.

Now the parts of these words are two; First, we have *Abraham*'s great trial.

Secondly, we have *Abraham*'s acquitment.

First his trial, *Abraham* was tried when he offered up his son.

Secondly his acquitment, *By Faith Abraham offered up his son*.

In the former we may observe three particulars;

First, the person that is tried, *Abraham*.

Secondly, the Person that tried him, God.

Thirdly, the thing wherein he was tried, it was no ordinary thing, it was to part with a part of himself, to offer up his dear son *Isaac*.

In the latter part two things are observable;

First, his quickning up himself in his obediential act; *he offered up Isaac*, saith the Text.

Secondly, the powerful cause which did enable *Abraham* to so difficult a work; *By faith Abraham when he was tried offered up his son, and he that had received the promise offered up his only begotten son*.

Now I cannot handle all these parts by several pieces as they lie, therefore I will deliver to you the juice and substance of all that I have to say, in two Propositions, there might be many more collected from these words, but I will speak of no more, the first is this;

That strong and great trials may befall strong and great Christians.

The second Proposition is this:

That faith will make a man acquit himself in great trials. Now for the first.

That strong and great trials may befall strong and great Christians.

Doctr. I.  
Strong trials  
befall strong  
Christians.

1.

The Text clears it in *Abraham*, about his son, his only son, a great trial, there are ten remarkable steps in this trial of *Abraham* in offering up his Son.

2.

First, had it been to part with a dutiful servant, this had been something, but to part with a Son, this is much more, this we know that the relation of a servant is much less than that of a child.

3.

Again, if he had been to part with a faithful friend, such a one as *Jonathan* was to *David*, this would have tried him, but to part with a tender *Isaac*, this is much more.

Again, if it were an adopted son that he were to part with, it were not so much, but



but to part with a natural son; one that was a part of himself, a part of his own body.

Again, if he were a son amongst many more, but he must part with his only son, his only son *Isaac*.

Again, if *Abraham* had been young, and might have enjoyed another son, it had not been so much, but he is the only son of his old age.

Again, if it were the son of his old age, if it had been an *Ismael*, this had not been so much, but his only son *Isaac*, a child of promise, and of prayer, a child of many tears.

Again, if it had been a son wherein he took no great delight, that his affections were not so much set upon, it had not been so much, but it was the son of his love: he must not only part with his only son, and the only son of his old age, but his only son whom he loved.

Again, if it were but only to part from him; to have him taken away, this had not been so much, but he must kill his son, he must cut his son in pieces, and so offer him up to God; wherein his heart might have disputed with that sinful act of murder.

Again, if another had been to do it to cut his son in pieces, but *Abraham* must do it himself, the tender Father must take away the life of his tender child.

Again, it had not been so great; if *Abraham* had been to do it presently, or near to some of his friends, that might have hindered him from this Act; but *Abraham* must go three days journey, and must go to an unknown place, and there must pour out the heart and blood, and life of his *Isaac*.

In these many particulars we may see the greatness of *Abraham's* trial; O the height and depth, and breadth of this trial, no one could impose such a trial, but a God, and none could answer such a trial, but an *Abraham*.

*Job* may come in as another instance, God gives *Job* this testimony, that he was an eminent person, None like him in the earth, a perfect and upright man; and one that feared God, and eschewed evil; He seemed to be the tallest Cedar, and yet he had the sharpest winds, his eminency in grace, would not deliver him from trouble; he is tried many ways, in the loss of his cattle, and then in the loss of his servants, and then in the loss of his children, and in the loss of all his children at once, and all on a sudden; and at such a time, the time of his greatest prosperity: he is tried by his near friends, condemned for an hypocrite; and by his own wife condemned, and tempted to curse God; and he was tried by God himself, He wrote bitter things against him, and fastened his arrows in his spirit.

But to leave these instances, let me crave leave a little to touch upon two things for the full and clear opening of this point.

First, I will shew you wherein the strength of a trial may consist.

And secondly, I will shew you, why God is pleased to lay strong and great trials, upon strong and great Christians.

First, Wherein the strength of a trial may consist, and I will observe six things which may make a trial great.

First, one is the goodness, and kindness of the agent that deals with us, when any near to us in a singular relation to us, shall seem to turn against us, and spoil us, and persecute us, when a dear friend shall prove a bitter enemy; O this is a heavy trial, no sword cuts so sharp as this, nothing makes a greater wound than this; when God himself shall seem to reject. He who had said thus much, I will be a God to *Abraham*, and I will bless thee, and multiply thy seed, and yet now to command him a *Duel* with his son: for a man to meet with a condition of trouble and sorrow, when he expects all mercy and compassion, and tenderness of love; O this doth cause singular sorrow: to meet with waves in the midst of the Ocean, it is a common thing; but to thrust the ship into some harbour, and there to meet shipwreck, O this is very much: for a Christian to find scorn, and hard usage from the world, this is but an ordinary thing; but when he looks up to heaven, and receives such looks and frowns from God, that fetch tears from his eyes, and from his heart, this is much more.

Wherein the strength of a trial consists.

Secondly, the strength of a trial may consist in the nearness of an object, when the trial is not that which rends the garment, but rends the heart; for a woman to lose her ring, is not so much, but to lose her husband, this is much more; for a man to lose an outward thing is something, but to lose a child is much more; this many times is the renting of the loyns asunder, for *David* to lose a servant is not so much, but when *David* loses *Absalom*, then he cries out, *O Absalom, my son, would God I had died for thee. O Absalom my son, my son.* God is pleased many times to try his servants, by taking away the delight of their eyes, and the joy of their heart, and the hope of their lives.

Thirdly, the strength of a trial may consist in the nearness of a comfort, a trial is strongest when it seems to pluck away the thing that is nearest the heart, when God plucks away a Child sucking at the breast, when he takes away that whereon our delight is fixed; when God on a sudden, doth take away and consume the Gourd that shadowed *Jonah*, when he snatches away the thing that we take content in; O this will enter to the quick, and greatly amaze us, when our affection is placed, and sealed in a designed object, in a person that we nearly love, and now to take away that comfort, and as it were to diversify the heart from the heart; O this goes near us, this doth exceedingly trouble a person.

Fourthly, the strength of a trial may consist in the suddenness of it, to enjoy a comfort, and on a sudden to have it taken away as it were in a mans sleep, such a thing that he did not dream of, when he did not expect that such a thing would befall him, if a man had heard something before hand, he might have been better fitted for it; When the Prophet saw the Cloud ascend out of the Sea, being warned of abundance of rain, he hastened to escape. So if a person have fore-notice of such a cross that would fall upon him, he might be somewhat armed and prepared, he might in some measure be able to bear his trial, like a little Boat well mannaged may meet with lofty waves, but when the affliction shall take a man at unawares, when it takes us before we can gather our selves together, before we can put out our selves in prayer; for a Man to go forth, and come home and find a wife dead, and for a Woman to go forth, and come home and find her Husband dead: for a tender Mother to kiss her child, and lay it down to rest, and the next turn to find her child dead, this is a great trial.

Fifthly, the strength of a trial is in the successiveness of a trial, the repetition of a trial, when *Jobs* messengers come, with news of one affliction, having scarce delivered their message, and their errand, but another comes, when there is a course of trials one after another; *Thou, O Lord, hast set me as a mark,* saith *Job*: Why a mark? why God had, as it were, singled him a man for sorrow and trial, one arrow had no sooner lighted on him, but another comes and pierces him: Now this doth deeply prove our patience, and makes us sometime wonder, that the Lord should give us no rest, when one affliction shall succeed another, without any Cordial; when the handkerchief shall no sooner wipe off one tear, but presently another distills down: Herein is a great strength of trial, the heart is wonderfully cast down.

Sixthly, the strength of a trial may consist in the strangeness of our obedience to it, as when a matter is put upon us as a duty to be obeyed, and hath some contradiction to the precept of God: when a trial doth cross the precept of obedience, and jussle against the promise of God, that a man can hardly obey God, but he must make God a liar. *Abraham* could not have obeyed God in killing his Child, but he must run against that other command, forbidding murder; he could not defer it, but he must violate his faith; Now this doth exceedingly distract the Soul with a great trial, the more contrary the trial is to the precept of obedience, the greater is the trial, and the more near to the person. But I proceed to the next question.

Why the Lord doth impose great trials upon great Christians, the reasons of it may be these;

First, great grace will be obscure, and will scarce shew it self, unless there be great trials; and therefore *S. Paul* when he was lift up to the third heavens, lest he should be exalted above measure, there was given him *a thorn in the flesh*, he is beaten down with temptation, that the grace of God might the more appear. God doth hereby prevent

Why God layeth strong trials, on strong Christians.

Reas. 1.

prevent our fall, and doth hold great grace in great conflicts, that the soul might have little leisure to admire its own fulness.

Secondly, great trials for great Christians, because vvhho is more able to sustain great trials than great Christians? God is vvise in all his actions; and as *Paul* speaks in another case, there vvas milk for babes, and meat for strong men; so vvhen he imposes any affliction; he considers the person, and so proportions the affliction: he imposes the greatest burden, upon the greatest Christian, a little blast is enough for a tender oak, but a vvell grounded one may endure the strongest vvinds: a poor vvweak Christian, a little trial vvill cast him down, but a vvell experienced Christian that hath enriched himself vvith the promises of God, that hath hardened himself vvith the receipt of singular comforts, one that knoweth the life of faith, that hath gotten singular patience, he can endure a hard storm, he can go through great trials vvith great comfort; He can say with *Job*, *though thou dost kill me, yet will I trust in thee*; he will be able to go through many sad nights, and great trials, his faith will make him conquer all.

I come to the second point, and that is this; that,

*Faith will make a man acquit himself in great Trials.*

Though *Abraham* is put upon it, in a great trial, in offering up his son, yet by faith *Abraham* acquits himself, and offers up his beloved son.

The meaning of the proposition is this, that faith will inable a man to give back his dearest comfort again to God, though *Isaac* lie in *Abraham*s bosome, though *Isaac* lie at *Abraham*s heart, yet *Abraham*s faith upon Gods call will take him thence, and present him to that God who gave him.

Faith makes a man resign up willingly unto God his dearest comfort, as *Job* did; *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.* Beloved, remember this, faith can take a mercy and be thankful, and faith can part with a mercy and be content. *Paul* he had learned *how to abound, and how to be in want*; and this lesson was the lesson of faith: faith makes a Christian take from Christ, what it enjoys, like one of the blessed Martyrs, his condition was, if God gave him any mercy, he was chearful; if the Lord take away any mercy, he sits down with contentment, quieting his soul in patience, if God give him any mercy, he was not swollen with pride; if God take away any mercy, he was not cast down with sorrow. Dost thou remember me, O Lord; faith faith: Lord I am unworthy the least of all thy mercies and goodness. Lord dost thou call for this blessing back again? why here it is Lord, do what thou pleasest; like an honest debtor, faith he, if you can spare me a little, I will thank you, but if you will have it, here it is; as the blessing is a gift of Gods kindness, so neither doth faith account of any mercy, but a borrowed, a lent good which God may require when he pleases.

There is a double acquitting of our selves, one is a necessary acquitting, and the other is a pious, and Christian acquitting: there is this difference between a godly man, and another, when God calls for any one of thy comforts, it must be restored; God is the Lord of life, and whether we are willing or not, when he calls, the comfort and we must part, and in this respect a man who wants a lively faith, may acquit himself in a trial, when he sees that floods of tears will not help him, specially when he sees it is past recovery, he resigns up a comfort, when he can keep it no longer, he will part with a blessing when he cannot avoid it. But then there is a pious acquitting of our selves, when God calls for a comfort back, the hand of Faith presents the comfort to God again; when God calls for *Isaac*, *Abraham* presently resigns up his beloved Son again, upon this ground; God is the Lord who gave him, and now the Lord calls for him back again; I, and the Lord shall have him; thus Faith acquits the soul in great trials, and joyris with God against all our own contentments, to set down with much patience in great losses, to submit to Gods call, and Gods appointment.

Now the reasons why Faith can acquit a man in great trials may be these. First, Faith can exalt Gods will above all, and submit our wills to Gods will, remember this, God is the Author of mercy, when he will he gives us, and when he pleaseth, he takes

*Reas. 2.*

*Dost.*

Faith acquits a man in great trials.

*Reas. 1.*



it away again. It is well to have abundance, faith nature, and sence; we cannot be without it: no faith Faith; I will yield to Gods will, it is good to enjoy this faith Sence: it is better to part with it, faith Faith, when God calls for it.

Reas. 2.

Secondly, Faith can give God the glory of all outward comforts; this is a great occasion of stilling our souls, to find out the right owner of our comforts; if a man did once discern that by faith, that God is the Author of all comfort, and that all mercies come from God, this would make us submit in the day of trial: this is certain; God is the God of our bodies, and of our souls, and of our comforts; who hath more right to a possession then the owner, all our comforts are but Gods servants, God is the great Land-lord of heaven and earth, the God of all our possessions; what if he be pleased to gather a flower, we are but tenants at will, and whatsoever our outward estate is, Faith over-looks all, and submits all to God, and receives it by Gods permission, and doth as it were hear the Lord say, I must do what I will with mine own; Faith makes a man say, nothing is mine own, my Child is not mine own, my Wife is not mine own, it is Gods possession, when God calls for it; Faith resigns it up as Gods due, faith *renders unto God the things that are Gods*.

Reas. 3.

Thirdly, Faith can make the soul acquit it self in great trials, because faith finds no loss by obediential submission, for all our unwillingness to resign up, and to part with any comfort, it doth arise from infidelity, or from the stubbornness that is in a person, when a man have and holds his comfort contrary to Gods will; or else it doth arise from a conceit that some damage will redound to our selves, in parting with such a blessing, but faith sees safety enough to yield up all into Gods hands, who is *the Father of mercy, and God of all consolation*. Thus we see *Abraham* being put to it about his only son, he gives up his child, his *Isaac*, and God bestows *Isaac* upon *Abraham* again; nay, a further degree of blessing confirmed with an oath; *In blessing, I will bless thee, and in multiplying I will multiply thee, and will multiply thy seed as the stars of heaven*: This is ever true; faith makes a man give back a blessing with this conclusion, either God will continue the comfort to a person, or else he will give him more, or a better for it.

Reas. 4.

Fourthly, a fourth reason why Faith can make a man acquit himself in great trials, because Faith can find all losses made up in God alone: Faith can find God as a most ample and universal good; Faith doth look upon God as a particular good, and such a good that answers all again, that abundantly makes up all losses: There be many broken pieces of comfort that must concur to make up our outward good; for our good here below is a compounded good, the Wife is a part that makes up our good below; and our children are a part that makes up our good below, and our health, and our riches, and our friends; many of these concur together, to make up our good below: but God is all this in himself, and much more, whatsoever good, whatsoever comforts, are in a Child, a Wife, a Husband, or in friends, in riches, in health, all that is in God, and much more to faith: what is that thou seest in a Husband, or in a Wife, or in a Child, that thou mayest not see in God? What is that thou findest in a friend, that thou mayest not find in God? and what is there in riches, that thou mayest not have much more in God? the Husband can do thee no good without God, who can do thee so much good as God? the Husband can comfort thee, who can comfort thee so much as God? a friend may counsel thee, and direct thee, but he cannot deliver thee; Faith sees more in God than in riches, more in God than in all outward blessings; bring all the outward comforts together, they cannot make up a Christians comfort; Faith is never satisfied with these things, it is not a Child alone, nor a Husband alone, nor a Wife alone, nor a friend alone, that makes up a Christians comfort, but God alone can do it; whatsoever is in any outward comfort Faith finds it much more in God, God and his favour; God and his gracious countenance, these make up a Christians comfort, this alone supports the Christian, and in the want of all things Faith can comfort it self in the favour of God; in the loss of all things, Faith can find all again in the favour of God. This is a fourth reason why Faith makes a man acquit himself in great Trials.

Reas. 5.

A fifth reason, why Faith makes a man acquit himself in great troubles, because Faith knows upon what terms we possess all these outward comforts, upon what

small

small grounds vve possess them; upon moveable and changeable titles. Faith looks upon all these things, as upon things that he must part from; vve have here no abiding City, our place and being here is but for a short time, and remember this, God never bestow'd any comfort upon thee and me, with an assurance of an immortal possession, all the assurance that he hath given thee is nothing, all the creature is but vanity, it is of a shifting nature, and therefore it is said of riches, *that they do take to themselves wings*, they skip avway, honour is soon gone, riches are soon gone, the life of man is soon gone, the life of man is but a breath, a vapour which is presently consumed, but a glass of a brittle substance, all our comforts are of a changeable nature; that vvhcreon vve set our affection, is taken from us in a moment.

Thus I have opened these two points, now give me leave to make some use. I will spare to speak to you of the occasion of our meeting together, for *Funeral Sermons* are not for the advantage of the dead, but for the instruction of the living: there are two Uses that I will make of those two propositions; I know many more may be produced, but I consider the time.

The first Use is this; Since great trials may befall great Christians, then let us prepare for great trials, for as much as such kind and degrees of affliction and crosses may befall us. There are two things that a man should always provide for, one is while we live to provide for Death; the other is while we are in prosperity, to provide for affliction, for a change: and for this consider two things.

First, our outward condition is but a shadow; it hath a natural aptness to change, there is not a person that hears me this day, but this may concern his outward condition; *Man is born unto trouble*, saith Job, *as the sparks fly upward*; as if trouble were his natural speare wherein he is to move.

Thou canst not assure thy self of life, no not a moment; nor of any of these outward comforts, neither canst thou promise thy self security in any state or condition, though thou maist get assurance that God will save thee, yet thou canst never get assurance, that God will never try thee: we see that Death enters into many houses of this City at this time; in one house, one hath lost a Father, another hath lost a Wife, another hath lost a Husband, another hath lost a Child, another is in sorrow for the loss of a dear friend; and therefore we should provide for a change, because the next commission of Death may enter into our houses; it is our sins that puts our lives upon these conditions; our sins do always leave something contrary to our comforts, to alter and change our present condition; Death takes away our life, and plucks away our comfort, and dis-inherits us of all these outward things; how soon doth Death lay honour in the dust? how soon is beauty eclipsed by deformity? our strength laid down by weakness? our health overcome by sickness, our life overtaken by Death? all these may eclipse our comforts, these clouds may soon darken our sun; one thing or other every moment is ready to put out our candle, to darken our day, to cease our life; alas what is life but a shadow? What is honour but a blast? what are the things we do so much pride our selves in? they are but as *Jonah's Gourd*, which perisheth in a moment, and many times the cause of our sorrow and affliction; the loss of them a greater grief than the want of them, this staff on which we lean will soon be broken; a Ship may last for a while, but she will sink in the last. What is the Wise mans verdict of all things under the Sun? he concludes they are all vanity; that is not enough, they are *nothing but vanity*; that is not enough neither, they are *nothing but vanity and vexation of Spirit*, things less than nothing: then how little is it that we are to expect from them? we should provide for a change; not only our outward condition is thus changeable, but our inward condition too; our spiritual comfort is changeable, though there is stability in the main; yet a Christian meets with many intermissions. Beloved, if our condition were not changeable, I would hold my tongue from exhorting you to provide for a change.

Secondly, as our outward condition is cast upon many changes, so when these changes do befall us, when they come to strip us of our comfort, verily they will put us to it. Thou art mistaken, thou thinkest thou canst bear a loss, or a cross, it is not so easie a matter to bear the loss of a Child, or a Husband, or a Wife, or a Father,

or

or the loss of a dear friend; it is not so easie a thing to bear the loss of an estate; as thou thinkest, thou shalt find it a hard matter to bear in worldly sorrow, we may seem to take courage before affliction comes; but when afflictions and trials fall upon us, then we are put to it: it is with us, as with a Ship, when the Sun doth shine, and the Seas are calm, and the Wind fair, then she goes on pleasantly in her motion, but in a storm all little enough to keep her steady: in our easie dayes, in our dayes of peace, in our calm estate, then we can hold up our heads well enough; but in our losses and crosses, we shall hardly bear up, unless the Lord do mightily support us.

1. We may observe two sorts of persons in the world, some are insensible persons, who are like the Rock that nothing can break it; who are so hardened, that though God do scourge them; yet they feel it not, though God doth threaten them, they fear not, though Gods hand be already upon them, they regard it not; a condition not so much now to be checked, as to be deplored. To such persons it is all one, whether God bless, or whether God curse; whether he speak by his word, or by his Rod; it is all one to them, they feel nothing, nor fear nothing.

2. Secondly, there is another sort of persons, who are sensible persons, sensible of Gods love, and sensible of Gods anger; they know that God is good and wise, that he doth not strike off our comforts from us, but upon some special cause. Now to stay upon God, and to yield to the Lord; *it is the Lords; let him do what seems good unto him.* God doth not deprive me of such a comfort, but he sees it best for me. Beloved, it were good to learn this lesson, it will cost thee something in a near trial, to acquit thy self by faith, to acquit God, and to submit to his chastisement, to kiss the rod, to judge the sin, to bend the soul, to better the life, this were an excellent lesson to learn in all our trials and afflictions.

Use 2.

Secondly, if great trials may befall great Christians, and faith is, that which will make a man acquit himself in great trials; then get faith, use faith. What faith is, I have divers times discovered in this assembly, whence it comes, from heaven, how we may attain it, by the Word and Prayer; but to omit these, I say get faith, labour for this grace of faith; if there were no other reason but this, it is able to support us in our dayes of trial, it is able to give us comfort in our greatest sorrow; this were motive enough to make us labour to get faith, the day of trial being so common, and we are every moment to fall under some trial or other.

There be four virtues and special effects that faith works in the soul, which will enable us to go through great trials, and therefore we should labour to get this grace of faith into our souls.

First, faith gets assurance; Secondly, breeds submittance; Thirdly, dependance; and lastly, conveyance.

First, faith gets assurance, I can see God as our God, though the storms be very great, yet God can quiet it. When a man though he sees his outward comfort dead, yet faith sees it in the hand of a living God; Faith assures the soul, God will put an end to the trial, though there be a changeableness in the outward condition, yet there is safety in God, and settledness in God. Though a man may look with a dull eye upon his loss, yet if he can look upon God with the eye of faith, as his God, the absence of a poor creature cannot so much trouble him, as the presence of a gracious, and a glorious God, can comfort and support him.

Secondly, submittance is another effect of faith, which faith works in the soul: our outward condition is subject to many changes, and many times, we meet with them, and we are hindered in our comforts, and naturally we grow impatient, and murmur and quarrel with Gods providence; but now there is a virtue in faith, it subdues the heart, and the mind to the conditions; faith makes a man submit to God in all estates, to make us stoop to our burthen, *with the Lord, saith Eli, 1 Sam. 3. let him do what seems good unto him;* and in the 39 Psal, saith David, *I was dumb, and opened not my mouth, because the Lord did it.* Observe this, unbelief makes a man dumb, and faith made David dumb. Zachary, because he believed not the word that the Angel spake, he was dumb; and David because he believed the word of the Lord, he was dumb; unbelief procures dumbness, as a judgment from God.



God, but faith makes a Christian dumb from complaining, it quiets the soul in silence from murmuring against God, it doth not make a person dumb, as not to pray, and to praise God, but dumb in complaint. Good is the word of the Lord, saith Faith.

A third effect of Faith is dependance, it will make a man trust God in frowning dayes, *though he kill me, yet will I trust in him*, saith Faith: we can never lose any outward comfort, but Faith can find a better in God, though an outward loss may come, yet Faith can make it up in God, in the want of an outward comfort it will trust God; *Lord what wait I for?* saith David, *truly my hope is in thee*. Though the Christian estate may be at some time moanful, yet at no time it is hopeless.

A fourth effect, that Faith works is conveyance, it can convey something to inable the soul to bear it up in all trials: as Faith is an active grace to inable the soul to the performance of duty; so Faith is a passive grace, to strengthen the soul to suffer and bear affliction; *To you*, saith the Apostle, *it is given not only to believe, but also to suffer for his Name*. Faith will call in strength enough to bear affliction: we see many times a poor Christian by the strength of Faith is able to bear a great loss, and undergo a great trial. God is pleased to exercise a Christian with great affliction, but Faith carries the soul along through all: remember this, Faith bears Gods trials, with Gods strength, there is a power in Faith which exceeds all outward crosses and losses; Faith draws strength from the Promise, for there is no cross nor affliction, but Faith can find a support in the promise of deliverance. Faith makes a man see the affliction, as it were, come out of the hand of the Lord, out of the hand of Mercy: Faith can convey comfort to the soul in affliction, by making it see the chastisement delivered from the hand of a wise and loving Father, that our chastisement is for our profit, for our future advantage, and that this is sent for our personal good: if thou couldest get but a sensible denial of thy self, and by faith see all things measured out by the Lord: this would make us with patience, take from God what he imposes upon us. Faith will make a man conquer himself, it will silence all murmuring, and make the Soul bear its cross with patience,







THE  
PRIVILEGE  
OF THE  
FAITHFUL,  
O.R,  
The Joint-Inheritance  
OF ALL  
BELIEVERS.

SERMON XXXIII.

1 Pct. 3. 7.

*As Heirs together of the grace of life.*



Let pass all by-passages, you have in this Text the privilege of Women, which is the very same with that of Men, especially in relation to the greatest privilege that belongeth to either of them. The very privilege it self (as at the first view of the Text may appear to you) affordeth a fit Theme for such an occasion as this is; which is the solemnization of the Funeral of a Grave, pious, and prudent Matron, who was indeed while she lived a *Mother in Israel*, in the Church of God: who in her life-time testified much love to the Saints of God, and in that respect I may say deserved (now she is taken away) this respect of Gods Saints and Children, which by you is now shewed to her in accompanying her to her bed of rest.

The forenamed words of my Text, doth branch it self forth into two parts.

One setteth out the privilege it self.

The other, the partakers thereof.

The sum of  
the words.

Parts of the  
Text.



The Privilege, therein you may observe two points;

First the kind of it, *Life*.

Secondly, the ground of it, *Grace*.

The partakers of this privilege are set forth in a compounded Article, *Joyn-heirs, Co-heirs, heirs together*, having relation to Women.

Coherence.

The simple consideration of the Word, shews the right they have to the fore-named privilege, they are *heirs*. The compound shews the extent of it, *Co-heirs*, one with another, Men and Women, *heirs together of the grace of life*.

That yet you may a little more distinctly discern the scope of the Apostle in this Text: in a word, note the inference of it upon that which goeth before, or the connection of it therewith. Lift up therefore your eyes but a little higher to the words going before, and you may observe the Apostle giving a direction to men to honour Women, notwithstanding they are *the weaker vessels*: *Vessels* they are, therefore capable of that which God shall be pleased to infuse into them, his grace: they are *weak vessels*, so are men also, they are *earthen vessels*: these are the *weaker*; these comparatively may be said to be as glassie vessels, and yet notwithstanding, you have a common saying, that a glass with good keeping may last as long as an earthen Pot, but both brittle: Now notwithstanding this Sex be brittle, and the weaker, yet to be honoured, and that upon this ground, because partakers with Men, and as well as Men, of the greatest privilege, *the grace of life*.

Were this a meeting for the solemnization of a Marriage, I might further descant upon this plain song, that ariseth from the inference of Mens honouring of Women. What have I said, if it were a Marriage solemnity? surely, howsoever here be before our eyes, the eyes of our bodies, a visible object of mortality; yet notwithstanding, here is behind us, an invisible occasion of rejoycing, as at a Marriage solemnity, to the eyes of our soul, understanding, and faith: for while here we live in the world, Jesus Christ our Spouse, he hath his friends, *friends of the Bridegroom*, his Ministers and messengers, that in his name come to us; woo us, use all the means that may be, to move us to accept of Christ for our Lord and Husband; When a man accepts of this offer, there is then the contract consummated, in regard of the Mutual consent that passeth between the one and the other; Christ having his Proxies here, we the Ministers being for him; and every believing soul for himself. This contract continueth so long as here we remain in this world; when we depart, the body is laid in the *Bride-bed*, quietly to rest, and sleep, till the Bridegroom be pleased to come and awake his Spouse, and it will be a blessed voice that he shall come withal, *Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world*. As for the soul, that goeth immediately to Christ, and is in his *Fathers house* with him; the Spouse in that part, with her Husband the Lord Christ, enjoying an eternal, inviolable communion, and sweet society.

But howsoever this is thus to the invisible eyes of the soul, we now must look upon the object here before us; and answerably order our matter; and therefore with this touch I let pass the inference, and come to the substance of the Text.

You heard the *sum*; you heard the *parts*. But we must here proceed, *Hæsteron* and *Proteron*, and clean invert the order of the words, as I hope your selves will discern, if you do but well mark the order and method: *Life* is in the last place; *grace* before it; the right, that cometh before it; and the extent of that right, before all. I suppose therefore you will think that first it is meet, to say forth the privilege it self, *Life*; and then to speak of the ground of it; then of the right that we have; and then of the extent of that right: and this order I purpose to follow.

First, therefore concerning the Privilege it self, *Life*.

For brevity sake, I forbear to speak much of the divers acceptations of *life*, and distinctions thereof, as it is in the *Creator*; the only true God, Father, Son, and holy Spirit: or as it is in the invisible and glorious creatures, the *Angels*: or as it is in men, who are animated by a reasonable soul; or as it is in those creatures that are guided only by sense, Beasts, Fowl, Fish: or otherwise, as in Trees and Plants, that come forth out of the earth, having a vegetative life only.

The

The first  
branch of the  
Text.

Explication.

The life here meant, is that we call *eternal life*; consisting in our communion with Christ our Spouse: and this is a life proper to the Saints; proper unto them, because coming from the grace of God, extended unto them alone; proper unto them, because they are *heirs* of it. And in this extent, there is a restraint; howsoever the extent be in divers considerations, yet a restraint, a qualification; only believers, only sound true Christians, to them it is proper.

And this life is to considered, either in the Inchoation and beginning thereof; or in the consummation and accomplishment thereof.

In regard of the Inchoation of this special life of the Saints, it is here begun in this world; *I [now] live* (saith the Apostle, speaking even of this life) *by the faith of the Son of God: And the Just shall live by faith.* This life it is by Christs dwelling and living in us: *I now live, yet not I, but Christ liveth in me,* saith the Apostle in the place before quoted.

The other, it is in the world to come, and it is by a sweet feeling and fruition; it is by our abiding with Christ, and living with him: in which respect, saith our Lord Christ, to the penitent believer upon the Cross, *This day* (the very day that he died) *shalt thou be [with me] in Paradise:* and so Saint Paul saith of himself; *I desire to be dissolved, and to be [with Christ]* implying that upon the dissolution, immediately there is a fruition, a communion with Christ: And the same Apostle, speaking of those Saints that shall be upon the earth at the very moment of Judgment, *when the dead* (saith he) *are raised, then shall we also that are alive, and remain, be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be [with the Lord.]* Now then, mark, here you see the soul hath present communion with Christ upon the dissolution of the body: and the body also shall have communion with him at the great day of the Resurrection of all flesh.

Now this life and communion with Christ is proper to the Saints, by virtue of their union with Christ; A mystical union. For Christ the Son of God, he is *life*: originally in himself, for as the Father hath life in himself, so hath he given to the Son to have life in himself. He is also *Life* communicatively, communicating life unto us; therefore he is said to be the *Bread of life*; and in this sense, because he is *that Bread which cometh down from heaven, and giveth life unto the world.*

The Use of this point (my brethren) is manifold. I will but touch it. First, it doth instruct us in the great love, and good respect, that God beareth to us children of men, that of his own good pleasure hath *written our names in the book of life*; and hath sent his Son to purchase life for us; and to bring us also to this life. *Beloved what love the Father hath shewed to us in Christ!*

Secondly, this is a demonstration of the woful plight wherein naturally men are in this world: they may seem to be of some account, they have a life that is far different from the life of Plants, and also from the life of Beasts; they have a reasonable soul to animate them: Oh but this, this is not the life; Natural life indeed is a death compared to this life, that is here noted to be proper to the Saints, which cometh by grace, whereof we are *heirs*: and therefore of all natural men it may be said, as the Apostle said of the wanton Widdow, *she is dead while she liveth*; even so are all such dead while they live, *dead in sins and trespasses*; and if so be those that are in this kind dead, continue so till the death of the body seize upon them; wo, wo, wo to them, upon this followeth an eternal death, endless, easeless, and remediless torment upon body and soul for ever.

Thirdly, the Saints have here consolation, against the mortality and corruption whereto they are subject here in this world: wherein their condition is common with the condition of all; for that that befalleth one, may befall every one, in regard of the outward estate and condition. *All must die.* Nay further, here is consolation against the distresses, and afflictions, and pressures, whereto the Saints are subject above others for their profession sake; in this very respect they are hated, they are persecuted; *all that will live godly in Christ Jesus shall suffer persecution; and through many afflictions we must enter into the kingdom of heaven.* Where is now there comfort? surely this, that is set before us: you heard that natural men are dead while they live: but those that are in Christ, do live while they may seem

1 What life it is that is here meant. Eternal life proper to the Saints.

1 Begun in this world. Gal. 2. 20. Heb. 2. 3.

1 Consummated in the world to come.

Phil. 1. 21.

1 Thes. 4. 17.

Joh. 5. 25.

Joh. 6. 33.

Use 1. For instruction.

Use 2. For demonstration.

1 Tim. 5. 6. Ephes. 2. 1.

Use 3. For consolation.

1 Tim. 3. 12. Act. 14. 22.

to be dead; *Jonah* lived when he was cast into the Sea, swallowed up by a Whale, and was even as it were in hell; so the Saints, though swallowed up as we may say, in the tempestuous sea of this world by cruel Whales, yet notwithstanding they still live that life that is begun here in the world, whereof you heard before: And to this purpose the Apostle Saint Paul, in 2 *Cor.* 4. 9, 10, 11, 12. sheweth plainly, that though they are *given up unto death daily for Jesus sake*, yet they are *not destroyed*, not clean swallowed up, but that they live in Christ, and that Christ liveth in them: *We are perplexed, but not in despair: persecuted, but not forsaken*, &c. And this is it that doth comfort them, both the fruition of that life that they have here; and their expectation of the accomplishment, and fullness thereof in the kingdom of heaven.

Now (my brethren) this is the rather to be observed of us, because of all others, the Saints seem to be most subject to death. And the truth is, here is matter of admiration in regard of their happiness, that notwithstanding that condition whereto they are subject, there is a life they enjoy in this world; there is a better life prepared for them hereafter.

And what can be more desired? Life of all things else is most esteemed: Men are ready in sickness, and in other distresses, to spend all that they have (as the Woman that was troubled with the bloody issue, *spent all that she had upon the Physicians*) to preserve life, to recover health. Solomon (speaking according to the conceit of men) saith, that a *living Dog, is better than a dead Lyon*, any life better than a death, thus they imagine; and Satan well knew mens account of life, when he could say, *Skin for skin, yea all that a man hath, will he give for his life*. Now, if so be that this temporal life here, that is but a flower, but a bubble, but a blast, but a breath, yea, that life that in the shortness thereof is subject to so much perplexity as it is, be notwithstanding so highly esteemed: what is the life here promised, that while here in the enjoying, in regard of the first fruits thereof is accompanied with such a peace as *passeth understanding*, accompanied with the very joy of the Holy Ghost, and in the consummation thereof, such contentment, such glory, as the tongue of man cannot express, the mind of man cannot conceive? It is noted of the Apostle Saint Paul, when he was caught up to the third heaven, and saw but a glimpse of this life, he did there see (they are his own words) *unutterable matter*, things that cannot be expressed. And therefore in this respect he saith (and that which he saith may be most fitly applied to this) *the things which eye hath not seen, nor ear heard, neither hath entered into the heart of man*, are such as God hath prepared for them that love him. This is that Life which we are to consider of as it may make us say with the Apostle, *I account that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*.

It will be here said, whence cometh this? or what may be the ground thereof?

My Text telleth you: It is stiled here, *Grace of Life*.

Neither will I here insist upon the divers acceptations of *grace*; as it is in man, as it is *Gratia data*; or as it is in God, as it is *Gratia faciens*, making us accepted with himself: It is more clear than need to be proved, that *eternal life is cometh from divine grace*: *Grace* is the ground of it. *Being justified by grace*, (saith the Apostle) and again, *by Grace you are saved*. And indeed all things that bring us thereto, are in Scriptures attributed to *Grace*. And needs must it be so. For,

First, out of God there can be nothing done to move him to do this or that, as if it should be done for our sakes, either meriting or procuring of it. He is independent, and we are depending upon him; and whatsoever we have is out of our selves, and cometh from him.

Again, in Man there can be nothing. What is there in man but misery? whatsoever man had, or hath; if there be any good thing, he hath it from this fountain of goodness, *all our sufficiency is of God*.

And this is briefly to be noted against that proud and arrogant position of our Adversaries, concerning the merit of mans works; as if man, by any thing in him, could

Mark 5. 26.

Eccles. 9. 4.

Job 2. 4.

Phil. 4. 7.

Rom. 14. 17.

2 Cor. 12. 2.

1 Cor. 2. 9.

Rom. 8. 18.

2 Cor. 4. 17.

The second  
branch of the  
Text.

Eternal life  
cometh from  
divine grace.

Tit. 2. 7.

Eph. 2. 8.

Reas. 1.

Reas. 2.

2 Cor. 1. 5.

Up. 1.

For confutati-  
on.



could merit or deserve this life, it is not the merit of life, but *the grace of life*. Surely they know not God, they know not his infiniteness, his all-sufficiency; they know not man, his emptiness, his impotency, his vileness, his cursedness; they know not this life, they know not the reward, the excellency of it, the disproportion between any thing that man can do, and this life that is thus graciously bestowed, that have such a conceit: Let them therefore pass with their foolish opinion.

For our own parts, it affordeth to us another ground of comfort, and that in regard of our unworthiness: for as we are creatures, we are *less than the least of Gods mercies*; but as we are mortal creatures, *dust and ashes*, much more unworthy of any favour; but as we are sinful creatures, having provoked the Justice of God, most, most unworthy of any *grace*, of any *life*, most worthy of all judgments and vengeance, of eternal death and damnation. Where is now our hope? what ground shall we have that have nothing in our selves? Surely this, the ground of this life, the grace of God. What God doth, he doth for himself, for *his own names sake*; Grace is free.

And these two joyned together, give evident demonstration of God to be a God, in the thing that he doth confer upon thee, and in his dealing of it: the greatness of the gift that he doth give, and the freeness of it. For who can give life, but the God of life, that *hath life in himself*? And then again to do this altogether upon meer grace, upon *his own good pleasure*; it is a divine property. And this is it that doth encourage us to come unto God, notwithstanding our unworthiness.

And in this respect in the second place we have here a Use of instruction: to acquaint our selves with God, with the freeness of his Grace; to plead it unto God when we come unto him, and notwithstanding our unworthiness, and our wretchedness, yet to press this, *Lord, what thou dost, thou dost for thy own sake, out of thy meer grace, this makes me bold to come unto thee*. Specially upon the consideration of that greatest evidence of Gods free grace, and rich mercy in giving his Son to do whatsoever is requisite for the satisfaction of his Justice: so that here Grace and Justice do sweetly go together for the strengthening of our Faith; Grace in regard of our unworthiness; Justice in regard of our rebellion: God doth what he doth for his own sake; his own Son hath made full satisfaction to his Justice.

And finally, this should the more enlarge the heart to God again: a gift the freer it is, the more worthy of praise it must needs be, the more acceptable to him that receiveth it, when he receiveth it from meer Grace; and he that giveth it, is thereby the more worthy of praise: so that lay these two together, *life*, and *the grace of life*; and then tell me what sufficient thanks can be given to him, who out of his Grace doth bestow this life?

Thus from the priviledg in the second part thereof, come vve to the partakers of this priviledg.

And first of the simple consideration of it, *Heirs*, so that *we come to a right unto that eternal life by inheritance*, as vve are *Heirs*.

So do the Texts before-noted expressly set forth, *we are justified by his grace, that we should be heirs of eternal life*; Tit. 3. 7. And Saint Paul giveth thanks to God for the Colossians, *that he had made them partakers of the inheritance of the Saints in light*. And our Lord when he doth give us possession hereof, induceth us thereunto with this, *inherit the Kingdom prepared for you*, Mat. 25. 34. take it by inheritance; here is your right.

Now vve may not think that this ground of right to our eternal inheritance cometh by our natural generation, for so *we are heirs*, and *children of wrath*, as the Apostle noteth in Eph. 2. 3. It cannot come by nature, for so it is Christs prerogative, the true, proper, natural Son of God; and thus (as the Apostle saith) *God hath appointed him heir of all things*, Heb. 1. 2. but it is by another grace, whereby vve are made children: A double grace in this respect: a grace of Adoption; and a grace of Regeneration. A grace of Adoption, for God giveth to us *the spirit of Adoption*, whereby vve are moved to cry and call, *Abba, Father*; and by this grace vve are children.

Use 2.  
For Consolation.

Use 3.  
For Instruction.

Use 4.  
For Exhortation.

The third branch of the Text.  
The Saints have right to eternal life by inheritance.

children, and *being children, we are heirs*, Co-heirs, not only one with another, but (as it is there noted) *heirs together with Christ*, Co-heirs with him by vertue of this grace of Adoption. So likewise by the other grace of Regeneration, we are qualified herunto; Saint *Peter* in his first Epistle, chap. 1. verse 3. *blesseth God, Blessed be the God* (saith he) *and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to an inheritance incorruptible, &c.* We are begotten to this inheritance.

Use 1.  
For Confutation.

This might again be pressed as a further Argument against the fore mentioned presumptuous Doctrine of Merit: that that cometh by Inheritance, cometh not by Desert. But I pass it over.

Use 2.  
For Consolation.

This doth afford to us matter of consolation (for this Text is full of consolation every word of it) against the baseness whereunto in this world the Saints seem to be subject, that are scoffed, that are despised: howsoever they appear here in mortal mans eye, yet notwithstanding in truth they are *Heirs*, they have an Inheritance.

Use 3.  
For Direction.

And as it doth administer to us matter of comfort, and a ground of holy boasting, and glorying in the Lord; so it affordeth to us direction, to carry our selves as becometh *Heirs*: not to set our love too much upon this world, not to dote upon it; but to be lofty minded, to have our heart and affection where our inheritance is, namely in Heaven, to wait with patience for it: *Be followers of those* (saith the Apostle) *that through faith and patience inherit the promise.*

2.

And likewise to make sure to our selves our inheritance; look to our evidences; *Give all diligence* (saith the Apostle) *to make your calling and election sure.* Do but make your Calling sure, that you are truly and effectually called, then it followeth by just and necessary consequence, you were elected before the foundations of the world, and shall be saved. Many other Meditations do arise out of this right we have to that life which by *Grace* is conferred upon us.

The fourth  
branch of the  
Text.  
All of all sorts  
have a right to  
eternal life.

Acts 10. 34.

Use 1.  
For Admonition.

Consider we the extent hereof, *Heirs together*; joynt-heirs: so as *all of all sorts have a right to the life of Saints*. I speak here of outward conditions, whether they be great or mean, rich or poor, free or bond; whatsoever they be, they have all a right, they are joynt-heirs, they are *heirs together*. As it is with us in some places, there is a title of *Gavil kind*, that giveth a joynt-right to all the Sons that a man hath: and so for Daughters, all Daughters are co-heirs: so this tenour is (as I may say) *Gavil kind*, all have a right thereunto, no exception of any, because God is no respecter of persons.

This (my Brethren) serveth as an admonition to those that are great, or may seem to be higher than others here in this world, if they be Saints, let them not despise others, who are Saints too, they are Co-heirs with them; they are fellow-brethren, there is not an elder Brother among them, Christ only is the *Elder Brother*. There may some have a greater degree of glory; there may some have greater evidences thereof in this world, and greater assurance, yet notwithstanding they have all a right to the inheritance, they are all Co-heirs.

Use 2.  
For Consolation  
in general.

And this again is another comfort to the meaner, and weaker sort: that howsoever there may be some difference in regard of outward condition here, yet notwithstanding in the greatest priviledge there is no difference at all: and therefore to conclude, concerning these, and other consolations ministred to you, I will use the Apostles words, *Comfort your selves with these things*; 1 Thes. 4. 18.

Particular.

And particularly concerning the Female Sex (because the Apostle here applieth it to them, and saith of them as well as of men, that they are *Heirs*, Co-heirs of the same inheritance) this therefore is to be applied to them, for when the Apostle makes distinction of outward conditions, in Gal. 3. 28. he putteth in this, *Male and Female*, and of these he saith, *All are one in Christ*, no difference: for the Female at first were made after the same Image that the Male were, *He made them Male and Female in his own Image*, Gen. 1. 27. Both sorts have the same Saviour, and are redeemed by the same price: A Woman said, *My soul rejoiceth in God my Saviour*, Luke 1. 47. they are both sanctified by the same Spirit: the Apostle saith, that when an unbelieving Husband is knit to a believing Wife, *The Husband*

is sanctified by the wife, as well as in the other case, the Wife is sanctified by the Husband.

And this my brethren giveth a check, to the undue, the unjust censure, that many do give to this weaker vessel, that this Sex is (as it were) the imperfection of nature, and I know not what; I will not stand upon it, as most unworthy the consideration.

But for the Sex it self, it is a particular consolation against that matter of grief which it might conceive through *Eve's* first sin, not only in sinning her self, but in taking Satans part to tempt her Husband, wherupon followed subjection to the Man, and likewise pain in travel, and bringing forth of children. But notwithstanding (saith the Apostle of that Sex) *they shall be saved, if they continue in faith and charity, and holiness with sobriety.* So that you see they have a right too.

1 Tim. 2. 17.

And the truth is, that God hath graciously dealt with them in making them the means of bringing forth the principal ground of this right of the one, and of the other, which is the Lord of life, the Saviour of the world, who was born of a Woman.

Now this Sex is to comfort themselves in this, that notwithstanding there be some differences in outward condition, yet they are made partakers of the greatest and best privilege, like joynt-heirs of the grace of God. I find but two things that in Scripture are exempted from that Sex, two priviledges, one to have jurisdiction over the Husband, another, publicly to teach in the Church of God; but yet notwithstanding, mark a kind of recompence made for this: The former is but particular between Husband and Wife: but in lieu therefore a Woman may reign over many men, yea, over Nations, *Queens shall be thy nursing mothers,* saith the Prophet *Isaiah* to the Church. And for the latter, to recompence that they may be, and have been endued with the gift of prophesie: so that we see how God doth every manner of way encourage them.

1 Tim. 2. 21, 22.

Isa. 49. 23.

One word more concerning men, and so I will conclude this point. Namely admonition to them, answerably to respect the other Sex, as those that are Co-heirs with them, and therefore while they live, according to their places, according to their gifts, according to the bond of relation that is between them to respect them; and to shew the same when they are dead by a decent comely Funeral, and maintaining their credit, and giving of them their due praises.

Thus much for the Text.

And now (my brethren) give me leave, I beseech you, to step a little further, and to speak a word concerning this object before me. Howsoever I am not over-forward at any time to speak much on such occasions; yet as this time I suppose I should do much wrong to the party in concealing those things that are meet to be made known to the honour of that God who bestowed those excellent endowments upon her, and also injury to those that knew her. I do not fear to be accounted a flatterer by any that hear me; and if any else shall imagine any such thing, it may, it must needs be their envy, in that they censure what they know not. My fear is, lest those that did know her should think that wrong is done to her by that little that shall be spoken, for enough cannot be spoken of her.

You see here a black Horse before you, a body in it deprived of life, and within these few dayes animated by a divine soul. now (as we have just cause to believe) glorified in heaven.

The body of Mistris *J. R.* in regard of Marriage, being the Daughter of Master *J. B.* a Gentleman in *C.* It seemed that as God endowed her with excellent parts every way, so she had good education. She was married to Master *J. R.* a grave prudent man, that lived in the fore-named place, who had been twice Major there, and long continued Alderman, still relied upon, when any matter of employment was to be performed, and therefore oft chosen to be a Burgess of the Parliament out of that Corporation. In the beginning of her marriage (she attending to the Word as *Lydia* did) God was pleased to open her heart, and that specially under the Ministry of a reverend Pastor now some years with God, faithful, painful, powerful in his place while he lived, who yet liveth in the many works he published in his life-time.



I say by his Ministry being wrought upon, she wonderfully improved the grace that was so wrought in her; and used all means for the growth thereof, by continual applying her self to the publick ministry of the Word, conscionably on the Lords day, frequently also on other days, both in that City, and in this also, whither she came oftentimes upon sundry imployments, both while her Husband lived, and likewise since she hath been a Widdow, which hath been about the space of five years. Now I say as she did thus help on the growth of grace by this publick means, so also by private diligently reading the Word, not contenting her self with a cursory reading it over by task (as some do) but she had a Paper-book by her, and in reading would note down particular points, note specially duties that belonged to such, and such persons, to Magistrates, to Ministers, to Husbands, to Wives, to Masters, to Servants; General duties that belonged to Christians, as they were Christians; and that in such a manner, as if so be they had been the Common places of some young Divine. And here (by the way) let me tell you what my self have seen of an Alderman of this City some while dead, who left behind him Volumes of books written with his own hand: his manner was, first he would read, and after that he would walk up and down, and meditate upon what he read, and write down the sum and particulars of it as he conceived, by which means he made himself excellently skilful, as in Divine, so in humane learning. Thus did this grave Matron, hereby she came to much knowledge: she gathered also many signs whereby she had evidence of the truth of grace, and there yet remain divers such heads noted by her with her own hand; signs of grace; signs of the truth of it, of the growth of it, of the effects of it, means to grow in grace, &c. An excellent course.

Thus she shewed piety in reading of the word of God: the like she did in prayer, hearing others perform that duty in her Family, but specially (when she was both husband and wife, both master and mistress, Death making a division between her dear Husband and her self) she used to pray her self; and those that heard her, and have given testimony thereof admired her gifts that way.

Frequent she was (as appeared in her often retiring her self to her Closet) in her constant and secret devotion; yea, also she took occasion of much fasting, specially when she heard of the troubles of the Church. The cause of the Church much affected her, either in matter of rejoycing, or grief: she continued it till her dying-day, and still her heart was upon the peace of the Church, praying for it.

And thus she exercised her self in this holy manner, so she did likewise wonderfully respect those that were the Ministers of God: Amongst many others, I have heard long ago that worthy Minister (before mentioned, from whom I have received most of what I have now related) speak much of her, and of her worthy Husband in this respect: The feet of those that brought the glad-tydings of salvation were beautiful to her.

And as she was careful to testifie her respect to them, so she her self gained no little recompence thereby, for she was still asking them questions, still desiring to have such and such doubts resolved by them.

As thus her piety was manifested, so likewise was her Charity, constantly every week giving relief to the Poor; ready upon all occasions that she was moved to, to open her hands, and to open them wide, and that again, and again, not wearied in doing good.

Sober and grave she was in her carriage and attire, and therein a good example to the younger sort. And thus she continued even to her dying day; full of sweet meditations upon her death-bed, my self partaked of some of them. Being asked what evidences she had for her salvation? she answered, good: whether she doubted not? she replied no: though she were of a tender conscience, yet she had laid such a foundation, as her faith remained firm. She sweetly ended her dayes with prayers of her own; with desire of the prayers of Ministers still as they came to her; for as she hearkned to, and desired the benefit of their counsel when she lived, so she desired the comfort of their prayers now in her death: thus I say with a sound testimony of her faith, and of her good estate, she ended her dayes and

and we may be assured that she in the number of those that are Co-heirs of the grace of life.

I remember the Philosophers make mention of a word which contains in it a kind of collection or combination of all in one. I may say of her that the graces, and virtues, and ornaments of others seemed to be gathered together, and to meet in her: And so her piety toward God resembleth her to the two pious *Hanna's*, the one the Mother of *Samuel*, the other the Daughter of *Phaniel*. Her charity resembleth her to *Dorcas*, her love to the Ministers of God, to the *Shunammite* that provided a Chamber, a Table, and a Candlestick for *Elisha*. In her relation to her Husband, she shewed her self a true Daughter of *Sarah*. In her relation to her children which she had, a *Bathsheba* and *Eunice*; To others a *Priscilla* the Wife of *Aquila*, ready to instruct as occasion was offered. And so my brethren she hath shewed her self a follower of those that through faith and patience inherit the Promise.

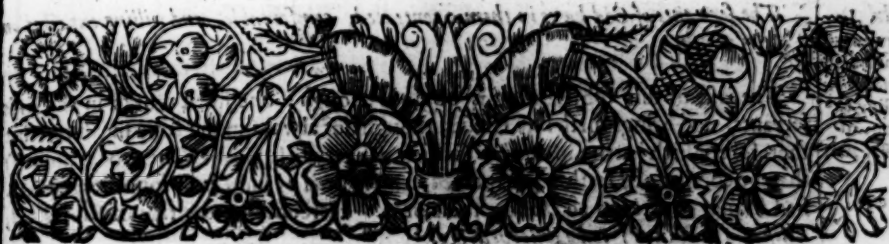
It remaineth to us to set such examples before us, and to be followers of them, as they have been followers of others, and as others have been followers of Christ, that so walking in their steps, we may also be in the number of such as have the comfort of this Text, to be Co-heirs of the grace of life; which that you may do, &c.



2020

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# PEACE I N DEATH, O R, THE QUIET END O F T H E R I G H T E O U S.

## SERMON XXXIV.

Luke 2. 29.

*Lord now lettest thou thy servant depart in peace, according to thy Word.*



**I**N the Text it self ( to let pass other things ) you have ; First, a *Request* : and secondly a *Reason* upon which the *Request* is grounded. Of each of these in order ; and first of the first ; The *Request* :

The sum whereof is ; *That he may die.* Whereof is considerable.

First, the disposition of the servants of God, in respect of death, *viz.*

1. A desire and longing after it.

2. A care to be always ready for it.

Secondly, the warrant or guide of that desire, [*according to thy Word.*]

Thirdly, the nature and quality of the death of the Righteous, [*a departure in peace.*]

Of each of these apart.

The point that ariseth from the first branch of the first general part, (*viz.* the desire and longing of the Saints for their day of death) is this, that,

The

**Doctr. 1.**  
The servants of  
God have a  
comfortable  
and willing ex-  
pectation of  
death, Proved.

Phil. 1. 23.

2 Cor. 5. 8. &c.  
The ground of  
the desire of  
death in the  
Saints.  
Ecclef. 7. 1.

Rom. 7. 24.  
Psal. 130. 5.

Phil. 1. 23;  
Exod. 34. 21.

**Object. 1.**  
Rom. 6. 21.  
1 Cor. 15. 26.

**Respons.**  
Death conside-  
rable two  
ways.

**Object. 2.**  
Psal. 6. 4. 5.  
Isa. 38. 3.

Matth. 26. 39.

*The servants of God have in them a contented, comfortable, and willing expectation of death.*

The rise of this Observation is obvious enough: one spirit works in all Gods servants, and brings forth like effects, though not always in the same measure: that therefore which is true in *Simon* (which the very first view of the words imports) that the coming of Death was expected, and desired by him, is in some degree verified sooner or later in all that are the Lords. Hereunto agrees that of *Saint Paul*; *I desire (saith he) to be dissolved, &c.*

And he avers the same of all true Believers, viz. that they groan earnestly, desiring to be clothed upon with their house which is from Heaven, and that they are willing rather to be absent from the body, and to be present with the Lord, 2 Cor. 5. 8. &c.

The foundation of this desire, is the knowledge and right understanding of the truth of that speech of *Solomon*, to wit, that the day of death is better, than the day of a mans birth. They have learned to know that the day of death to Gods servants, is the day of freedom from all miseries, and of entrance into eternal happiness.

The miseries of this life which even the best are subject unto, are many, Loss of goods, loss of credit, loss of friends, aches, pains, diseases, fevers, consumptions, &c. bondage under original corruption, and the fruits thereof, as unbelief, pride of heart, ignorance, covetousness, distrustfulness, hatred, lust, &c. the buffetings and temptations of Satan, society with the wicked: all these miseries, even the Holiest and dearest servants of God are exercised with, and divers of these do make them many times mourn exceedingly, and to cry one while, *O wretched man that I am*; and to groan out another while, *Who is me that I am constrained to live in Mesekh, and to have my habitation in the tents of Kedar*: of all these miseries Death is the end to Gods servants.

And so also it is an entrance into happiness: for albeit their bodies rot in the Grave, and be laid up in the Earth, as in Gods store-house until the last day, yet the soul forthwith even in an instant, comes into the presence of the ever-living God, of Christ, and of all the Angels, and Saints in Heaven, the spirits of just men made perfect, to *Abrahams bosom*, to be with Christ. *Et quanta hac felicitas*? What greater happiness? It was much that *Moses* obtained to see the back-parts of God, but how much greater favour is it to see him face to face, to have eternal fellowship with God the Father, with Christ the Redeemer, with the Holy Ghost the sanctifier? The knowledge of this benefit of Death, makes the face of it comfortable to Gods servants, and causes them to strive with their own natural weakness, that so they may even long for their day of dissolution.

But now against this point divers Objections may be alledged. For first, the Apostle *Paul* sayes, that *Death is the wages of sin*. And else-where he stiles it *Christs enemy*, the last enemy that he shall subdue is Death. How should not death then be rather a day of misery to be trembled at, than a day of happiness to be longed for?

To this I answer, that we are to distinguish touching Death, for it must be considered two ways; First, as it is in its own nature: Secondly, as it is altered by Christ: in the first sence it is true, that *Death is the wages of sin*, and the very suburbs and the gates of hell. But in the second taking of Death, it ceases to be a plague, and becomes a blessing, in as much as it is even a door opening out of this world into Heaven. Now the godly look not upon Death simply, but upon Death whose sting and yenome is plucked out by Jesus Christ, and so it is exceeding comfortable.

But then secondly it is objected, that we read of many that have prayed against death; as namely, first *David*, *Return, O Lord, saith he, and deliver my soul*; *oh spare me for thy mercies sake, for in death there is no remembrance of thee*. Secondly, *Hzechiah* when the message of death was brought to him. Thirdly, Christ himself; *Father, if it be possible, let this cup pass from me*.

To

To all these I answer, first touching *David*, that when he composed that sixth Psalm, he was not only grievously sick, but also exceedingly tormented in mind, for he was troubled and combated in his conscience with the wrath of God, as appears by the first Verse of that Psalm, therefore we must know, that he prayed not simply against Death, but against death at that time, in as much as the coming of it was accompanied with extraordinary apprehensions of Gods wrath; for at another time he tells us that he would *not fear, though he walked through the valley of the shadow of Death*. And the like I say touching *Hezekiah*, that his prayer proceeded not from any desperate fear of Death; but first that he might do more service to God in his Kingdom. And with such a kind of thought was *Saint Pauls* desire of dissolution mingled. Secondly, he prayed against Death then, because he knew that his death then would be a great cause of rejoicing to evil men, to whom his reformation in the State was displeasing. Thirdly, because he wanted issue, God had promised before to *David*, that *there should not fail a man of his seed to sit upon the throne of Israel, so that his children did take heed to their wives*. Now, it was a great discomfort to him to die childless, for then he, and others might have thought, that he was but an Hypocrite, in as much as God had promised issue to all those Kings that feared him, and for this cause God heard his prayer, and after two years gave him a son, *Manasseh* by name. And so I say the same touching our Saviour Christ, that he prayed not against Death, as it is the separation betwixt Body and Soul; as appears by what the Apostle saith, *that he was heard, in that he feared*, for he stood in our room, and became a Curse for us, it was the Curse of the Law which went with Death, and the unspeakable wrath and indignation of God which he feared, and from this according to his prayer, he was delivered.

But thirdly we see in most good men a fear of Death, and a desire of life, and I myself (may some godly man say) do feel myself ready to tremble at the meditation thereof, and yet I hope I belong unto God.

I answer, that there are two things to be considered in every Christian, Flesh, and Spirit; Corruption, and Grace; and the best have many inward perplexities at times, and doubtings of Gods favour: Now it is a truth which our Saviour delivers, that, *the spirit is willing, but the flesh is weak*. And as in all other good purposes there is a combat betwixt the flesh, and the spirit; so is there in this, betwixt the fear of Death, and the desire of Death; sometime the one prevails, and sometimes the other, but yet always at last the desire of Death doth get the victory. Carnal respects do often prevail far with the best, care of wife, children, and the like. These are their infirmities, but as other infirmities die in them by degrees, so these also at last are subdued, and the servants of God seeing clearly the happiness into which their Death in Christ shall enter them, *do even sigh, desiring to be clothed upon with their house which is from Heaven*.

Here then is a good Mark by which we may know our selves to be Gods servants, viz. by the state of our thoughts and meditations touching Death. I will so deliver it, as may be most for the comfort of those that truly fear God. I demand therefore of thee: Dost thou know that the confident and comfortable expectation of Death is the work of the Holy Ghost in Gods servants? Dost thou desire unfeignedly, that the same may be wrought in thy heart? Dost thou labour to know what happiness comes by Death to those that fear the Lord? Dost thou grieve at thine own weakness, to whom the thought of Death is sometime troublesome and unfavourable? Dost thou pray the Lord to assure thee of his favour in Christ, that death may be desired before it comes, and welcome when it is come? Dost thou when thou hearest this speech of *Simeon*, wish that thou wert able to use the like words, with the like resolution? Surely, these things shew that thou art Gods servant, and that by Death the Lord will draw thee to a place of rest.

If these thoughts which I have now named be strangers to thy heart, and thou dost not love to trouble thy self to study about Death, it is an evil sign. The servants of God are not wont to be so secure in matters of his quality.

And thus much for the first particular, in the first general part, the desire in the godly of death: the second is their care for it: the point thence is, that

*Respons.*  
Why some of the Saints in the Scripture have prayed against death.

Psal. 23. 4.

Phil. 1. 23, 24.

1 King. 3. 27.

Heb. 7. 5.

*Object.* 3.

*Respons.*  
Two things considerable in a Christian.  
Matth. 26. 41.

1 Cor. 5. 2.

*Use.*  
For Trial.



*Doftr. 2.*  
A special care  
in the servants  
of God to be  
always ready  
for death.

2 Tim. 4. 6.  
1 Cor. 15. 31.  
Job 14. 14.

Pfal. 90. 12.

Heb. 13. 14.

Luk. 12. 36.

*Reaf. 1.*

Pfal. 89. 48.

1 Pet. 4. 19.

*Reaf. 2.*

2 Sam. 4. 5. 6.  
Job 1. 19.

*Reaf. 3.*

*It is the care of Gods servants to be alwayes so prepared for death, as at what instant forever the Lord shall send it, they may be comfortably ready to entertain it.*

So much may easily be gathered out of *Simeon's* words here (*Nunc dimittis*). Now let thy servant depart. He did not (as it were) take a day over, in which, and against which to be provided, as though he should have said, Lord, now will I settle my self to make provision for my last end, but even now, Lord, at this very instant, if thou wilt; Death hath been my ordinary meditation, and if thou wilt now call me home to thee, I am ready to depart.

As in the former point I shewed you how *Saint Paul's* longing agreed with *Simeon's*, Ob let thy servant depart; saith *Simeon*; I desire to be dissolved (saith *Paul*). So here I will shew you, that there was the same care in respect of Death, in *Saint Paul*, as in *Simeon*. Now, if thou wilt; (saith *Simeon*); I am now ready to be offered (saith *Saint Paul*). And elsewhere, I die daily. I am ever thinking upon death, and daily making provision for my end. This was holy *Job's* mind; All the dayes of my appointed time will I wait till my change come; there was a continual expectation. So teach us to number our dayes, prayeth *Moses*, that we may apply our hearts to wisdom. And what wisdom did he wish, he might apply his heart unto? but this, a holy care to make provision for another world, seeing in this there was no continuance? The same in effect, the Author to the *Hebrews* professeth touching himself, and those that were like to him; that they had here no continuing City, but did seek one to come. We know (saith he) here is no abiding, we dwell in tents which must remove, in houses of clay, which will be broken, therefore we desire to be ever ready for that place, which is of more perpetuity: And so much may be gathered from that which is upon record concerning *Joseph of Arimathea*, he did not only make ready his Tomb in his life-time, but in his garden, his place of solace and delight: and how could so good a man, so often think on death, without labouring and caring to be ever provided for the same; and therefore our Saviour, *Christ* compares his faithful servants unto those which daily wait for their Masters coming.

Now the reason which so much prevails with the godly in this particular, and which ought to be of sufficient force with every one; is first, the certainty, and uncertainty of death. *Morte nihil certius*, As sure as Death, is an ordinary Proverb; What man is he that liveth, and shall not see death? (saith the Psalmist.) That all must die, it is Heavens decree, and cannot be revoked. The thing it self, we see is most certain; yet for some circumstances most uncertain: for first,

*Tempus est incertum*, No man knowes when he shall die, in the night, or in the day; in Winter, or in Summer: in youth, or in his latter age.

Secondly, *Locus est incertus*, None know where they shall die, whether at home, or abroad; in his bed, or in the field; who knowes but that he may die in the Church of God, even while he is asleep at the Word?

Thirdly, *Mortis genus est incertum*: No man can determine how he shall die, whether suddenly, or by a lingering sickness; whether violently, or by a natural course. These things the servants of God know fullwell, and seriously weigh the same, and that makes them to make conscience of continual preparation, that whensoever, or wheresoever, or howsoever they die, they may with comfort commend their souls into the hands of God, as into the hand of a faithful Creator.

Secondly, they know the misery of being taken by Death unprepared: put case a man should die as *Job* doth lying upon his bed at noon; or as *Job's* children, while they are feasting; or that a man like the rich man in the Gospel, should have his breath taken from him at the very instant, having made no provision for another world, what hope can there be that such a one should be saved?

They know thirdly, that the time of sickness is the most unfit time for this business of preparation; the senses are then so taken up with the pain of sickness, that a man cannot

cannot think seriously upon ought else; and besides, it is not in our own power to turn to God when he will: ordinarily God forgets those in sickness, that forget him in health: And it is commonly seen, that that preparation for Death that begins but in sickness, is as languishing and faint, as is the party from whence it comes; And although *Vera penitentia* be *nunquam sera*, yet *sera penitentia est raro vera*. Though I say, true repentance be never too late, yet late repentance is seldome true; which men leave their sins, because they can continue to practise them no longer, what thanks have they, or what can that repentance be? These things work with Gods servants, to study to be ever ready for the Lord; not to delay preparation, but to seek continually to be provided.

My exhortation hence shall begin with that speech of Moses, *Oh that men would be wise to understand this, and that they would consider their latter end.* I would there were a heart in us to entertain this doctrine in our best thoughts. I remember the Complaint of old, that men had made a *Covenant with Death*, and were at agreement with Hell. Death indeed will make truce with no man; but here is the meaning. Evil men perswade themselves, that they are in no danger of hell, or of the grave. Death will not come yet thinketh the oldest man: and when it comes, I hope I shall do well enough, thinketh the most godless man. Thus men cozen themselves with their own fancies, and so Death steals upon them at unawares, and becomes Gods Sergeant to arrest them, and to carry them away to eternal condemnation. Who amongst us is able to say truly, and upon good ground, as *Simeon*, *Now Lord*, if thou wilt now command Death to seize upon me, welcome shall it be unto me, I am even now ready to receive it? How many are there that are extraordinary ignorant in the means how to escape the sting of Death? How many extremely secure, that never in their lives yet thought earnestly upon this, how they may die with comfort, and end their dayes in peace? How many prophane ones, that set light by Death, being apt to say like those Epicures, *Edamus, &c. Let us eat and drink, for to morrow we shall die*? How many that do put all to a desperate adventure, God made us, and he must save us, and we shall do as well as please God, add there is an end?

How many are there, whose hearts, albeit they be in the house of God, and in his presence, are notwithstanding fraught with malice, with envy, with worldliness, with disdain, with secret scorning, repining at the Word which they hear with wearisomness, with spiritual sleepiness and security? You that are such as I have now said, think in your consciences, what would you die? if God should now stop your breath, and ascite you by Death presently, to appear before his Majesty, being thus full of ignorance, of security, of presumption, of unsanctified, of vicious, of malicious, of covetous thoughts; could you find in your hearts to say, *Lord, now let us depart*? Sure we could not; but Death must needs be to us, as it is said to be to the wicked, *Rex terrorum, the King of terrours*; if it should come upon us, and find us in this case; And yet what know we how soon, how suddenly we may be overtaken? Some of us drop away daily, some young, some old, some lie sick longer, some lesser time; and how soon it will be our turn we cannot tell; *Our breath is in our nostrills, we are all as grass*; If the breath of the Lord blow upon us, we do suddenly wither, as the flower of the field, and return again to our first Earth. Why will we not labour to be now ready, such it may be alwayes truly said, We may now depart; either while we are here, or in our way home, or in our beds, or at our meat? Who can truly say to himself; I am sure, I shall not die this hour?

It may be now thou wilt demand of me, What shall I do, that I may be ready?

To insist upon particulars, would be too long, only therefore in a word, *The best preparation for death, is a reformed life.* He that lives religiously, cannot but die preparedly: And it is a thousand to one, if a wicked liver make a gracious end. The Scripture makes mention of a double Death, and so likewise of a twofold Resurrection: the first Death, is the death of the body, which is the separation of it from the soul. The second death, is of the soul, which is the separation of it from God.

Note.

Use.

Deut. 32. 29.

Esa. 28. 15.

Job 28. 14.

How to be prepared for death

The first Resurrection, is the rising from the Death of sin to a new life : the second is that which shall be of the body out of the Grave, at the day of Judgement. Now what saith the Scripture ; *Blessed and holy is he, that hath part in the first Resurrection, on such the second Death hath no power.*

1 Tim. 5. 6.

Wouldst thou then be freed from the second Death, hell, and destruction, when thou art dead ? Now that thou art yet alive labour to have a part in the first Resurrection : Note what Saint Paul saith of the wanton widow, that she is dead whilst she lives. So he that lives in the pleasures of sin, and in the ways of his own heart, and after his own lust, he is dead in soul, though he be alive in body, and if he seek not to come out of this grave, eternal death shall be his portion.

Job. 17. 13.

Well then, wouldst thou prepare for Death ? wouldst thou be able alwayes to say, *Lord, now, now I am ready*, labour to know God out of his Word (that is eternal life,) Labour to feel Christ live and reign in thee by his Spirit, labour to renounce every sin, do not go on in any known sin against conscience, renew thy repentance daily, and still survey the state of thy soul, that wickedness may not get dominion over thee. Let Death come when it will, though the Lord should so visit thee, that thou shouldst drop down suddenly, yet it shall not find thee unprepared, thou hast a part in the first Resurrection, there is no fear of the second Death : But if thou wilt cherish thy heart in evil, thou wilt go on in thy ignorance, in thy careless worship of God, in thy prophaning the Sabbath, in thy whoredom, oppression, malice, drunkenness, excess, voluptuousness, thou makest ready for hell, and it is not thy ; *Lord save me*, or, *I cry God mercy*, &c. that shall serve thy turn. I will tell thee who thou art like unto, even to a man appointed after a year or two, to be burned, and in the mean space must carry a stick daily to the heap, so thou heapest up wrath against thy self, and makest thy score so great, that when Death comes, thou shalt not know how to be prepared. And thus have I finished the first general part of my Text, touching the disposition of the godly in respect of Death.

I proceed now in a word to the second, the ground, rule, or warrant of this desire, and preparation for death, (according to the word) as if *Simon* had said, this desire that I have now to end my dayes, proceeds not from any carnal discontentment, because I am now old, and can take no great comfort in worldly things, but the ground of it is, thy Word and Promise ; thou, Lord, hast revealed unto thy servant, that I should not die before I had seen my Saviour ; This word is now fulfilled, and the sweetness thereof hath given me that encouragement, that I do even long to be dissolved, and to be united unto thee. Or again thus, Oh Lord, this care that I have had to provide thus for Death, and to be always in a readiness, it hath not come from my self, nature never taught me, but thy Word hath instructed me ; If I had not proceeded according to thy Word, I should never have known how to have prepared my self to the time of dissolution. This is the meaning of the words, and so the Doctrine is plain ; (viz.) that,

Doctr. 3.  
Ignorant men  
can neither  
take comfort  
in, nor be truly  
prepared for  
death.

Math 21. 29.

Psal 119. 24.

Psal 119. 92.  
91.

*Men ignorant in Gods word can never take comfort in death, nor be truly prepared to undergo it.*

This is plain, if we consider the Exposition which I have already given of that part of *Simons* speech. It is a general Rule, that of our Saviour, *Ye err not knowing the Scripture.* A man ignorant in the Scripture, can never rightly perform any spiritual duty. Hence was that of *David*, *Thy Testimonies* (saith he) *are my delight, and my counsellors.* If any matter came in hand that concerned his soul, straight to the word of God went he, to know thence how to do it ; as a man for his Lease, or conveyance goeth to a Counsellor for direction : So again he confesses, that if *Gods Law* had not been his delight, he should have perished in his afflictions. And so, no comfort, no true quiet in any trouble, much more at Death, without the guidance, and information of the Word. The assurance that the sting of Death is plucked out, that Gods wrath is appeased, that sin is pardoned, that Heaven gate is opened ; whence shall we fetch these, but from the Scripture ? the directions for a holy life, which is the best preparations for Death ; where shall we find them, but in the Scripture ?

Here



Here then we see is a Caveat to all that have no will, nor desire to be acquainted with the Scripture: Divers think they should have done well enough, though we had no such Book as we call the word of God. To be a Scripture-man is a by-word, a reproach, a matter of disgrace; and sooner will men listen to some idle Pamphlet, than to a matter of Scripture. Well, beguile not your souls, with these vain conceits, with your Popish and carnal imaginations. I say, and testify from this place, that that man or woman, which careth not to be taught out of Gods book, cannot die like a Christian: Who can teach thee the way to die well, but God? And where doth God teach, but in the Scripture? If our thoughts of Death, if our provision, and preparation for Death be not warranted, and guided by Gods word, it is all in vain. Lord, saith *Simeon*, my desire of dissolution is according to thy Word; my care to be prepared, hath been ordered by thy Word; he cannot die with comfort, that cannot make the like profession. And this may serve for the next general part, the ground of this desire, and preparation for Death: it is Gods word; Lord, now lettest thou thy servant depart, according to thy word.

The third and last part follows, the nature and quality of the death of the Righteous, (A departure in peace, or a peaceable dismissal.) Here are two things, first a dismissal: secondly, a dismissal accompanied with peace.

The word (*ἀπολύεις*) translated (Let thy servant depart,) may well be Englished thus, let thy servant loose; Lord free me, enlarge me, set me at liberty. Hence we learn; that,

*The servants of God do by Death receive a final discharge from all manner of misery.*

This is evident out of the force of the phrase here used: *Simeon* knew that so long as he lived, his soul was (as it were) imprisoned in his body, and in it he was held in bondage under the remnants of Original corruption, subject to the assaults and temptation of Satan, in continual and daily possibility to trespass and sin against God, beside other afflictions and grievances in the body and estate: but he had with all this knowledge and understanding of the nature of Death, that it was an enlargement to the soul, and a freeing of it utterly and finally from all those, and the like incumbrances.

The same may be gathered from the phrase used by Saint Paul, *I desire* (saith he) *to be dissolved*, and *ἡμετέρας τῆς ἐκκλῆσιας ἀπολύσεις*, read the time of my departure; the words shew that there comes a liberty by death to the souls of Gods servants. The phrase that Saint Peter useth, is worthy our observation for this purpose. First, he terms death, *ἀπολύσις τῆς σκηνῆς*, the laying down of a burden, and by that means the soul is lightened and eased. Secondly, he terms it *ἡμετέρας*, a going out from a place and condition of hardship. The second book of *Moses*, which relates the departure of the Israelites out of Egyptian bondage hath the same name *Exodus*. As for the point it self, namely, that the death of the Righteous, is to them a discharge from all misery, the Scripture bears witness to it: *Blessed* (saith he) *are the dead, which die in the Lord, even so saith the Spirit, that they may rest from their labours*. As long as they live here, they are diversly troubled, when they die their labours are at an end, and they are received into rest, Saint John tells us, that in his vision he saw, the souls of them that were slain, lie under the Altar. Now the Altar in the time of the law was a place of refuge and safety, and thence it appears, that by death the servants of God are at once received into a place of holy security, where there is no expectation of any further misery. They are said to be received, *ἐν τῇ ἐκκλῆσιᾳ τῆς ἀβραάμ*, into *Abraams bosome*, into the fellowship of the same happiness with *Abraham*, the Father of all true believers.

The Doctrine in the first place makes against those of the Church of Rome, which maintain a place of torment, even for the servants of God after this life, where they must be tried for a time, before they can enter into Rest, and happiness. This place they term *Purgatory*, the torment here they hold to be unspeakable, and far surpassing any torment which the wit of man is able to devise. But this place among others is

vse.

Doctr. 4.  
Death freeeth  
Gods servants  
from all misery

Phil. 1. 23.  
1 Tim. 4. 8.

2 Pet. 2. 14.

2 Pet. 2. 15.

Rev. 14. 13.

Rev. 6. 9.

Luke 16. 22.

Use. 1.  
Confutation  
of Purgatory.

sufficient to overthrow this dotage, for how were death to the Righteous a dismissal, a loosing, a freedom from misery, if there followed after it a torment of far greater extremity then at any time before was ever tasted of? So that the death of the servants of God being (as I have proved it to be) an enlargement from misery, certainly the soul is not bound in any new Prison, whence it must expect, and wait, and pray for a second dismission.

Use 2.

For consolation  
of the  
Saints.

Gen. 41. 46.

Rev. 21. 4.

Eph. 8. 17.

1 Joh. 3. 2.

1 Cor. 13. 12.

Quest.

Ans.

How to know  
whether the  
day of death be  
a discharge  
from all former, and following miseries.

In the next place, this Doctrine makes much for the comfort of Gods servants: the face of Death to the wicked is very dreadful, the day of it is to them the beginning of sorrows, their souls are instantly arrested by the damned spirits, and kept in everlasting chains of darkness: but to those that are the servants of God it is otherwise. I may by way of allusion to the phrase of my Text, compare their day unto that which happened unto Joseph, in which he was brought out of prison to be Ruler over all the land of Egypt. So is their death unto them a day of Bailment out of prison, a day in which all tears shall be wiped away; In which they shall have beauty for ashes, and the oil of gladness, for the spirit of heaviness; and the long white robes of Christs Righteousness, by which they shall be presented blameless unto God. That day shall be to them, even as was the day of escape to the Jewes, a feast and a good day in which they shall see God as he is, and know him, as they are known of him.

But happily thou maist say, how shall I know that the day of Death, is the day of dissolution, and this kind of dismission?

A very necessary quare indeed this is: for every man almost is ready to challenge to himself a part of this happiness, and it is a matter presumed upon by many, which shall never enjoy it. I will therefore give you one certain mark, by which we may know assuredly, that the day of our death shall be to us, a day of enlargement, and of final discharge from all, both former and following miseries, and that is this; if in the time of our life here, our being subject to corruption, and sin, hath seemed unto us the greatest burden, and bondage. They which have groaned and mourned under their own natural corruptions, as it were under some heavy and tyrannous yoke, or as the Israelites mourned under their Egyptian Task-masters, to them only shall the day of death, be a day of freedom. If sin be not a burden to thee; if thou dost not many times lament, and even mourn to think how thou art carried captive unto evil; if thou dost not with grief feel how thou art clogged with corruption, and hindered by it from doing the good which thou shouldest, certainly death will be to thee the beginning of thy thralldome, and after it thou shalt be a perpetual bond-slave unto Satan in the kingdom of eternal darkness. Mark this all ye that take delight in evil, to whom it is a pastime to do wickedly, and who seek rather how to satisfy, than how to suppress your own corruptions, who repute it a kind of happiness to follow the swing of your own lusts, and to have liberty to do as your own hearts do lead you; when you die, this shall be your reward, even a most miserable and endless captivity under Satan, him have you served in the lusts of sin while ye lived, his slaves shall you be without hope of releasement, world without end. This is the right Application of this Doctrine, death is a day of enlargement to the godly, it is a dismission.

The next particular is, that it is a dismission accompanied with peace, the lesson we are taught hence is; that,

*The servants of God have at their going out of the world, a comfortable, a quiet, and peaceable departure.*

Doctr. 5.

The Saints at  
their going  
hence have a  
comfortable  
and peaceable  
departure.

Psalm 117. 37.

Prov. 14. 32.

Gen. 49. 11.

Gen. 15. 25.

1 King. 22. 20.

This Simeon here, he prayed for no other thing, but that his end might be as the end of the Righteous is ever wont to be, even a departure hence in peace. Hence is that general rule of the Psalmist, Mark the perfect man, and behold the upright man, for the end of that man is peace. Agreeable whereunto is that of Solomon; that, the righteous hath hope in his death. And memorable to this purpose is that which is storied of old father Jacob, shewing unto us the quiet end of the Righteous, He gathered up his feet into the bed, and so gave up the Ghost. It was the blessing promised to Abraham, that he should go to his fathers in peace. And the same was made to good

Joseph. There is a two-fold reason hereof. First,

First,

First, the assistance which they have of the favour of God in Christ. This must needs breed quietness, when I am persuaded in my soul and conscience, that all cause of danger after death is removed, and that God is, and will be, gracious unto me in his Son. What cause of fear is here left, what occasion of perplexity?

If any man shall doubt whether the servants of God have this assurance; I prove it thus, that all of them first or last, have it in some good measure. *If any man (saith the Apostle) have not the Spirit of Christ, he is none of his.* Hence it necessarily follows, that all that are Christs, have the Spirit of Christ, but now the office of the Spirit is to bear witness with our spirits; So that all that are the Lords, as they are endued with Gods Spirit, so they feel this Spirit bearing witness to their souls of this Adoption.

Secondly, the comfortable Testimony of their own conscience touching their former care to glorifie God by a Religious and godly conversation: Hence came St. Pauls peace, *I have, saith he, fought the good fight, I have kept the faith, Therefore I am sure there is laid up for me a Crown of life.* Hence *Hezekiah*, *I have walked before thee, oh Lord, in truth, and with a perfect heart.* Not that they do ground their hope upon the desert of their fore-run courses, but because they know good works to be the way, and do understand by the Scripture, that a holy life here, is the first fruits of a glorified life hereafter. Thus we see the truth of this point, and the reasons upon which it is grounded.

Now here some may object; first, We see many worthy men, that have made a great, and an extraordinary profession of Religion in their lives, and which have also carried themselves unblamable, yet to give appearance of much anguish and perplexity, and even of a kind of despair in their death. How can we say then, that all good and holy persons have a peaceable departure?

I answer first, We ought to remember the Rule our Saviour gives, *not to judge according to the outward appearance.* It is a very weak argument to say, that this, or that man dieth without peace, because to the standers by he makes not shew of peace. Certain it is, that as a man may have peace with God, and yet himself for a time, by reason of some temptation not feel it; so a man being sick, or going out of the world may feel it, and yet others that behold him cannot perceive it.

Secondly, we must know that these outward unquietnesses, which do many times accompany sickness, do happen as well, and as ordinarily to good men, as to the most wicked, such as are ravings, and idle talkings, and strange accidents in the body; in this sense *all things come alike to all.* God hath made no promise in Scripture, that those that serve him shall be freed in their deaths from violent sicknesses. Therefore these things must not be thought to be any abridgment of their peace.

Thirdly, we must consider, that with the best servants of God, Satan is most busie, when his end is nearest, and when he is (as it were) out of all hope of prevailing. The red Dragon in the Revelation, had greatest wrath when he knew his time to be short. When the evil Spirit was commanded once to come out of the child, then it rent him sore. Now these temptations, though for the time they be very violent and extrem; so that the party may (happily) utter out some words, and speeches of despair, yet be they no final prejudice to the inward peace. Interrupt they may, but utterly quench it they cannot, because the power of God is made perfect through weakness. And so even in death, Satan receives the greatest foil, when he thinks to get the greatest victory.

Thus then I answer in one word; The peace of Gods servants at death is not ever in the like measure felt by them, but yet it never dieth in them: they which behold their death do not always see it, yet they themselves, sooner or later are sure sweetly and secretly to feel the same.

My reason for my assertion is grounded, first upon that of the Apostle; *God commands light to shine out of darkness:* He brings his servants to Heaven by the gates of hell, out of sorrow and anguish, and temptation, he raiseth out their greatest quiet;

Reas. 1.

Rom. 8. 9.

Chap. 16.

Reas. 2.

2 Tim. 4. 7. 8.  
1sa. 38. 3.

Eph. 2. 10.

Object. 1.

Respons. 1.

Joh. 7. 24.  
The unquie  
departure of  
many of the  
Saints cleared,  
with the  
grounds  
thereof.

Eccles. 9. 3.

Rev. 12. 12.

Mark. 9. 26.

2 Cor. 4. 6.

Secondly,



Esa. 54. 8.

Joh. 13. 1.

Object. 2.

R. sponf.

The seeming  
quiet departure  
of the wicked,  
with the  
grounds  
thereof.

Psal. 73. 4.

1 Sam. 29. 37.

Luk. 11. 11.

Ecclef. 8. 13.

Esa. 57. 11.

Use.

Confutation  
of Purgatory.

Secondly, because the love of God is eternal and unchangeable. *Whom he loves he loves to the end.* It is impossible that the Lord, albeit he try, and that sharply, yet should finally forsake those that are his in their greatest extremity.

But again secondly, if you make a peaceable death to be the reward of the Righteous, what say you to this? There be many that in all their life gave little evidence of any Religion, or grace, but of the contrary rather, yet in their death were very quiet and still, and seemed to all that were by, to have in them no manner of vexation, no troublesome thoughts, no perplexed motions; shall we say that these were good men, because they seem to go away in peace.

It is true indeed, it is the common opinion, Doth a man lie quietly? hath he his memory to the end? died he like a Lamb? surely then he is gone to heaven: but this is an absurd collection; for,

First, sometime this outward calmness is an ordinary consequent of some diseases, as Consumptions, and such like, by which Nature being formerly weakened, hath not power left to make resistance.

Secondly, this outward calmness is no argument of a peaceable and quiet soul. The Psalmist tells us of *the wicked in whose death there are no bands.*

Thirdly, we must distinguish between security and peace, betwixt carnal sensibleness, and true spiritual quietness. *Nabals* death was quiet enough, yet he were but a fool that would adventure his soul with *Nabals*. I see many ignorant persons, many of heathenish, and brutish conversation, very quiet in sickness, without any fear of hell, and judgement to come, making no doubts, casting no perils, asking no questions, complaining of no sins, and so away they go without any more ado. What, shall I say that these died in true peace? God forbid. No, when I compare together their ignorant, secure, benumbed, hardened kind of life, with their senseless and drowsie kind of death, I may say; that these are fearful signs, these things argue that the Devil had quiet possession, where he made so small ado. Thus then notwithstanding these Objections I will conclude, that a peaceful death, is the peculiar and individued priviledg of Gods servants. However it be, yet I know (saith *Salomon*) that *it shall go well with those that fear the Lord, but there is no peace to the wicked saith my God.*

We may make Use of this first to be a trial betwixt our Religion and the Romish: for from this Doctrine I avouch that Religion to be no true Religion: because a Papist by the Rules of his own Religion can never die in peace: This is a hard saying, thou maist object, or how can I make it good? I answer by two reasons.

First, every Papist is taught to believe under pain of *Anathema*, and the great curse, that whosoever dieth, if he have not in this life attained to perfection, and thoroughly purged himself from the remainders of sin by works of satisfaction, his soul must after death go into *Purgatory*, and there continue until he hath made a full satisfaction: now the pain of *Purgatory* is held for the time to be as great as the pains of hell, differing only in this, that it is not perpetual: Now I would fain know, how can a man die comfortably and in peace, and with a joyful heart, when he thinks with himself, that albeit (perhaps) after some years he shall go to heaven, yet in the mean space his soul must go into such a place of unspeakable torment, where if the matter be not well plied by the prayers of them that are alive, and by well seeing the *Priests*, they may hap to lie for many years? I say, how can the Doctrine of Popery beget a peaceful death, when it teacheth an expectation of such an hellish *Purgatory*.

Secondly, every Papist as he is bound of a certain to believe a *Purgatory*, so further must he believe, that he cannot in this life be assured of salvation, otherwise then by a kind of confused hope, which may deceive him. Now he which by the witness of his own conscience is sure that he hath deserved hell, and cannot attain to any certainty of discharge, what comfort can such an one have to die? he knows that when he is dead, he must come to his account before God, but yet can have no assurance that the Lord will acquit him in Christ Jesus.

I wish that this may seriously be considered by us, for the establishing of us in the truth

truth of Religion: I say again and testifie, these reasons which I have alledged being weighed, that a *Papist* by his own doctrine can never expect that which *Simeon* did, a departure hence in peace: He knows he must to torment, he is taught that he cannot know in this world that God will pardon him.

In the next place let us come nearer home to our selves: that we must all die, nothing more certain, *Dust thou art, and to dust thou shalt return.* God hath decreed it, and it cannot be revoked: if our end be not peaceable, our estate after cannot be happy. Let our care then be spent about this one point, how one may attain to this, to end our dayes in peace: I doubt not but we will all be ready to say, we hope so to do: but this is nothing, for when the wicked man dieth, his expectation perisheth. What becomes of the hope of the Hypocrite (said Job) when God takes away his soul? But what course then shall we take, that we may finish our course with joy?

I will tell thee in few words, (I touched it a little before) the best means for a peaceable departure, is a godly and religious life: *I have fought the good fight,* saith Saint Paul, and he could comfortably from thence infer, that therefore there was laid up, for him a crown of righteousness. It was Christs own inference, *I have glorified thee on earth, I have finished the work which thou gavest me to do,* and therefore now, O Father, glorifie thou me with thine own self.

The reason of it is first Gods promise: *blessed shall be the undefiled in the way: Those that honour me, I will honour,* saith God. Now this promise God will not break. He that goeth this way, though it be with much weakness, with many falls, with sundry imperfections, with divers wandrings, yet he cannot miss of the promised peace.

Secondly, life eternal hath three degrees, the first is in this life, when a man repenteth, and believeth, and is purged from dead works, to serve the living God; The second is in death, when the body goes to earth, and the spirit returns to him that gave it. The third is at the last judgment: These three degrees hang together like three links, the second followeth the first, and the third the two former: the last cannot be hoped for, where the first is wanting: for *except ye repent, ye shall all perish.* The first being obtained, the last must needs ensue: for he is faithful that hath promised. So then, wouldest thou have peace in death? labour for grace in thy life; wouldest thou end thy dayes happily? make conscience to spend them holily. A godless man that lives in sin, may die senselessly, or sullenly, he cannot die peaceably. Oh consider this all ye that forget God, that spend your dayes in vanity, and your years according to the lusts of your own heart, that have hitherto hated to be reformed, and will not be reclaimed from your former fashions, but live yet still, as you were wont to do. Think a little with me of your last end, which how near it is you do not know; when your consciences a little awaked, shall make report of your life past, how in matters of God you have been ignorant, superstitious, careless, neglecting his worship, despising his Word, blaspheming his Name, mispending his Sabbaths, in dealing with men you have been cruel, false, unmerciful, oppressing; in the usage of your own bodies unchast, vicious, lustful, proud, wanton, wallowing in excess; what peace can your souls have, when these things be thought upon? what calmness of spirit? what hope of entering into rest? how can you think that the end can be comfortable, when the life hath been abominable. What answer made *Jehu* to *Joram*, when he demanded, *Is it peace Jehu? what peace* (said he) *so long as the whoredomes of thy mother Jezabel, and her witchcrafts are so many?* So when Death comes like *Jehu* marching furiously against you, and you enquire of him, whether he comes with peace or no, he will answer *what peace, when your whoredomes,* and your gross and crying sins are yet in great number? *What peace,* when these make a partition betwixt your souls and the Lord? Certainly there can be no peace, but a fearful expectation of judgement, and violent fire to devour. Suffer me then to conclude this exhortation, as *Daniel* did his speech to *Nebuchadnezzar*; O King, break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. So say I, break off your sins by repentance, your ignorance by seeking

Use 2.  
Exhortation,  
Gen. 1. 19.

Prov. 11. 7.  
Job 27. 8.

1 Tim. 4. 7. 8.  
Job. 17. 4. 5.

Psal. 119. 1.  
1 Sam. 2. 20.

Luk. 11. 9.  
2 Thes. 1. 24.

1 King 9. 23.

Heb. 10. 24.

Dan. 4. 27.

ing after knowledge; your contempt of Gods word by a reverent yielding to it; your security by a *standing in awe of God*; your neglecting the exercises of Religion by careful using of them; your whoredom by chastity; your drunkenness by sobriety; your malice by charity; your oppression by mercy; your falsehood by fidelity; this is the way that will bring *peace* at the last; thus, and thus only you may find rest for your souls.



The





# THE VITAL FOUNTAIN, OR LIFES ORIGINAL.

## SERMON XXXV.

John ii. 25. 26.

*I am the Resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.*



These Words that I have read to you, they are part of the conference between *Martha* and *Christ*, when *Christ* was coming to *Bethany* to awake *Lazarus* from the sleep of death. The conference is laid down from the beginning of the 21 Verse, to the end of the 27, and *Martha* meeting with *Christ*, begins the conference, as we may see, verse 21, 22. Then said *Martha* to *Jesus*, Lord if thou hadst been here my brother had not died: but I know that even now whatsoever thou wilt ask of God, God will give it thee. Here *Martha* manifests her affection to her dead brother, and her faith in her living Master: She manifests the strength of her natural affection, and the weakness and imperfection of her faith. The strength of her natural affection, appears in this, that she was persuaded if *Christ* had been there present, her brother *Lazarus* had not died, she

would not have suffered *Lazarus* to have died : which for ought we know is more then she had sufficient ground for. Then the weaknes and imperfection of her faith appears in this, that she rested too much upon the corporal presence of Christ, that she ascribed no more power to Christ, than that by his prayer he could attain at Gods hands as much as ever any holy man did ; namely, the life of her brother. I know, saith she. that *even now whatsoever thou askest, God will give it* ; Whereas Christ being true God, was able to work any miracle by his own power.

Now the answer of Christ is laid down verse 23. *Jesus said unto her, thy brother shall rise again.* Christ to comfort *Martha*, passeth by her infirmity, and promiseth to her, that he will restore her brother to life again, that she shall enjoy her brother again : but this promise is only laid down in general and indefinite terms ; *Thy brother shall rise again.* Christ doth not say expressly, I will raise up thy brother to life, but he speaks only in general terms, *Thy brother shall rise again* : which we are to ascribe to the modesty, and humility, that alwayes may be observed in the speeches of Christ ; *Thy brother shall rise again.*

Then we have the reply of *Martha*, laid down in verse 24. *Martha said unto him, I know he shall rise again in the Resurrection, at the last day.* *Martha* was not satisfied with this promise of Christ : for it seems she durst not take it in the full extent of it, therefore she replies, that as for the last Resurrection she knew indeed, that her brother, and all others that were dead, should then rise again, this did comfort her : but for any other matter of comfort she could not gather any from the answer of Christ, and his promise : therefore Christ replies again in the words of my Text, *And Jesus said unto her, I am the Resurrection, and the life, he that believes in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.* Christ would have *Martha* know that he was true life, yea, the fountain of all life, and such a fountain of life, that whosoever did believe in him, and cleave to him, nothing should hurt him, no not Death it self. Thus you see briefly the coherence, and the scope of the words. We come now to shew you the meaning of them.

Part of the  
Text.

In these words we may observe these two parts.

First, here we have laid down a compound proposition.

And then the distinct Exposition, or explication thereof.

First, here we have laid down a compound Axiome, or Proposition, a copulative Proposition, wherein Christ affirms two things of himself.

First, *I am the Resurrection.*

Secondly, *I am the Life.*

I am the Resurrection, I am the Life. Now the difference between these two, we may conceive with reverend *Calvin* to be this.

*I am the Resurrection.*

That is, I have all quickning power in me, I am able to restore, and give life to those that are dead. And then *I am the life* ; I have such quickning power in me, that I am able to preserve, and continue the life that I have given, or restored to any ; *I am the Resurrection and the life.*

And then follows the Exposition of this Proposition, and of the several members of it : for the truth of a copulative Proposition depends upon the truth of both the parts and members of it, therefore there follows the Explication, and confirmation of both the parts of this Proposition.

First of the first part, *I am the Resurrection*, this is explained, and confirmed in these words ; *He that believeth in me, though he were dead, yet shall he live.* I have such a quickning power in me, saith Christ, that I am able to restore spiritual life to that soul that is dead in sins, therefore I am able to raise up the body that is dead in the grave ; I am able to give spiritual life to the soul, which is greater, and the more difficult work ; and if I be able to do the greater, I am able to do the less : he that *believes in me*, saith Christ, though before he were dead in trespasses and sins, yet he shall live, he shall live the life of grace.

Then follows the Explication and confirmation of the second member of the Proposition in these words, *Whosoever liveth and believeth in me, shall never die.*

I am the life, saith Christ, for whosoever believeth in me, and so is restored to spiritual life, he shall never die; he shall never die, to speak properly, for he shall never perish, he shall never die, this life shall never be taken from him, neither here nor hereafter, not here, for he shall continue to live the life of grace: not hereafter, for though the body shall die, yet this separation of the body from the soul, it is not so properly a death, as a passage to life; a passage from the life of grace, to the life of glory. And this body also that is separated from the soul, it shall be quickned again, and shall be raised up to live for ever; therefore he that believeth in me, shall never die. Thus you see the words expounded.

Now from the first member of this Proposition, *I am the Resurrection*; and the Exposition, and confirmation of it in these words, *He that believeth in me, though he were dead, yet shall he live*. Hence the point of Doctrine I will observe is this; that,

*Jesus Christ is the Fountain, and Author of all life.*

He is able to give and restore life to those that are dead; He is the Resurrection. Now, whereas there is a double death, and a double Life, and consequently a double Resurrection; we must understand that Christ is the Author of both: in this place we are not to exclude either. Therefore we will endeavour to expound this general doctrine in these three particulars.

First, Christ hath such a quickning power in him, that he is able to raise up those dead bodies of his, that now lie in the Grave.

Secondly, Christ hath such a quickning power in him, that he is able to raise up the soul that is dead in sins, to a spiritual life.

Thirdly, we will shew you why Christ, as in this place, so elsewhere, doth express both the state of the faithful here, and their estate after, under the same phrase of speech, he comprehends both under this term, *I am the Resurrection*.

For the first of these, Christ is the Author of life, he hath such a quickening power in him, that he is able to raise up the dead bodies of his out of their graves. We will speak first of this Resurrection that is of the body, though it be later in time; Because that naturally we are more apt to conceive of the death, and live of the body, than of the death and life of the soul. And secondly, because that the understanding of this Resurrection of the body, will give light to the understanding of the other, of the soul.

And here first we will shew briefly what this Resurrection of the body is.

And then prove that Christ is the Author, and the fountain of it.

First the Resurrection of the body is this, when the soul that was actually separate from the dead body, returns again to its proper body, and being united to it, the man riseth up out of the Grave, with an immortal, incorruptible body to lead a glorified life. This is the Resurrection of the body.

Now that Christ is the Author of this Resurrection of the body it is evident: For as Christ himself by his own power, raised himself being dead in the Grave, *John 2. 19.* saith Christ, *destroy this Temple, and in three dayes I will raise it again*, speaking of the Temple of his body. And so again, *Job. 10. 18.* *I have power*, saith Christ, *to lay down my life, and to take it up again*: so likewise Christ by his quickning spirit he will raise up the bodies of those that are now dead in the grave, as we may see, *Job. 5. 28, 29.* *Marvel not at this*, saith Christ, *for the hour is coming in which all that are in the grave, shall hear the voice of the Son of man, and shall come forth, they that have done good to the resurrection of life, &c.* In this regard Christ is called the first fruits of them that sleep. For as the first fruits being offered to God, did sanctifie the whole crop; and the owner hereby was assured of the blessing of God upon all the rest: so Christ is the first fruits of the dead, and his Resurrection it is an assurance to the faithful of their Resurrection, and the cause of it: both an assurance, a pledge of it, and likewise a cause of it.

Therefore herein Christ the second Adam, is opposed to the first Adam: As the first Adam who was the root of all man-kind did communicate death, and mortality

Doct.

Jesus Christ  
the Fountain  
and Author of  
all life.

1. Of the body.

Resurrection  
of the body.  
what.

1 Cor. 15. 20.



to all those that spring from him: so likewise Christ the second *Adam* by his Resurrection he conveys life, and a quickning power to all his members, as we may see 1 Cor. 15. 21, 22. *For since by man came death, by man came also the resurrection of the dead: for as in Adam all die: Adam* he communicates death and mortality to all that spring from him, *even so in Christ shall all be made alive.* Christ he conveys life to all his members, and they are all quickened by his Spirit; therefore Christ is called a quickning spirit, 1 Cor. 15. 45. *The first Adam was made a living soul, but the last Adam a quickning spirit*; not only a living, but a quickning spirit. And this quickning power and virtue, Christ did manifest before his resurrection, by raising up three from death, namely, by raising the Widdows son, *Luke 7.* and *Jairus* his Daughter, *Luke 8.* and *Lazarus* here in this chapter. And at his resurrection also he manifested this his quickning power, in that he rose not alone, but raised the bodies of many of his Saints with him, many of his Saints arose with him, and as they rose with Christ their head, so also they ascended to glory together with Christ their head, and the resurrection of these it was an effect of the resurrection of Christ, it was by the power of Christs resurrection. Of these we may read. *Mat. 27. 52, 53. The graves opened, and many bodies of the Saints that slept arose, and came out of their graves after his resurrection, and went into the holy City and appeared to many.* Thus you have the first conclusion proved, that Christ is the Author of the resurrection of the body.

Now in the next place, the second conclusion is this; that,

2. Of Spiritual  
life.

*Christ is the Author and Fountain of Spiritual life also.*

He is the Author of the Resurrection of the soul; and the resurrection of the soul it is this, when the Spirit of grace (of which we were all deprived in *Adam*) returns again to the soul of a natural man, and so quickens the man, that the man begins to rise out of the grave of sin, and to lead a new life, a spiritual life, the life of grace: this is the resurrection of the soul.

Now that Christ is the Author of this Resurrection also, of this Spiritual Resurrection: we may demonstrate this by a multitude of Divine testimonies, but we will single out some few of the chief, we need go no further than this Evangelist, which affords plentiful testimony for the confirmation of this truth: As in *Joh. 4. 10.* There Christ speaking to the woman of *Samaria*, he said unto her; *If thou haddest known the gift of God, and who it is that said unto thee give me drink, thou shouldest have asked of him, and he would have given thee living water.* Here the Spirit of Christ it is compared to living water, by an allusion to the water that continually springeth out of a Fountain. And the Spirit of grace is compared to living water from the effects of it: because the Spirit of grace restoreth spiritual life to the soul, and then preserveth this life; therefore it is living Water, and Christ is as the Fountain of this water that yieldeth, and giveth this living, quickning water of the Spirit.

Again in *Joh. 5. 21.* there Christ challengeth this power to himself, *As the Father raised up the dead, and quickneth them; so the Son quickneth whom he will.* As Christ when he was upon the earth, he raised whom he would from the death of the body, so now being in heaven, he raiseth whom he will from the death of the soul. Yea, the voice of Christs sounding in the ministry of the Word, accompanied with his quickning Spirit, is of power and efficacy to raise those that are dead in sins, as we may see *Joh. 5. 25. Verily, verily, I say unto you, saith Christ, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live.*

Again in *Joh. 6. 35.* there Christ stileth himself the Bread of life, and the Living bread; *Jesus said unto them, I am the bread of life; and in verse 48. I am the bread of life; and again verse 51. I am the living bread.* Christ is the living bread, the bread of life, who as he hath life in himself, so he communicates spiritual life to all those that feed upon him. And here is a broad difference between this Bread of life, and ordinary bread, ordinary food: for though ordinary food can preserve natural

life

life, where it is, yet it cannot restore life where it is not; but Christ is such living Bread, that he restores life to those that are dead in sins, and preserves that life that he hath restored, thus he is the living Bread.

Again *Joh. 15. 1.* there Christ compares himself to a Vine, and the faithful to. so many branches? *I am the true Vine*, saith Christ, *and my Father is the husbandman.* And in verse 5. *I am the Vine, ye are the branches.* Now as the branch of the Vine sucks juice and sap from the stock and root of the Vine; so all the faithful receive spiritual juice and life, from Christ their head. As *Adam* he is a common root of corruption, and spiritual death to all that come from him; so Christ is a common root of grace, and spiritual life to all those that are his members. And in this regard Christ is compared to a head, and the faithful to his members. *Colos. 1. 18.* *Christ is the head of his body the Church.* Christ is the head; and the faithful are his members: therefore as in the natural body, the head that is the *principium*, the fountain of sense and motion: it is the head that by certain nerves and sinews conveys sense and motion to all the members of the body: so in the mystical body the Church, Christ is the head that conveys spiritual life and motion, to all that are his members, to all the faithful. Thus you see the second conclusion explained and proved also, that as Christ is the Author of the resurrection of the body, so he is of the resurrection of the soul too, it is he that raiseth the soul to spiritual life.

Now in the third place we are to shew the reason why this double quickning power is here comprehended under one term, *I am the Resurrection.* Now that this double power of quickning, is to be understood here under this one term, we need not, I hope, spend time to prove: for that Christ speaks here of the spiritual resurrection, and the spiritual life; this I take to be evident from Christs own exposition in the words following; *He that believeth in me, though he were dead, yet shall he live:* He that believeth in me, though he were dead in sins and trespasses before, yet he shall live the life of grace, therefore I am the Resurrection.

Again, that the resurrection of the body is not here excluded, it may appear from the scope and intent of these words of Christ; for the scope of these words here, is to persuade *Martha* that he was able of himself, by his own power to raise up her dead brother, to restore him to life, saith he *I am the Resurrection*, I have power to restore spiritual life to the soul that is dead in sin, and this is the greater work; therefore I am able to restore natural life to the dead body, to restore the body that is dead in the Grave to life again.

Now the reasons why this double power is here comprehended under one term, *I am the resurrection*; the chief reasons I take to be these two.

First, this double quickning power is here comprehended under one term, in regard of the Analogy, and proportion between these two, between the restoring of the body to life, and the restoring the soul to life.

Secondly, in regard of the certain inseparable connexion between these two.

First, I say, in regard of the Analogy and proportion between these two, the resurrection of the body, and of the soul; now the proportion and analogy consists especially in these four things.

First, as in the resurrection of the body, the living soul must first return to the dead body, and quicken it before it can rise again: so here in the Resurrection of the soul, the Spirit of grace must return to the soul that is dead in sins, and quicken it before it can rise again: so that there is a similitude in regard of the first beginning, and principle of this Resurrection.

Again, secondly there is an analogy and proportion, in regard of the point and term, the state from which the Resurrection is: for as in the resurrection of the body, the body riseth from the state of corruption, from the bondage of the Grave; So here in this resurrection of the soul, the soul and the whole man riseth from the state of spiritual corruption, from the bondage of sin.

The third proportion is in regard of the estate to which a man riseth: for as in the resurrection of the body, a man shall rise again without those infirmities that the body had before, he shall rise to lead another kind of life, a glorified life: so in this resurrection of the soul the sinner riseth, and is raised up to lead a new kind of life, a spiritual

3. Why both comprehended under one term.

1. In regard of the Analogy.

1.

2.

3.

spiritual life: and therefore it is called *Newness of life*, *Rom. 6. 4.* that we should *walk in newness of life*: both in regard of the new principle, and fountain of it, the spring of grace in the soul. And in regard of the new effects, and new operations, which are answerable to the new root.

Fourthly, there is a proportion also in regard of the perpetuity of both: for as in the Resurrection of the body, the body shall rise an immortal body, not subject to death any more; so here in the resurrection of the soul, when the sinner is restored to spiritual life, he is raised up to a durable immutable estate, he shall continue to live this life of grace, and the immortal seed that is put into him, it shall never die: so Christ saith, *verse 26. He that believeth in me*, saith he, and so liveth, *he shall never die*, he is raised to an immutable estate, to such a life as shall never be subject to spiritual death again. Thus you see that analogy, and proportion between these two, and in this respect they may both be comprehended fully under one term.

2. In regard of the connection.

Secondly, in regard of the infallible connection between these two: for where-soever the resurrection of the soul to the life of grace goes before, there the resurrection of the body to the life of glory will certainly follow after: for as the spiritual death of the soul did necessarily draw after it the mortality, and death of the body, so the spiritual life of the soul doth necessarily draw with it the immortality, and the resurrection of the body: therefore as in the Sacrament the name of the thing signified, is given to the sign; in regard of the neer conjunction, and relation between them: so here in regard of the neer conjunction between those two, that they are never separate, therefore they may both fully be comprehended under one term. Thus we have endeavoured to expound the general doctrine in these three particulars. We have shewed you that Christ is the Author and fountain of the Resurrection of the body: he hath the quickning power in him whereby he is able to raise those bodies that are dead in the grave. Then he is the Author of the Resurrection of the soul too; he is able to quicken those souls that are dead in sins. And then we have shewed the reasons why these two, the Resurrection of the body, and of the soul, are both comprehended under one phrase of speech, *I am the Resurrection*. Now I come to the Use and Application of that, that hath been delivered. And the Use of the point is,

First, for comfort.

Secondly, for trial and examination.

Thirdly, for exhortation and direction.

Use 1.  
Comfort,

First, the Use of the point may be for comfort here, here is matter of sound comfort to all those that are the faithful members of Christ Jesus: if thou be united to Christ by faith, Christ is the Fountain of life, he will be the Fountain of spiritual life: therefore here is comfort against Death, against the death of the soul, and against the death of the body.

2. Against the death of the soul,

Comfort first against the death of the Soul, comfort against sin, that is the ill of all ills, and is the death of the soul. If thou be united to Christ; Christ by his divine power he is able to free thee from the power and dominion of sin, from the bondage of sin. Dost thou complain that thy understanding is dark and blind? remember Christ is able to give thee more light, *Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.* Dost thou complain that thy heart is hard and stony? remember that Christ is able to soften thy hard heart, and to give thee a heart of flesh, as he hath promised, *Ezek. 36. 36. I will take away their stony heart, and give them an heart of flesh.* Dost thou complain that thy affections are unruly, and set upon wrong objects? remember to thy comfort, that Christ is able to rectifie these affections, he is able to plant in thee the true love, and fear of God, as he hath promised, *Deut. 30. 6. I will circumcise thy heart, and the heart of thy seed; that thou shalt love me with all thy heart, and with all thy soul.* And in *Jer. 32. 40. I will put my fear in their hearts, that they shall never depart from me.* Dost thou complain that thou canst not bear afflictions patiently? remember that Christ thy head, he is able to strengthen thee, and he will do it, as he did the Apostle, *Phil. 4. 13. saith he, I am able to do all things through Christ that strengtheneth me.*

But



But here the weak Christian will be ready to object: but I have so many strong corruptions in me that I am afraid, that I am not yet raised out of the grave of sin that I am not yet raised out of my natural estate.

Object.

To which I answer, remember this to thy comfort, that the first Resurrection is unlike to the second in this regard; in regard of the measure and degree of it: as soon as ever the soul quickens the dead body, the dead body leaves the Grave, and the state of corruption wholly, and all at once; but it is not so in the Resurrection of the soul. When the spirit quickens the soul, the soul begins to rise again from the grave of sin, but yet the bands and fetters of sin, and corruption still remain upon the soul. Indeed as soon as the Spirit of grace quickens the soul, the soul presently hates all sins, and begins to shake off these fetters of sin and corruptions, and shakes them off by little and little; but I say, it shakes them not off all at once. In this spiritual Resurrection, sin indeed receives a deadly wound, but yet it is not wholly abolished. In the spiritual Resurrection sin is like a beast, whose throat is cut, that lies striving and struggling for life: so sin hath life in it, but yet it hath a deadly wound: therefore remember to thy comfort, that that will be true here between the power of grace, and the remainders of sin, that is affirmed of the house of *Saul*, and the house of *David*, 2 Sam. 3. 1. there was long war between them, *But the house of David grew stronger, and the house of Saul waxed weaker and weaker.* So it will be between sin and grace, sin will grow weaker, and weaker, and grace stronger and stronger.

Answer.

But yet the weak Christian may object further: but I feel the spirit so weak in me, and the flesh so strong in me, that I am afraid the flesh will prevail, and so I shall return again to my natural estate.

Object.

To this I answer, remember that this is contrary to the nature of a true Resurrection to return to death again: for at the last Resurrection, the bodies that are raised shall be immortal, never to die again: so here those souls that are quickened to the life of grace, they are raised to a durable, immutable, immortal estate, never to die again. That which Christ saith of those that shall be accounted worthy to obtain the second Resurrection; the Resurrection of the body, it is true here also, he saith those that shall be accounted worthy of the world to come, of the Resurrection to life, they shall never die: for they are as the *Angels of Heaven*, Luke 20. 35, 39. Those that partake of that Resurrection can never die: so here those that partake of this spiritual Resurrection to the life of grace, they shall never die: this Resurrection to the life of grace it shall continue in them. For the spirit of grace when he once cometh into the soul, and quickens it, it continues there, and remains there for ever: it is as a *Well of water springing up to eternal life*, as Christ speaks, *Joh. 4. 14. Whosoever shall drink of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up to everlasting life.* Now we know a stream of water is of a vanishing nature, yet if it be nourished with a continual Fountain that can never be dry, the stream will continually run: so it is with the stream of grace in the soul, it is nourished with a continual fountain, such a one as can never be dried up. Thus you see here is comfort against sin, against the death of the soul. Those that are united to Christ by faith, they may be assured that Christ will be to them a Fountain of spiritual life.

Answer.

Secondly, here is comfort against the death of the body, against natural death. If thou be united to Christ, thou needest not to fear temporal death, remember that though the body be dead because of sin, yet the spirit is life, as it is *Rom. 8. 10.* The body, that is dead: that is, it is mortal and subject to death because of sin, but the spirit, the soul, that liveth, it passeth from the life of grace here, to the life of glory. Yea, and the body too that is laid in the Grave, notwithstanding shall be raised again by the quickning power of Christ. Remember Christ is thy head, and therefore he being risen from the dead, thou shalt not perish. You know as long as the head of the natural body is above the water, none of the members of the body can be drowned: so it is here, as long as Christ is risen, none of his members can be held captive in the Grave. Remember Christ is the first fruits of the dead, the first fruits of them that sleep: therefore his Resurrection may be a pledge, and an assurance to thee of thy

Against the death of the body.

thy resurrection; *As we have born the Image of the earthly, saith the Apostle, so we shall bear the Image of the heavenly, 1 Cor. 15. 49.* As we have born about us these corruptible bodies, so when we rise again, we shall rise with immortal, and incorruptible bodies, and live a glorious life with Christ, and so be made conformable to Christ our head, therefore fear not the death of the body. Remember that Death can destroy nothing in thee but sin, therefore fear not.

This consideration may comfort us, as against our own death; so against the death of our friends; Let us therefore receive comfort hence; as *Martha* in this Chapter; *I know that my brother shall rise again in the Resurrection at the last day,* and that did comfort her.

*Quest.*

But here this question may be demanded; but is not this Resurrection of the body, a benefit common to the wicked? are not they partakers of this benefit from the resurrection of Christ, as well as the godly? shall not they be raised, and quickened, as well as the godly, by Christ his Resurrection?

*Ans.*

Difference in the Resurrection of the godly, and wicked.

To this I answer, that this Resurrection of the body to life, it is a benefit proper to the faithful, to the true members of Christ: for though unbelievers, and wicked persons shall be raised up again; yet,

By a different cause.

And to a different end.

1. In the cause:

I say first, by a different cause: the wicked that are out of Christ, cannot have any benefit from the Resurrection of Christ, because they are out of Christ, therefore they shall be raised indeed; but not by a quickning power flowing from the resurrection of Christ: but by the divine power, and command of Christ, as a just Judge: and they shall be raised by vertue of that curse pronounced in Paradise, *Gen. 2. 17. the day thou eatest, thou shalt die the death;* that includes eternal death: therefore this curse must be executed upon them, and therefore they must rise out of the Grave again, that body and soul may die eternally: but the faithful members of Christ shall be raised by the quickning power of Christ, as their head and Saviour.

2. In the end.

Again, as the wicked shall be raised by a different cause, so to a different end: for they shall not be raised to life, to speak properly, that state is stiled eternal death; therefore their Resurrection is stiled *the resurrection of condemnation*, *Joh. 5. 27. they that have done good shall come forth to the resurrection of life, and they that have done ill to the resurrection of condemnation;* they shall not rise to life, but to eternal death: but the godly only shall attain this Resurrection of life, and therefore they only are stiled *the sons of the resurrection*, *Luke 20. 36.* So much may suffice for comfort.

Use 2.

Trial.

A second Use of the point may be for trial and examination, since we profess to be Christians, to be members of Christ, let us here try the truth, whether we be so indeed, or no. Christ is the Resurrection: he is the Author of the first Resurrection to a spiritual life. The first thing that Christ doth in the soul of a sinner, is to raise the soul to a spiritual life: therefore examine whether you have felt this quickning power or no, this first Resurrection to a spiritual life. When Christ was upon the earth, he had power to raise up all those to life again that died, but yet he raised but few; there are but three that we read of, those that we named before. The Widows son, *Jairus* Daughter, and *Lazarus* here. So likewise Christ now hath power to quicken all those that are dead in sin, to raise them to spiritual life, but yet he quickens but few, in comparison of those that continue still in their sins. Therefore let us all examine our selves upon this point, whether we have attained the first Resurrection or no. If we be true members of Christ, we partake of the first Resurrection: for Christ is a fountain of spiritual life to all his members: therefore examine this, look to the first resurrection, to the Life of grace, thou maist know it briefly by three signs.

Signs of the first Resurrection.

1. Forsaking sin

First, by forsaking of sin.

Secondly, by newness of life.

Thirdly, by thy continual progress in both.

First, by thy forsaking of sin, whether hast thou left those sins thou formerly livedst in? As in the Resurrection of the body, as soon as the soul is united to the body, presently the man leaves the Grave, he leaves the society of the dead, and comes

comes forth: as *Lazarus* as soon as he was quickned, and his soul returned to his body, presently he came forth, Ver. 44. *He that was dead came forth out of his grave.* Examine therefore whether thou be come forth of the grave of sin? whether hast thou left the society of sinners, of prophane persons? and whether hast thou left the grave of thy sin? Is there not some lust, some sin that still holds thee captive in this Grave, to which thou willingly, and wittingly obeyest? If thou live in any one known sin, if thou be ruled by any one lust, whatsoever it be, be it swearing, or drunkenness, or uncleanness, or covetousness, or lying, or open and publick prophaning of the Sabbath. I say, if thou live in the practice of any of these, or the like known sins, this is a plain case, thou art still in the noysome grave of thy sins: thou art not risen out of the grave of thy sins, and therefore thou art not quickned by the Spirit of Christ; and if thou art not quickned, then thou art not a member of Christ, thou art not a true Christian.

Again, Secondly, thou maist know it by the newness of thy life: whether dost thou feel a spiritual life wrought in thee? and whether doth it appear outwardly? Dost thou feel a spiritual life wrought inwardly? that spiritual life that Christ restores to the Soul, is universally spread through the whole Soul. As when the Soul of a man quickens the body, it quickens the whole body, every member of it; so here the Spirit of Grace quickens the whole Soul. Therefore examine whether dost thou find spiritual life wrought in thy whole Soul, or no? whether dost thou find this change wrought in thy understanding and judgment? whether hast thou a new judgment, and thoughts, and opinion of God, and of the wayes of God? a new opinion of Christ? a new opinion of the Members of Christ? Whether dost thou find this change in thy heart and affections? whether hast thou new desires, new affections, spiritual inclinations? whether are the studies, and desires of thy soul set upon heavenly things? *If ye be risen with Christ, seek those things that are above,* Col. 3. 1. Whether are thy affections and meditations heavenly, and spiritual? Dost thou feel this change inwardly in thy Soul?

Again, doth this spiritual life appear outwardly also by thy speeches and actions? Doth it appear outwardly in thy speeches, is there a change there? canst thou now speak to men in the language of *Canaan*, and to God in the voice of his Spirit, crying *Abba, Father*?

Again, is there a change in thy outward actions? hast thou left the society of sinners? and dost thou converse with living Christians? Dost thou love those that excel in vertue? and dost thou manifest the graces of the Spirit in the conscionable performance of all the duties of thy general, and particular calling? As soon as *Lazarus* was quickned, presently as he left the Grave, so he conversed with living men, and walked in his Calling: so examine if thou have left the society of the dead, and converse with living Christians, and delight in them; and whether thou walk on conscionably in the place that God hath set thee in, making the Word of Christ the rule of all thy actions. If it be thus with thee, if thou feel this spiritual life wrought in thy soul, and it appear outwardly in all thy speeches and actions; this is a good sign thou partakest of the first Resurrection to the life of Grace.

In the third place, thou maist know this also by thy progress in both these. First, by the progress of thy Mortification: Is sin daily more and more mortified in thee? Dost thou daily get ground of thy corruptions? Is sin in thee like the house of *Saul*, as that waxed weaker and weaker, so doth corruption in thee daily? Is sin in thee like an old man, as it is in every member of Christ? and therefore it is stiled the old man; an old man grows weaker and weaker, till at the last he dies: so it is with sin in every Christian, examine if sin be such an old man in you, that it grows weaker daily.

Again, thou maist know it by thy progress in thy vivification: Dost thou grow in grace daily? Is grace in thee, as the house of *David*, as that grew stronger and stronger, so doth grace in thee? Is grace like a young man, as it is in every member of Christ? and therefore it is stiled the *New man*; because it is as a young and lusty man that daily grows stronger, till he come to his full strength, doth grace in thee grow stronger daily? and dost thou go forward in thy Christian course? It is

2. Newness of life.

3. Progress in both.



the duty of a Christian to walk on daily in his Christian course, *Rom. 6. 4.* we must walk on in *newness of life*. If thou find this progress in thy mortification, and vivification, it is a good sign indeed that thou hast attained to the first Resurrection of the Soul to a spiritual life. Therefore let me intreat you to set upon this work of examination of your own hearts diligently, and faithfully. Let not the multitudes of worldly business; let not the allurements of vain objects, and vain company; let not the appetite and desire of base pleasures drive these thoughts out of your heads: but examine your own hearts whether you partake of the first Resurrection, or no. Deceive not thy own soul: for though Conscience may now sleep, thou must think thou art in a good estate; yet let me tell thee; the time will come when thy Conscience will awake, that if thou continue to wallow in any one sin, if there be no change in thee in thy life, in thy heart; if instead of growing better, thou grow worse, and be hardened more and more in sinful courses, thy Conscience will tell thee to thy face, thou art a dead man, thou hast no part in Christ: for Christ is the Resurrection, the Fountain of spiritual life: thou hast not yet attained the first Resurrection to the life of grace, and therefore if thou go on in this course, thou shalt not attain to the second Resurrection, to the life of glory. So much for that Use.

Use 3.  
Exhortation,  
direction.

The third, and the last Use of the point is for exhortation and direction. If now upon examination, thou find that thou hast not yet attained to this spiritual Resurrection; then let me counsel thee to give no rest to thy soul, till thou hast attained it: for remember that this is the first step to heaven, and if thou set not the first step to heaven, surely thou shalt never come thither. As the Resurrection of Christ was the first degree of his exaltation: so this spiritual Resurrection that we have spoken of, it is the first degree of a Christians exaltation: therefore get this in the first place; yea, get this, and all will follow. If thou attain this, thou shalt be assured of the second Resurrection also, to the life of glory. Remember that Christ by raising himself from the dead by his own power, declared himself to be the eternal Son of God: *He was declared mightily to be the Son of God by his Resurrection*. So if thou canst by a power and vertue drawn from Christ, rise out of the grave of thy sin, then thou shalt declare thy self to be the member of Christ, the Son of God, the daughter of God: therefore labour to attain this first Resurrection.

Quest.

But here this question may be demanded: but by what means now doth Christ convey this spiritual life to his children? and how shall I get to be partaker of this Resurrection? by what means shall I attain this first Resurrection to this spiritual life?

Ans.

To this I answer briefly, that by the same means by which Christ works faith in the soul, by the same means he raiseth a sinner to life: for he that believeth liveth, and he that liveth believeth; he that believeth is raised to life: therefore by the same means that Christ works faith, by the same means he raiseth a sinner to life. Therefore the outward means is the Preaching of the Word; the inward, the Spirit of grace. By such means as Christ will raise the bodies of the dead at the last day, by the like means he now raiseth the souls of those that are dead in sin. Now Christ will raise the bodies that are now dead in the Grave, at the last day. First, by his voice, *Job. 5. 28, 29.* and by the sound of the Trumpet, *1 Cor. 15. 52. The Trump shall sound, and the dead shall be raised incorruptible.* And he shall raise them by his quickning Spirit. So by the like means Christ now raiseth our souls that are dead in sins; therefore if thou desire to be raised out of the grave of sin, let me counsel thee;

First, to attend diligently to the word of God, upon the preaching of the Gospel. The word of Christ, is a quickning word, as Christ saith, *Job. 3. 63. My word is spirit and life.* The voice of Christ is a quickning voice: as Christ by his voice raised *Lazarus* out of his Grave; when Christ said to *Lazarus*, *Come forth*; presently *Lazarus* quickned, and came forth: so the voice of Christ in the ministry of the Word hath a quickning power, to raise sinners from the death of sin: therefore when the Ministers cry aloud, and the Prophets lift up their voice as a Trumpet, then hearken.

Secondly

Secondly, be frequent, and fervent in Prayer for the Spirit of grace, and of Christ: before thou hear, pray; and after thou hast heard, pray that the Spirit of Christ may accompany his Word, that so this may be a means to awaken, and to quicken thee out of thy natural estate, and to raise thee out of the death of sin: Thou must pray to God to give thee a hearing ear, and a believing heart: that so the sound of the Word may not be as the sound of a Trumpet in the ears of a dead man, but that thou mayest be quickened by the voice of Christ. And though thou have continued a long time in thy sins, yet be not altogether discouraged: remember that Christ is able to raise thee, though thou have continued never so long in thy sins: for he that was able to raise *LAZARUS* that was dead and buried, and now stinking in the Grave, he is able to raise up thee also.

In the last place (in one word) if upon examination, thou find thou have attained to this Spiritual Resurrection, then here is a ground of exhortation.

To { Humility,  
Thankfulness.

Here is a ground of Exhortation to Humility and Thankfulness, to joyn them both together, because they usually go together: the proud person is alway unthankful; and the humble man is alway a thankful man. Now if thou have attained to the Resurrection thou hast great cause to be humble, and to be thankful.

First, thou hast great cause to be humbled, because thou hast nothing but that thou hast received: thou hast great cause to be humbled, because thou puttest not any hand to this work, no more than the dead body of *LAZARUS* could help to the raising of him. No more than a creature being nothing can help to its own creation; no more can a sinner help forward this work of his Resurrection, therefore thou hast cause to be humbled for not putting the least helping hand to this work, it is wholly supernatural. Therefore let not any one arrogate any thing to the power of his free will, but remember the work is wholly supernatural.

Secondly, as we have cause to be humbled, so to be thankful too, do but consider, the desperate, and dangerous estate of sin whence thou art raised, and then make thy humble confession with the Israelites, when they brought their first fruits before God, *Deut. 26. 5. A Syrian ready to perish was my father; he went into Egypt with a few; and become a Nation mighty, and populous, and the Lord brought him out of Egypt with a mighty hand, and an out-stretched arm, with terror, and signs, and wonders, and hath brought us to this place, and hath given us this Land, even a Land flowing with milk and honey.* The like deliverance the Lord hath wrought for thee, therefore be thankful, and make thy thankful acknowledgment with the Psalmist, *Psal. 115. Not unto us, but to thy name give the glory.* And then desire God, as he hath by his mercy brought thee to the Kingdom of grace, so by his power to preserve thee to the Kingdom of glory. And desire Christ, as he by his quickning Spirit, hath made thee partakers of the first Resurrection to the life of grace; so to make thee partaker of the second to the life of glory.

[illegible]

I have a special reference to the following: "The  
 first of these is the fact that the power of the  
 State is not a power of the State, but a power  
 of the people. The power of the State is the  
 power of the people, and the power of the  
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# DEATH IN BIRTH,

OR,

The Fruit of *Eves* Transgression.

SERMON XXXVI.

Gen. 35. 19.

*And Rachel died.*



It is a Statute law of God, that all, both Men and Women, must die. The causes for which it pleased Almighty God to leave the bodies, even of his dearest Children under the power of Death, to be returned to dust, are many.

First, for the manifesting his truth, according to that ancient threatening mentioned, *Gen. 3. 19. Dust thou art, and to dust thou shalt return.*

Secondly, for the manifestation of his power, that by death, he may translate his chosen servants to life. Sin it was that brought death into the world: and God will shew his strength in this, that death shall be the utter abolishment, even of that very thing which brought it first upon us, and made us all liable to it. If there had not been sin, there should not have been death: and now God will, that in those that are his, the kingdom and being of sin shall utterly be destroyed; the head of *Goliath* shall be cut off with his own sword, and sin shall be extinguished by that which it self first procured.

All men must die.

1. To manifest Gods truth.

2. His power.

Thirdly,

Our benefit  
by Christ.

4. To conform  
us to Christ.

Rachel was  
fruitful.

Thirdly, God subjects his children to this course, that by it, they may the better conceive what inestimable benefit they reap by Jesus Christ. When they do think upon death, as it is an enemy, they cannot chuse but fear it; Nature affecting a continuation, and preservation of it self, cannot chuse but loath and abhor it. Now then, if Death being changed be so fearful; well may we conclude, that it would have exceeded in terror, if it had continued as at the first it was; that is, a gate and passage to everlasting torment in hell fire. If the very sight of the Serpent affright us now the sting is out, what would it have done, if the sting had still remained? Hereby then Almighty God would have us learn, how deeply we stand engaged to him for his mercy, who by his Son Jesus Christ hath freed us from so great misery.

Lastly, the law of Death seizeth upon the very elect children of God, that they may be thereby made conformable to their head Christ: He was as the wheat-corn, which except it fall into the ground and die, abideth alone, Death was his passage, the same must be ours also. The way of the tree of life is kept with the blade of a sword shaken, under the stroak whereof, we must first come, before we can hope for any entrance into Paradise; as we see here it is said of *Rachel*, she died.

*And Rachel died.*

I will not stand upon any division of the words, but will (God-willing) unite them together at this time, in this discourse. I conceive it is not altogether impertinent in the handling of these words of my Text, to shew you the occasion of *Rachel's* death; what she was, and for what she stands recorded in the sacred Scriptures.

*Rachel* was one of *Laban's* Daughters, and one of the Wives of *Jacob*. Questionless, she was a good woman, though in some things faulty: But the imperfections of the holy people of those times, are neither to be blazed abroad (as though we took pleasure in discovering their shame,) nor to be followed neither; as though by their doing this or that, were a sufficient plea for us; that were to draw blood, not milk out of the breasts of the sacred Scriptures, and is a thing, which for my own particular were the cause never so just, I do from my soul abhor and detest.

First of all then, she is recorded to have been fruitful, by whom *Jacob* had two sons, *Joseph* and *Benjamin*; and by her, and *Leah* his other wife, God accomplished his promise that He made to *Abraham*, that his seed should be as the stars of Heaven, which teacheth us; that,

*The fruitfulness of the wife, is to be reckoned as a blessing, and to be earnestly sought by prayer from Almighty God.*

It is that blessing which God promiseth to the man that fears him, and puts his trust in him; *That his Wife should be as a fruitful Vine, and his Children they shall stand as Olive branches round about his table, Psal. 128. 3.* And in the precedent Psalm, *Loe, Children are an heritage from the Lord, and the fruit of the womb are his reward, happy is the man that hath his quiver full of them.* In former times, barrenness was accounted for a shame and reproach. When God would punish *Abimelech*, about *Abraham* and *Sara* his Wife; it is said, *that he closed up all the wombs in the house of Abimelech, Gen. 20. 18.* And when God would bless *Job's* last dayes more than his first, he gave him seven sons, and three daughters, as an addition to his happiness, and as so many emblems of his grace, and favour towards him. In the rehearsing of the lives of the Fathers before the Flood, you shall find, especially in *Gen. 5.* sundry times thus, such, and such a one lived so many years, *and begat sons and daughters.* What was the blessing upon the first couple? was it not this, *be fruitful and multiply? Gen. 1. 28.* What blessing gave the friends of *Rabeca* at her departure? was it not this, *be the mother of thousands, and millions, Gen. 24. 60.* What was the manner of Gods blessing the Jews after their return from the captivity? was it not this, *that their streets should be full of boyes, and girls? Zech. 8. 5.*

This being so, it may serve for a twofold Use;

First,

First, it discovers the wretchedness of their fault, who grudge and repine at the increase of children as a burthen. Some there are that prescribe to God how many children he should bestow upon them, and would set him down a stint, that they would not by any means have him exceed; which argues a most miserable, and a most faithless mind: For whence is this fear of increase before it come? and whence is this repining at it when it is come, but from some distrustful opinion or other, that they conceive either of their inability to maintain them, &c. Let me say to you, beloved, of your children, as our blessed Saviour said of his Disciples touching themselves; *they are of more value than sparrows*, yet the Lord feeds them, together with the young Ravens that cry; how much more will he give supply to those creatures that are stamped with his own Image.

Neither is it only a reward and blessing upon the rich that they are fruitful, but it is even a reward and blessing to the poor, that they have children; for it is specified in *Psal. 107. 41.* that *God will make them a family like a flock of sheep*; and comfortable it is, that they shall have a family like a flock of sheep, because this may well be intended; they shall prosper and thrive with a little maintenance, as sheep will grow fat, albeit the leas are but very short.

Secondly, it serves to direct all that desire this blessing of increase, that they may know of whom to seek it; it is God that must make thee fruitful like *Rachel*; it is he that *makes the barren to dwell with the family, and to be a joyful mother of Children*. There are five special keyes that God reserves in his own power.

The first is, the key of the Rain; *The Lord shall open his good treasure, and the Heavens to give Rain to the land, Deut. 28. 12.*

Secondly, the key of food; *Thou openest thy hand, and fillest all things living with thy plenty, Psal. 104. 28.*

Thirdly, the key of the grave; *he bringeth down to the grave, and raiseth up again, 1 Sam. 2. 6.*

Fourthly, the key of the heart; it is said *Acts 16. 14.* *The Lord opened the heart of Lydia*.

Fifthly and lastly, the key of the womb; God remembered *Rachel*, and opened her womb, *Gen. 30.* Abraham therefore being childless, he makes his moan to God. Isaac prayed to God for his Wife, because she was barren. *Hanna* Samuels mother, poured out her soul to God in hearty prayer, when she had no child. As also *Zachary*, and *Elizabeth*, the parents of *John Baptist*. This is the true course, first to God, and then to the means. *Rachel* was in a passion, and she cried to her Husband, *give me children or else I die*; but nothing of all this prevailed till she sought it of the Lord, and then she was fruitful, that is the first.

Secondly, it is recorded of her, that she was not only fruitful, but that with this fruitfulness of hers, there came an increase of Gods people; she built up a great part of *Israel*: and what else were the *Israelites*, but Gods peculiar people? A right christian indeed is called a true *Israelite*; and the elect are termed by *Saint Paul, Gal. 6. 16.* the *Israel of God*: So then hence you may infer: that,

*The desire of having Children, must aim at the increase, and enlargements of Gods Church.*

This is a blessing indeed, when the wife by her off-spring builds up *Israel*, not *Babel*; *Beihel*, Gods house; not *Beihaven*, the house of iniquity. This was the desire of holy people of old, when they prayed that their children might be as *corner-stones, couched into the walls of the Temple*; meaning thereby, that they might grow into the Temple of the Lord, to be a habitation of God by his Spirit: *Blessed is the man*, saith the Psalmist, *that hath his quiver full of them*: it is of such children, that are as the arrows of a strong man. Whence it follows, that they must have more in them than nature; for arrows are not arrows by growth, but by Art: so they must be such children, the knotiness of whole nature, is refined, and reformed, and made smooth by grace.

*Ipsidall*



*Ismael* the son of the bond-woman had twelve sons, and all Princes in their Nations: but what did all these titles of dignity do them good, as long as they were out of the promise? Questionless *Hanna's* drift in desiring a son of God, was, that out of her might come one, by whom Gods glory might be advanced among men, therefore she vowed him to the Lord all the dayes of his life. The Angel told *Zachary* that he should have joy and gladness at the birth of his son, why? *Because he should be great in the sight of the Lord, and filled with the holy Ghost, and turn many to the Lord*, Luk. 1. 58. He that begets a fool, that is, an ungodly irreligious son: for that is one of *Solomons* fools, he gets himself sorrow, and the father of such a one shall have no joy; but he shall be his very calamity, and his meer vexation. It is a rule set down in Scripture, that whatsoever is done, should be done to the glory of God: therefore our desire of having children must aim at this, that out of our loyns may come such, by whom Gods glory may be promoted, and the number of the godly increased in the world.

3. Obedient.

Thirdly, she is recorded to have yielded in all willingness, and readiness to the desire of her Husband: When *Jacob* was warned by an Angel from God, to return from *Laban* to the Land where he was born, he made his wives acquainted with the matter, and discovered to them his whole intent and purpose: they forthwith gave him this yielding, and respective answer: *Whatsoever God hath said unto thee, that do*, Gen. 31. 11. The like is to be seen in *Sarah*, she was no hindrance to *Abraham* in his removal from his own Country to *Canaan*, no, nor at such time when she was ignorant whither he went: she was no hindrance to him in the speedy circumcising of his son; No, nor she did not go about to hinder him, in the very sacrificing of his son. Out of all doubt, if she had been a clog to him in any of these respects, the Spirit of God would never have concealed it, because the wrestling with her unwillingness, and gain-saying, had been a strong evidence of *Abrahams* faith, that the Scripture is very careful to set out to the full, for his credit and our instruction.

There are two Women storied in the Scripture above others as examples of Gods judgment upon the untowardness of Wives, not joyning with, and encouraging their Husbands in good-doing. The one is *Lot's* Wife, whose love no question was a great delay to *Lot* in his departure from *Sodom*, that when she should have gone on with her Husband in haste to the place which was appointed for their refuge without looking back, she drew behind still, lingering after her wonted home; but what was the issue? she was turned into a Pillar of salt. The other was *Michael* the wife of *David*, when she looked out, and saw *David* dance before the Ark, she despised him in her heart, and was so far from approving his zeal, that when he returned, she entertained him with a trump, saying to him, *What a fool was the King of Israel this day*: but what was the issue of it? a punishment was inflicted on her for her fault, that she had no child all the dayes of her life, 2 Sam. 6. 23.

I remember a policy of Saint *Paul*, in his Epistle he wrote to *Philemon*: he writes to him for the re-entertainment of a runnagate servant that he had begotten to God in his bonds, and for the better effecting of it in his inscription, he not only writes to *Philemon*, but joyns with him *Philemons* wife, *To Philemon our dearly beloved, and to our beloved Apphia*, Phil. 1. 2. Wherefore was this? For nothing else I believe, but to warn her of her duty, that when the receiving of *Onesimus* was manifested to her Husband, as a needful duty, and a thing pleasing to Almighty God, she should not put in her spoke to withstand the motion, but further it by all the means she could. It was to this end that the woman was created, that she might be a help to her Husband in all honest offices, to joyn with him, to encourage him, to provoke him, and assist him in the performance of them.

4. Her death.

Fourthly and lastly, to omit many other things recorded of her, that I might here relate to you, and to come to that that more nearly concerns this present occasion, it is said of *Rachel*, she died in travel. God had commanded *Jacob* to rise, and go up to *Beisbel*, and dwell there: he obeyed, and erected a Pillar in the place where God talked with him: thence he journeyed a little further to *Ephraim*, and there *Rachel* travelled, and had hard labour: in the sufferance of which, which might be some ease,

case, she received a great deal of comfort from her Midwife, who bad her not fear, for she should have this son also : but it came to pass as her soul was departing, for she died, that her sons name was called Benony, that is, a son of sorrow, as we see verse 18.

Who can express the woe of that day ; and the bitterness of that loss to Jacob ? who was now bereft of his dearly-beloved Wife, by the fruit of whose womb he had reaped such increase of blessing ? before, the children had the care of two watching over them ; now only of one, and that such a one as was not accustomed to interest himself in training up young Children, but left it to her, and she took it from him. O death void of mercy, and respect of persons ! that she should die, it was some grief to him, but that she died in travel, that did most trouble him, and increase his grief. And well might he stile their son *Benony*, the son of sorrow : for it was indeed a sorrow to them all : to her, to him, to their issue, to their friends, and acquaintance, to their servants, to all that knew them, or had any relation to them.

But *Jacob* will not exceed the bounds of Christianity, he was at the last comforted : he refers himself, his children, his infinite, and almost insupportable loss to God Almighty's pleasure, from him she was received, and to him he is content again to return all. The mourning, and lamenting that he made on her behalf it could not recall her again : all the tears he could shed for her, were of no force or power at all to make her alive ; too much sorrow might happily indanger his own life, and then he should highly offend against Almighty God, Patience and Christian fortitude were the only remedies left him, and these he resolves on.

Let us learn hence as long as the world lasts, to know that worldly comforts whatsoever they be, and howsoever we may esteem of them, they are subject to change. Love with unfeignedness what may be so loved ; but take heed you love not too much, for fear the taking of that away from you, that was so dearly loved of you, make you fall into impatience, and sin against God.

Let us so love that we may think of loss, if it stand with Gods pleasure ; but yet let us so love, that we esteem it no loss if he please. Let his good will, and pleasure ever-more moderate our affections : so happily we shall enjoy the thing beloved, a great deal longer. But if we exceed in lamenting, were we as just, and righteous as *Jacob*, God will be angry with us for it. Not only thy dearest Wife, but thy dearest Child, thy dearest friend ; whatsoever is most dear to thee, shall then feel the stroke of mortality, that the heart may be taught to wish for eternity, crying heavily, and sighing with a mournful voyce, with those words of the Preacher, *Vanity of vanities all is but vanity.*

There is a threefold punishment inflicted upon all women kind in answer to the three sins committed by our Grandmother *Eve*.

First, because she gave too much credit to the words of the Serpent, telling her, that both *Adam* and she should be as Gods, knowing good and evil ; therefore it was pronounced presently upon her, that her sorrows and conceptions should be multiplied.

Secondly, because against the express command of Almighty God, she did eat the forbidden fruit, therefore it was pronounced against her, that in sorrow she should bring forth Children, every time her hour was at hand she should hardly escape death. I need not enlarge my self, you all know it to be too true ; nay sometimes, and that oft-times too it costs your lives : an example we have here in the Text in *Rachel*, and in our deceased Sister here before us, and many others.

Thirdly, and lastly, because she was a seducer of her Husband ; therefore for a punishment, all your desires ought to be subject to your Husbands, and by the warrant of the Scripture they must rule over you. Death is a debt to nature and must be payed : there is no avoiding of it, no putting it off, when GOD thinks it fit, it is infallible to all, in respect of the matter, and end : though in respect of the time and manner, many times it be divers. Some die when they are young ; some in the middle of their age, and some live till they be very old. That for the time.

Some die of Convulsions, some of Dropsies, some of Feavers : and to be short, some in Child-bed ; as *Rachel* here did, and our departed Sister. But of what disease

soever they die, that is nothing: die they must sooner or later, of this infirmity, or that, it is no matter which, when it pleaseth God; Let a man make what shew he can with all his glorious adornations. Let him have rich apparel, and disguised linnen; and scarcloth, and balm, and spices, let him be in wrapped in lead, and let stone immure him when he is dead, yet the earth his original Mother will again own him for her natural Child, and triumph over him with these, or the like insultings, he is in my bowels, returned to his earth.

This body returns not immediatly to heaven, but to the earth; nor to the earth neither as a stranger, and altogether unknown to him, but to his earth, appropriate to him as his own, his familiar friend, and old acquaintance. To conclude, we are sinful, and therefore we must die, we are full of evil, and therefore we must go to the grave: we have sins enough to bring us all thither. God grant they be not so violent, and full of ominous precipitations that they portend our sudden ruin? portend it they do, but *O nullam sit in omnia, &c.* I am loath to be tedious. He should not be tedious that reads a lecture of mortality. How many in the world since this Sermon first began, have made an experiment, and proof of this truth, of this sentence, that man is mortal; and those spectacles are but examples of this truth; they come to their period, before my speech. My speech, my self, and all that hear me, all that breath in this air must follow. It hath been said we live to die; give me leave a little to invert it, let us live to live, live the life of grace, that we may live the life of glory, and then though we do die, let us never fear it, we shall rise from the dead again, and live with our God out of the reach of the dead, for ever, and ever. So much for the Text at this time.

To declare unto you the cause of this present assembly would be altogether superfluous, the dumb oratory of that silent object, doth give you to understand in a language sufficiently intelligible, that we are now met to perform the last rites and duty that we owe to the memory of our dear sister here before us. And Christian charity hath been so powerful in all ages, that it hath been retained as a pious, and laudable custom at Funeral solemnities to adorn the dead, with the deserved praises of their life: not for any pomp or vain glorious ostentation, but that Gods glory here may be for ever magnified, by whose grace they have been enabled to *fight a good fight*: and that the surviving may be encouraged to run the same course, when they behold them discharged of this tedious combat, and crowned with a crown of glory, and immortality.

This Sister of ours was born in this parish, and hath lived in it some thirty four years, or there-about; eighteen years a single woman, and sixteen years a married Wife; of whom though upon my own knowledge I can speak but little, yet having credible information from others, with whom she had long, and private intimacy of many years acquaintance, I must, and will speak.

That which I told you was recorded of *Rachel*, that she was fruitful in procreation of Children, may in great measure be spoken of her: for if the Scripture account bearing but of two children fruit: certainly it will make an extraordinary fruit in bearing of twelve, which she did. It is a certain token of a true, and faithful servant of God, to frequent his house, to pray unto him, to praise him in his Church earnestly; to labour to be instructed in his will out of his Word, then, and there, read and preached to them: all which evidences of a good Christian were found in this our Sister. For her constant coming to Church, I my self can now speak upon my own knowledge, I have seriously, and strictly examined my self, and I profess ingeniously before God that knows my heart, and you that here me speak, that I cannot call to mind, that ever she mist coming to Church twice a Sabbath day since I came, which I would be heartily glad I could speak as well of others of this Parish as of her. For some of them have got such a fisking trick up and down, to go to other Churches, as if there were no relietable food at their own, that I fear at the last they will come to none at all, I pray God they amend this fault. It was a vertue in her that deserved commendation, and it is a vice in them that deserves reprehension.

When she was in Gods house, she did not as too too many do, imploy her time in sleeping, or some such ill course: but I ever observed her to listen very diligently, and



and attentively to what was delivered, for the nourishing of her soul. I confess I do not remember that ever I saw her take any notes in the Church of Sermons that were preached; for it seems she did it when she came home: for since her death, going to her house, accidentally I met with a book of hers, wherein she had written many texts of Scripture with notes: the day when they were preached, and the persons by whom, most of those which I have preached I saw and perused, and others of strangers that I myself have heard: these qualities are not to be past over in silence, but are worthy of your serious imitation.

Neither did she think it fit barely to set them down for her own instruction only: but what she heard upon the Sabbath day, that she constantly practised upon the week days. She catechised her children in those points; spending some time in training them up in the knowledge of God, and putting them in mind of their duty to him in whom *we live and move, and have our being*, by repeating Gods word delivered, by hearing them read Gods word printed, and by singing Psalms, and hymns, and spiritual songs.

That she was a most provident, and careful Wife, and a most indulgent, and loving Mother, all that knew her can best testify, and some of them have informed me. And this let me speak, and I have it from the mouth of some, that perhaps did not think I would have mentioned it at this time, and would have had it concealed, but for reasons best known to myself, I hold it very fit to relate: she was ever held to be of a most sweet nature, and of a very loving disposition: that she was very charitable, and inclined to relieve the poor; It is likewise testified of her, she was liberal always; but more liberal now then usually, having had a consideration of the hard and needy times: to which end, as if she had prognosticated her own death, she laid some money (according to that ability that God had blessed her with) for the relief of the poor.

Let no man censure me for speaking these things I do: for if I should not have given her, her just, and deserved praises; some that now hear me, and knew her from her cradle, might justly have censured me for too much remissness. Thus for her life.

As for her death, I can say little touching it. It pleased God, not to give her any long time of sickness, but to take her away; though not unprepared, yet on a sudden with a short warning. When her bitter pangs first came upon her, she called to her Husband, and desired him to joyn with her in hearty prayer to Almighty God, that he would be graciously pleased to extend his mercy towards her; that he would be pleased to let her live longer, that she might repent of her sins, and beg mercy at his hands for them, that she might amend her life. And if he would not grant this for her, yet for those many poor Children that were young, that she was to leave behind her; she desired him to be a careful Father over them all: she prayed to God devoutly to send a blessing both upon him, and them.

Much she could not then speak, because of her pains, that now began still to increase upon her. When she was in the extremity of her labour, he being absent (as it was fitting), she sent down to him, to desire him to pray to God on her behalf, that he would ease her of those grievous pains, and preserve her in the great pain, and peril of Child-birth. The propitious God it seemed heard him, and granted his request: for presently to the thinking of the standers by, she was delivered. Not satisfied with this, having received so great a blessing from God, she sent down again to desire him, to give God thanks for her safe delivery. But God, that had determined to take her out of this miserable life, quickly turned that hope of the standers by into a fear, and suddenly she changed: which perceiving, as long as she was able to speak, she cried, Lord Jesus have mercy on my soul, Lord have mercy on me, Lord pity me poor miserable wretch: and when she could not speak, she held up her hands to heaven, as desirous to make her peace with that God, whom she knew she had highly offended. I make no question, but God hath translated her from the valley of tears, to the Mount Sion of blessedness: whither God of his infinite mercy bring us all.

1. The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact which has been recognized by the government and the people of the United States for many years. It is a fact which has been recognized by the government and the people of the United States for many years.



THE  
DEATH  
OF  
SINNE,  
AND  
LIFE of GRACE.

SERMON XXXVII.

Rom. 6. 11.

*Likewise reckon ye also your selves to be dead unto sin, but alive unto God, through Jesus Christ our Lord.*



He intent of this Chapter, is to take off an abuse of the Doctrine of the Gospel, which publisheth the free Grace of God to great sinners. The Apostle had said in the latter end of the 20 Verse of the former Chapter, *where sin abounded, Grace did much more abound.* From hence some did infer; that therefore under the Gospel they might take liberty to sin, the more their sins were, and the greater they were, the more they should occasion God to manifest his abundant Grace upon them. This the Apostle answers in this Chapter, and he answers it two ways.

*Coherence,*

First, by way of Detestation.

Secondly, by way of Confutation.

By way of Detestation in the first verse, and part of the second, *what shall we say then, shall we continue in sin that Grace may abound? God forbid.*

Secondly, by way of Confutation; the argument whereby he confutes it, is by a necessary consequence of our justification; that is, our sanctification: these are so inseparably



inseparably united together; all that are justified, are sanctified. And upon this ground, the Apostle frames two arguments to confute this error, taken from the two parts of sanctification.

The first is from our mortification, from the third verse, to the end of the seventh; and the argument runs thus. Those that are dead to sin, cannot sin that Grace may abound; but all that are in Christ, are dead to sin; therefore they cannot sin that Grace may abound. Now that all that are in Christ are dead to sin; he proves by their union with Christ, testified in Baptism, and by the effect of that union, which is conformity to Christ; that as Christ was dead for sin, so they are dead to sin.

The second argument, is taken from the second part of our sanctification, which is our quickning to a new life; and that he handles in the 8, 9, 10. verses, and that argument runs thus. Those that are quickened by Christ to newness of life, cannot sin that Grace may abound; but all that are in Christ, are quickened by Christ to newness of life; therefore they cannot sin that Grace may abound. That all that are in Christ are quickened to newness of life: he proves in verse 8. *If ye be dead with Christ, we believe that we shall live with him still*, by our union with Christ, whereby there comes a conformity to Christ in his resurrection, as well as in his death.

And from these premises, he infers by way of application, the conclusion that is here in the words of the Text I have now read to you; *likewise reckon ye also your selves dead unto sin, but alive to God, through Jesus Christ our Lord*. As if he should say, do not rest your selves satisfied in the bare knowledge of these things, in the discourse of them in general, but bring them to particular application; make the case your own; what we say of death to sin, and of newness of life, we speak to you, if ye be in Christ; therefore you must make account of it to be your case, *likewise reckon ye your selves dead to sin, but alive to God, through Jesus Christ our Lord*. We see now the coherence of the words with those that go before, and the main intent and scope of the Apostle in the Chapter, wherein we might note divers things.

Observat. 1.

The first is out of the very connexion, that *by virtue of the union of believers with Christ, there is in them a conformity to Christ*. They are made like unto him; he had said before, that Christ died, and rose again; likewise reckon ye your selves like him in this. Every one that is in Christ, is conformable to Christ, and made like him.

Then again secondly, we might note hence this also; that,

Observat. 2.

*Rectified and sanctified reason, ever concludes to God, and for God.*

Reckon ye, make account, conclude this, so the word signifieth; reason thus, conclude thus: as it is used, *Rom. 3. 28. We conclude* (saith the Apostle, where the same word is used) *That a man is justified by Faith without the works of the Law*. So, conclude this, rest on this conclusion, do not make it a matter of conjecture, and opinion only; but when you consider things wisely, when you weigh things seriously, you shall see great reason to infer those things, from these premises that God would have you infer. Therefore whatsoever reasoning is against the Word, whatsoever disputes the minds of men uphold against any truth in Scripture, it is but the reasoning of corrupt reason; If reason were sanctified, it would conclude, as *2 cor. 5. we judge, if one died for all, then they that live, should not live to themselves, but to him that died for them*. When men come to deal judiciously, and advisedly, when they come to conclude of things wisely; they will conclude then, that what use the Word and the Gospel would have them make of any truth, that they will make of it, *Likewise reckon ye, judge thus*.

Thirdly, we might note hence thus much also; that,

Observat. 3.

*The best and most profitable knowledge of the Scriptures, is in applying it to a mans own case, and person, and condition.*

*Reckon ye also your selves*, saith the Apostle; make account of thus much, that this

this is a truth concerns you in particular. Judge your selves so far profited by the Word you hear, as you can make good application of it to your own estate and condition. Whensoever men come to hear the Word, they come to hear somewhat that concerns themselves; therefore whatsoever we say befalls them that are in Christ; apply it to your selves, and make account this is my case; if I be in Christ.

Fourthly, hence we might note thus much also; that,

*When a man is in Christ, there is a real change.*

Observat. 4.

There is an evident change from what he was, before he was in Christ. For so the Apostle reasons; now you are in Christ, there is such a change, as from death to life, there is a marvellous great change in you. If there be not this change in you, neither are you in Christ; and all the hopes you build on of being in Christ, they are without a foundation, they are upon an imaginary Christ, not upon Christ that is yours indeed. If you be in Christ, let it appear in a change; let us see how you are changed since you were in Christ, from that you were before: for this make account of; conclude thus much for your selves; that all that are in Christ are changed.

But fifthly, and lastly, he expresseth wherein this change consisteth; and he makes choice of such terms as are most acquiste, and fit for his purpose. He would express this spiritual change, and mark what expressions he useth to manifest it by; no less than life, and death. There is such a change when you are once in Christ, from what you were before; as there is between a man that was dead, and is now alive; or a man that was alive, and is now dead; and this is that, that I will insist now upon, wherein note these particulars:

Doctr. 5.  
There is a change in all that are in Christ as from death to life,

First, the Analogy and proportion, the aptness, and fitness of the terms, wherein the Apostle expresseth the spiritual change of those that are in Christ; how fully they may be said to be dead, and alive.

Secondly, it is observable in what order the Apostle expresseth these first dead, and then alive. Make account that the work of Grace in the effectual change in your hearts, it proceeds in this order. First you are dead, and then alive; dead to sin first, and then alive to God.

Thirdly, note the certain connexion of these two together; so there is not only a certainty in the object, but a certainty in the subject too; not only a certainty that those that are in Christ shall live: but it is certain to you, make account of this, make this conclusion for your selves, build on it, know it for your selves, as he said to Job; it is certain if you be in Christ, you are dead with Christ, and you shall live with Christ, make account of this.

Lastly, the efficient cause of this great change expresseth in these terms, it is *Jesus Christ our Lord*: make account of this, if you be in Christ, there comes a virtue from Christ, an effectual working of Christ by his spirit in your hearts; such a powerful work as will conform you to Christ dead, and to Christ risen; that you shall be dead to sin, and alive to God: not by any strength in your selves, or any excellent endowment in your own natures, not by any natural inclination and ability, but through the virtue and power of *Jesus Christ our Lord* working in you. Thus you have the Text opened.

We will speak first of the Analogy and proportion, the agreement between the metaphors here used, and the things expressed by them. That which the Apostle would express, is, that there is a marvellous spiritual real change, in all those that are in Christ, from what they were before. Now let us see how fully it is expressed in these words, that he saith, *ye are dead to sin, and alive to God*; that he chooseth to express it by life and death. Had it not been fit to have said thus much; you are changed in your disposition, in your inclinations, in your intentions, in your actions; you are changed in your conversations, you are other kind of men in the inclination of your hearts; you bring forth other fruit, you lead other lives than you were wont to do? But he expresseth it here yet more fully; that is, by that that includes all these; and if there be any thing more may be added, it includes that too, ye are dead and alive. Then we will consider;

1. The analogy between spiritual, and natural life and death.

First,

First, generally, how death, and life, expresse the state of them that are in Christ.

Secondly, consider them in their particular application; how death expresseth the first part of a mans change in sanctification, and life the second part.

First, we take them in general, and let this be the point; that,

*A man that is indeed effectually changed by vertue of his union with Christ; he hath such a change wrought in him, as in a dead, and living man; as in life, or in death.*

1. In general.  
1. A General change.

Now, first take it in general; you know life, and death, they imply, first a general change; when a man is alive, or when a man is dead, there is not a change in some part only, but in the whole: So it is here, when a man is effectually changed from what he was, by vertue of his union with Christ.

A member may be dead, and yet nevertheless the man alive; but if the man be dead, there is a general change that goes throughout, it possesseth every part, every member; so that now there is no member of him, but death rules in it, then he is a dead man. So it is in this, when a man is dead spiritually, there is not a change in some particular actions only, in some particular opinions only; there is not an alteration of some of his old customs only; but it is a general change, so it goes through the whole man. It is a change in the understanding, he judgeth things otherwise than he was wont to do. And there is a change in the will; the inclination of it is to other objects than he was wont to be inclined to. And thence there is a change in his intentions; he propounds other ends to himself than he was wont. So there is a change in respect of the whole; the Word is the rule of all a mans actions. There is a change from particular evils, from one as well as another; that when any thing is discovered to him to be a sin, to be a transgression of the rule; he is turned from it. So likewise, when any thing is discovered to him to be a duty, agreeable to the rule according to the will of God revealed in his Word; he is a vessel of honour prepared for it: and that is it the Apostle especially means, when he compares them to vessels, and he describes them thus; they are vessels of honour fit for the service of their Master, prepared for every good work: So that now, as the Apostle saith, *there remaineth no more conscience of sin.* That is, there remains not now any sin to cleave to the conscience to defile it, to cleave to the conscience so, as a ruling enemy would do, that would take away all true and perfect peace; all boldness, and access to the throne of Grace, there is no such conscience of sin. This making conscience of every sin, is that that frees conscience from being defiled in that sense with any sin; so much for the first.

2. The order-  
liness of it.

Well, secondly it is expressed by death, and life, to shew the orderliness in the proceeding of this change. When a man is changed by the efficacy and working of Christ to whom he is united; it proceeds in such a manner, as the change in death or life. You know death, or life, begin within first; it begins in the inward man, in the heart first. And as in natural death, or natural life; there is a dying first of the root, and a quickning first at the root: so likewise in spiritual death, or life; it is an orderly proceeding, it begins first within. Our Saviour Christ gives this direction; *First make the inside clean;* and then all will be clean; against the hypocrisy of the Scribes, and Pharisees, that looked more to outward actions. So this change, it is not only a meer civilizing of a man, a conforming of him to that society he converseth with in outward actions; but renewing of a man in the *spirit of his mind*, Rom. 12. So the change begins from within.

Hence it is, that first he is good, and then he doth good, according to the speech of Christ, *make the tree good, and then the fruit will be good*, we will not stand upon it: you see the Analogy, and agreement holds between these two in general.

2. The Analogy in particular.

Now we come to take them apart more specially: First, how this being dead to sin, agrees with that change that is in a man that is in Christ from sin; *Reckon this*, saith the Apostle, *make account of this, that you are dead to sin*: that is, now there is such a change and turning from your evil courses, from whatsoever it is that is true-ly



ly and properly called sin in Scripture, you are changed from it. Now in whatsoever sense a man may be said to be dead, in that sense a man in Christ is changed from sin, there is somewhat in his change expressing that death. Now there is a threefold death,

A { Civil  
Judicial } Death.  
Natural }

Death three-  
fold,

We begin with the judicial first, as Gods great Work begins in the judgment. There is a judicial death; so one that is alive now in respect of natural life, may yet be said to be judicially dead, when he is dead in sentence; when by the judge he is condemned to death, when he is adjudged to die. *So reckon ye your selves dead to sin*; make account of this, that now in your judgment there is a sentence passed out against sin, that it shall be slain, that it shall be mortified; thus your judgment stands, and thus you look upon it, as a thing dead in sentence; and that is the first. It is that in *Ezek. 36. 31.* saith the Lord, *when I shall be pacified to thee*, this shall follow upon it; *thou shalt judge thy self worthy to be destroyed, for all thine iniquities and abominations.* When God is reconciled to a man, which is as much as to say, when a man is in Christ: for by Christ we are reconciled to God, this follows upon it, that man comes now to judge sin to be a deadly thing, to judge sin to be dead, and to judge himself worthy to be destroyed for it. He looks on sin as it should be looked upon, his opinion is right concerning it: he accounts it an iniquity, a thing against that rectitude, against that equity, and righteousness wherewith man was once endowed in the Creation; and from which so far as he swayes, so far he is plunged into death. As you know that curse was denounced against man, when he sinned he should die; so he cannot look upon iniquity, upon that that is contrary to that righteousness wherein he was made, but he looks upon it, as on death it self, and a deadly thing; he looks upon it as upon an abomination. That look as persons that sinned capitally were an abomination to the Land, and people among whom they sinned; as the Scripture speaks of murderers, and the like; the land was defiled if the sentence of death were not executed; so it is here in the opinion and judgment of a man that is in Christ, he accounts this the greatest defilement, that his soul remains so far polluted and defiled, as there is any life left in sin. That is the first thing, reckon this then that sin is dead immediately; that is, that you now come to pass (as judges do) a sentence of death against sin: and that howsoever a Malefactor be not naturally dead, when he is judicially dead; yet he is in an order to it, the next thing that follows will be to be cut off. So it is with sin when a man comes to judge himself for his iniquity, worthy to be destroyed for his abominations, this is the next thing that follows; he will not rest, till that be slain and subdued, till that Malefactor be condemned to death, and cut off and took out of the way. Here is the first thing, herein this change is like death.

1. Judicial.

Secondly, there is a civil death too; so one that lives naturally, may be dead civilly; so one that is under the subjection and power of another, such a one is dead civilly. The civil Law accounts any one that is under subjection to be *Civiliter mortuus*, as they speak; that is, he is in that sense not accounted among living men, he is one dead, because he is not animated, and acted by his own will, but by the will of him that rules him: *so reckon ye your selves dead*, saith the Apostle. Make account that when you are in Christ, sin is no more to be ruler, and commander, to act, and animate, and quicken you to obey its lusts, that you should be acted, and animated by it, that as soon as sin tempts, you should obey presently: make account in this sense you are dead to sin, that is, sin is dead in you civilly, it hath not a ruling power; it comes not now as one that hath power to sway all before it: that is it the Apostle saith in this Chapter, *sin shall not have dominion*; You have a new Master, a new Lord, you are no more under the rule and dominion of sin, that is the second.

2. Civil.

Thirdly, there is a natural death, as well as a judicial, and civil death, so things are said to be dead naturally, two ways:

3. Natural.

{ Imperfectly, } Inchoate.  
{ Perfectly, } Consummate.

I i i

Naturally

## 1. Imperfect.

Natural death imperfect, and but begun is this, as when there is a great blow given with an axe to the root of a tree, whereupon certainly it will wither, and die, and be made altogether unfruitful for the time to come: though for the present it have leaves upon it, and though for the present all the fruit that is on it be not quite shook off, yet now the tree is said to be dead, because there is a blow given at the root, whereupon it will wither and certainly die. So a man is said to be dead, when he hath a deadly wound given him, though he be not now dead; though he may stir, and live after, and perhaps do some hurt to him that wounded him; yet he is dead, because he is irrecoverably wounded, every one that looks on him will say he is dead. So as soon as a man is in Christ, by virtue of his union with Christ, there is such a blow given to the root of sin; not in the judgment only, but in the affections also; so as it never recovers its strength again, to bring forth fruit in that abundance as before; and it alway withers, and decays more and more, till it be quite removed.

## Simile.

Now, as it is in this case with a tree; will you know when it is dead? take it in the Spring. All the trees in Winter seem to be dead, but come in the Spring, and in Summer, and then if a man see there are no leaves, if he see no fruit upon the tree, now he concludes it is dead indeed: because it brings not forth fruit in the season of fruit. So, take a man, when there is an occasion, an opportunity, to turn to folly; when upon deliberation and judgement, he may consider of that opportunity to manage it for the service of sin, it will appear now if he be dead, he will not in such an occasion yield, but at such a time especially resist sin, at such a time he will not bring forth the fruit of sin.

Look what the Spring is to the tree, that is occasion to the sinfulness of mans heart. Indeed when sin takes a man upon disadvantage, upon unequal terms, that he deliberates not, and considers not what he is doing: as *David saith, I said in my haste*; then many times sin prevails, and binds him, as a thief doth the master of the house, hand and foot: yet nevertheless when he well weighs, and considers things, at such a time it will appear that sin is dead. Thus you see how fully the terms hold to express the change of a Christian, his judgment is right, he condemns sin as death, in the purpose and covenant of his heart whereby he is bound to God, he disposeth it from its dominion and rule, that what it doth now is as a thief by stealth, that surprizeth a man in his sleep; And it hath its deadly wound, whereupon it withers, and decays, and at last in the sight of all men, and at such a time, when if there were any life it would appear, at such a time it shall appear that sin is dead. Thus you see the first expression opened, the change from sin by death; *you are dead to sin*.

## 2. Newness of life expressed by life in three respects.

Now take the second expression, *you are alive to God*, that expresseth the second part of sanctification, that is, the quickning of a man to newness of life. It is with thee now, as with one that was dead, and is alive, there is such a change in thee. And how is this expressed by life? Thus; in three respects this change is fitly expressed by life.

## 1. The principle of life.

The first is this, you know life it consists in the union of a man, with the principle of life? when there is a union between the body, and the soul, here is life. Now though there are bodies, and spirits, yet the bodies live not by those spirits, except they be united with them: therefore when the soul is separated from the body, the body dies, and the man is said no more to be alive: so here in this sense, when there is a union between the soul of a man, and the principle of spiritual life, then there is that change wrought, whence he is said to be alive. Now the principle of spiritual life is only Christ; so you see here in the Text, *you are alive to God through our Lord Jesus Christ*, when there is a union between Christ and you. And how is that? It is by an influence from Christ into the soul, and that is the mighty work of the Spirit of God, as you see *Joh. 6. 63. It is the Spirit that quickeneth*, saith our Saviour. The great work that is wrought by the Spirit in quickning a man, is the work of Faith. *Now I live*, saith the Apostle, *by faith in the Son of God, that died for me*, Gal. 2. 20. Now when there is such a union between Christ and a man, then he lives; there is such a change in him, as there is in life. Therefore beloved, this change is not in any that profess the knowledge of Christ, and have not yet union with Christ. It is not enough

enough that a man be called a Christian : it is not enough that a man profess that he hopes to be saved by Christ ; It is not enough that a man go on in some external actions as other Christians do, unless that he doth, and that he is in any spiritual action, it be by virtue of his union with Christ, that it be by life received from him, by a quickning vertue flowing from him to every member, that is exprest, *Joh. 15. 9.* by the branches in the Vine, they are quickned by union in the Vine ; cut the branches from the Vine, and they die, and wither. So it is with men ; let them be in the Lords Vineyard, yet if they be not united with this Vine Christ, they are but dead men, *dead in trespasses and sins*, Ephes. 2. 1. that is the first.

2. The actions of life.

Secondly, this change is exprest by life in another respect : for look as in life there is not only an union with the principle of life, but besides that, there are those living actions, and operations that naturally flow from that union in every living creature : so in spiritual life, there are spiritual actions, and operations that flow from every man that is thus united to Christ.

As every thing is in being, so it is in working : take a natural man, he doth natural actions, by vertue of a natural life. Take a worldly man, he doth live, (as a man may say) in worldly actions, by vertue of that worldly principle that is in him. So take a spiritual man ; what is the reason he delights in spiritual things ? *His delight is in the Law of the Lord*, as David saith, *and in that Law he meditates day and night*. What is the reason his delight is in the Saints ; and the more spiritual any one is, the more he delights in them ? the reason is this, because he lives a spiritual life, therefore he doth actions agreeable to that principle with which he is united ; therefore by this you shall know it.

3. The properties of life. Appetite.

Thirdly, there are certain properties in life that hold in this too, and we will instance but in two.

First, wheresoever there is life, there is a natural appetite, and desire after all means that may preserve that life. Wheresoever God gives life to any creature, he gives also a desire to that creature to preserve that life it hath which is the best state of being. Now, it is so with a Christian, all his desires are to preserve spiritual life, and to increase it : he rests not in what he hath, but labours to be more yet, and to do more yet, to know God more, to love God more, to serve God better ; to live more fruitfully, more profitably among men. He delights in the actions of spiritual life : therefore he would strengthen those habits by all actions, and industry, and indeavour. *As new-born babes*, saith the Apostle, *desire the sincere milk of the Word, that ye may grow thereby*. No sooner is there life in a new-born babe, but there is a desire to nourish that life. You see there is a natural appetite even in the very trees, that thrust their roots down into the ground, to draw moisture below from the earth, by an instinct to preserve that life they have in the stock, and in the branches. So it is in every man that hath a spiritual life, he puts forth with all industry for all spiritual helps, according to that strength he hath for the preservation of his spiritual life. That is the reason why they are not content, in the abundance of all outward things, when they want spiritual helps : and that is the reason that they are not satisfied, nor solace themselves in dead, worldly company ; that is the reason their hearts rest not in things below ; because these are not the food of their spiritual life ; these are not the things that preserve that life that is in them.

Secondly, as there is a desire of the preservation of life, so there is a desire of propagation, and transfusion of it to others, as much as may be. So you see those things that have but a metaphorical life ( as we may say ) that are said to live by way of allusion, and metaphor, as the fire in the coal, when it is said to live in the coal, it is for this reason, because it is apt to kindle another. It is so in a Christian, wheresoever there is spiritual life, there is a desire to communicate it with as many as it can. And this you see in all the servants of God, *Philip calls Nathaniel*, *Joh. 1. 44.* when he had gained the knowledge of Christ. And the woman of *Samaria* goes to call in the City when she had gained the knowledge of Christ. When a man himself is united with the principle of life, when he lives in Christ, he desires that others may live in Christ too ; and this desire, and endeavour to gain many to Christ, it appears in their place, and relation. A Christian master that lives a spiritual life, will labour

2. Propagation.



that his servants under him may live the life of grace with him too. A Christian Father will labour that his children may live to God, as well as himself: a Husband will labour to draw his Wife to Christ as himself is drawn; and every one, father and friend, and acquaintance, as much as in them lies, by any advantage and opportunity that is put into their hands, they will draw others to Christ because there is life in them.

And this is not done out of faction, out of a desire to make their party strong, as many in the world desire to strengthen their party: but as in living things there is a natural desire to convey that life to others. Parents begot not children out of faction to increase the party, but out of a natural affection to convey the natural life they have to others: so Christians, that they do is out of spiritual affection, out of simple love to the salvation of others: out of a naturalness in their disposition, to endeavour that all may be like them. As the Apostle Saint Paul wisheth, that all that heard him were like him except those bonds; So much for that: you see how fitly the Apostle useth these terms of life, and death, to express the change of one that is in Christ, when he turns from sin to God.

The order.

Now we come to see the order wherein the Apostle expresseth them, *make account of this*, conclude of this, that you were dead, but are alive. First, you were dead to sin, and then alive to God. These certainly are knit together, but they are done in order: so we joyn both these points in one, and that is thus much; that,

Observat.  
Men first die  
to sin, and then  
live to God.

*All that are in Christ, he works in them by his spirit in this order, they first die to sin; and after live to God.*

These two are inseparable, but yet they are joyned in order, that first men die to sin, and secondly live to God. The Scripture expresseth this in fit similitudes. *Eph. 4. 22, 24.* saith the Apostle there, *Seeing you have put off the old man, that is corrupt through deceitful lusts, and put on the new man, that after God is created in righteousness, and true holiness:* Here is the order, there is not only an effectual change, but this is wrought in a method, first putting off, and then putting on. He seems to allude to apparel there, that as a man that is cloathed with rags, he puts not on ornaments, and robes, till he have put off his rags, as it is *Zach. 3.* when *Josbua* came before the Angel of the Lord with filthy garments, with vile rayments, saith the Lord, take away those rags, and put upon him change of rayment. Just thus God deals in the conversion of a man, in the change of a man that is in Christ, he takes away his filthy rags first, his love to sin, he is no more cloathed with them as he was wont; he accounts them not ornaments as they were wont to do, but filthy clouts, to which he saith, *Get ye hence*; he detests them, and then he is cloathed with rayment, then he expresseth the fruit of holiness and righteousness. Another expression there is, *Ephes. 5. 8.* *Ye were darkness, but now ye are light in the Lord, walk as children of light.* There is not only a change of apparel; that is, from rags to robes, but of your state and condition: you were in darkness, now ye are light. Mark the order, from darkness to light. That look as it was in the Creation, first darkness covered the face of the deep, *Gen. 1.* all was without form, and void, and then God said, *Let there be light*: so now, first there is a removing of the darkness the soul was held in, and now ye are light in the Lord: so they come to walk as children of light. Well this is the expression of it in Scripture: let us see the ground of it in reason. It must be so that in this order God proceeds in this effectual change: first to turn men from sin, and then to GOD; first to die to sin, and then to live to God.

Reason 1.  
From our union  
with Christ.

The first reason shall be taken from our union with Christ; *We are planted into Christ*, saith the Apostle, *Rom. 6. 4, 5, 6.* By being planted with Christ, there grows a similitude between Christ and us. *We are baptized, and buried by baptism*, saith the Apostle, *into his death*; and *we are raised and quickned*, saith he, *by the resurrection of Christ*: that like as it was with Christ, so it is with us; He was dead, and raised, so we are first dead to sin, and then alive to God.

2. From the  
contrariety of  
them.

Secondly, it must be so from the nature of contraries, for these two things are contrary one to another: there is an immediate opposition between them, so as there must

must be a removing of the one, if there be a possession of the other ; and there must be first a removing of the one, before the other can be in the soul. As you see in sickness, and in health ; there must first be a removing of sickness, before the body be in a right state of health. And as in life and death, this is the order ; they are brought first from death to life, and then one necessarily follows the other : as life necessarily follows upon the removal of death, and health, upon the removal of sickness.

Thirdly, it must be so ; or else if both these were not, and in this order wrought : what difficulty were there in the life of a Christian ? what singular thing were there in a Christian, above any man in the world ? Every man in the World doth outward actions ; if there were not such a change as from death to life, there were no difference at all, where were the difficulty ? The Scripture saith, *The way is narrow and strait that leads to life, and few there be that find it*. what narrowness or straitness were there in the way to life ? if there were no more but thus, that a man might settle upon some actions of Religion, and so be effectually changed ? If this were all, what great matter were there in Religion ? what need *Agrippa* stand out in the mid-way ? what need he be but half perswaded to be a Christian ? he might easily be perswaded to be a Christian, if he might hold his Heathenism, and be a Christian too. What need *Felix* tremble, to hear *Paul* dispute of righteousness and judgment to come, if he might be unrighteous, and a Christian too ? What need the young man be sorry, when Christ bad him sell all and follow him ; if he might hold all he had, and be worldly affected and be a Christian too ? what need any of the labours of a Christian ? to what use were a power of godliness spoken of in Scripture ? What powerful matter were there in Religion, if a man might hold his sins, and yet be a Christian, and a believer, and be in Christ too ? a drunkard, and yet be saved ? a profane of the Sabbath, and yet be in Christ ? what great matter were there ? it were nothing to be a Christian ; nay who would not be one ? What need Saint *Paul* expose himself to such watchings, and fastings, and sufferings, if he might have gone on in the way of the World, and yet be in Christ too ? No beloved it is another-gates matter to be a Christian, than for a man to hold his old customs, and ways, and courses, and yet hope to be saved too. Let no man deceive himself with this, the matter of Christianity, it is a laborious work, Religion is a very serious thing. A man that indeed will be Religious, he must follow Christs rule ; first deny himself, and take up his Cross and follow him : what need a man deny himself, if he might hold his sins, and yet follow Christ ? Well know this, the ground is clear, there must be a turning from sin, as well as a turning to God, if a man have union with Christ.

Now to conclude, with a word of application ; First, if it be so, It serves to convince us this day in the presence of God, the multitude of us now before the Lord to hear the Word, and profess our union with Christ, and yet there is no such matter. If we were united with Christ, there would be living to God, by vertue of that union with Christ. It is living to God in the course of our life, that gives us comfort of our union with Christ. Deceive not yourselves, we may say of many, as the Lord saith of *Sardis*, *Thou hast a name to live, but art dead*. There are abundance that have a name to live, but are dead : A man would wonder at it, that we should say to a Congregation of so many people ; that there were few alive among them all : that the most whose eyes are now upon the Minister, and whose ears are open to the Word ; yet they are but dead ; they are not alive, though they walk, and though they speak and do the actions of a natural life ; they live naturally, but are dead spiritually, they have a name to live, but are dead.

The Lord tells *Jeremy*, *Jerem. 5*. That there was such want of good men in *Jerusalem*, that he might go up and down the Streets of *Jerusalem*, and not find a man. A man would wonder that the Lord should use such an expression ; He might have said, he should not find a good man, a just man, a godly man ; but not find a man saith he, as if he were not worthy the name of a man in the Streets of *Jerusalem*, that was not applicable and conformable to Gods will. That a man should go in the Streets of *London*, and not find a man ; that he should go into *Moor-fields* on the Sabbath day, and see a multitude of dead Ghosts walking there ; that he should

go

Use. I.  
Conviction.

go in the Streets, and see a multitude of dead persons sitting at their doors: that he should go up and down to the houses of men; and see a multitude of dead creatures talk of worldly things on the Lords day: a man would wonder he should find so many dead men, eating, and drinking, and talking, and walking, and yet dead still. The Text makes it clear here, If we be not dead unto sin, we are not alive to God; there is no being alive to God, except a man be first dead to sin.

Shall we come to the Trial? Beloved, there we shall find among the many of you that hear the Word, many are dead in sin. What means the profanation of the Sabbath? what means the great neglect of Family-duties? Come to your houses there be not the prayers of living men there; there be not the meditations, and conferences of men that are spiritually alive in your Families; and shall we think you are alive? Come to men in their shops, and dealings, and see them dead in their worldliness, and covetousness; and shall we say they are alive to God? Alas beloved, go to the particulars of mens lives, you shall hear them speak the words of dead men, spiritually dead; in swearing, and cursing, and reviling, and blaspheming, and bitterness; and yet shall we say that they are alive? Look upon all the actions of men; it were an endless work; where we find dead works, we conclude there is a dead man: when men do the things that are the actions of a man spiritually dead, we conclude they are spiritually dead; the Holy Ghost saith so, *for they are dead in trespasses and sins*: therefore now let us come a little closer. There are abundance that persuade themselves that they are alive; therefore a little try your life, by your death to sin.

What are your opinions, and judgments, concerning your own wayes? those things that the Word of God condemns for evil: those things that out of the Word are preached to you daily by way of reproof of sin; that are spoken to you by Christian friends, by way of admonition to bring you out of your sins, how do you take them, and digest them? are they pleasing to you, because they tend to the killing of sin? or are they distasteful, because they give you not rest in your sins? What; do you judge sin worthy to live, and your selves not dead the while? It is a note of a man that is alive in sin, that hates reproof; that hates him *that reproveth in the gate*: he that hates him that reproves his ill works, he is not dead to sin, for he doth not judge his sin worthy to die.

Again, come to your affections, what is it you delight in? When a man looks upon a thing that is dead, if it be indeed dead; the sight of it is terrible, and gasty, and troublesome to him. When *Sara* was dead, though *Abraham* loved her dear in her life, *remove my dead out of my sight*? If sin in thee be as a dead thing, how dost thou look upon it? dost thou look upon it as a thing that thou art afraid of? as a thing that thou art the worse when thou seest it. When the objects and occasion of sin are presented to you, how stand you affected then? all that are dead in sin, take thought to fulfil the lusts of the flesh, as the Apostle saith, they delight in it, sin is sweet to them, as *Job* saith: but if on the other side you look on it with indignation, loathing, and detesting, and abhorring sin, and your selves for sin; then it is a comfortable sign of your death to sin.

Again, when you do look on it, do you look upon it as a ruler, or as an enemy? for there is a great deal of difference. A thief was come into the house, as well as the master of the house; but they come not with the like authority, nor with the like acceptance: the thief comes, but you know all the house sets against him, and never rest till they cast him out; and if they want strength, they cry for help: but the Master of the house comes in, and then all the servants are in their places to do him service, all take care to please him, and give him content. How entertain you the motions of sin? look upon your former wayes, upon your former customs, and vanities; look upon your wonted course of ill, and consider now whether there be an endeavour to satisfy the sinful inclination of your hearts? or is there a striving, and using all means to be rid of it? Do you make this your question to the Ministers you converse with, to the Christian friends with whom you consult in this case, how to be rid of such a corruption, how to get such a sin purged out? Is this the matter of your prayer to God: do you cry to Heaven for help, to get out this thief, that is

stollen



stollen into your hearts, this traytor that conspires against the glory of God, this rebel, that maintains a fight against the kingdom of Christ, do you so look on it? It is a sign you are dead to sin, or else sin is alive in you, and you are dead in sin.

Thirdly, and lastly, consider your actions, consider your conversation; doth sin get strength, or is it weakened? For know that this is not the mortification of sin, that a man be never troubled with it more, that he never hear more of it, that he be never more troubled with the motions of sin, no? As a man that hath a deadly wound given him, it may be he more fiercely sets on him that gave him the deadly blow, than ever before; yet he falls dead at his feet after, so it is with the motions of sin: think not When sin is dead, by vertue of our union with Christ, that we shall not be tempted any more to sin, that you shall not have sin any more in you: no, it will be in you, and molest you; But what fruit do you bring forth? What actions do you? what strength hath sin? all the strife it hath, is but to disquiet, and disturb you, not to rule and command you as it was wont to do. It is a sign that sin is dead naturally, by way of incoation, it will die in the end, you shall hear no more of it at the last: and though it a great while disturb you and disquiet you; yet this is your comfort: you are disturbed, and you maintain Gods quarrel against your corruptions, and fight against it: it is a sign it hath a deadly blow. Therefore let every one consider his estate, let no man deny himself his own portion: let him that is dead in sin, know that he is dead, and the wretchedness of that condition, eternal death begins in that death. And let him that is dead to sin, know that he is alive to God, and is among those that live in Christ, and shall be saved.

A word of exhortation, and so I conclude. Doth this testifie our life in Christ, that we are dead to sin? Then as you hope for any comfort, or priviledge, or advantage by Christ; labour to make this good for your souls, and labour to secure this evidence more and more, that you are dead to sin. There are none that hears me this day, but they profess they hope to be saved by Christ, and they look for no other name under Heaven to be saved by, but the name of Jesus. It is certain, but who will Christ save? they are such as whom he sanctifies; and will he sanctifie such as by union with him are dead to sin, and alive to God? Then I beseech you make this good to your selves, strive more, and more to kill sin; take this as a quickning argument, that you are in Christ, and therefore you must be conformable to Christ. Saith the Apostle, *He bore our sins in his body on the Tree*, 1 Pet. 2. 24. *that we might be dead to sin, and live to righteousness*: Why did Christ bear your sins in his body upon the Tree? but for this very end; that as he died for sin, you might die to sin. Now that we may perswade you, know that it is upon special ground, you lose nothing, but get much by it; the more you die to sin, the less you lose by it.

First, you shall not lose any thing that is comfortable, and good, you shall not lose life by it; nay indeed the more you sin, the more you die; every sin is deadly and mortal, every sin tends to your destruction, to the taking away of life, this is certain. Therefore look as a man when he is in a mortal dangerous disease, that every man concludes, if the disease prevail he will die; nay, it hath so far prevailed, that it will be the death of him: you need no more to perswade him to spend all his estate upon Physicians to cure that disease. Now the sins that you cannot endure should be reprov'd, that you cannot abide to reform; they will be death in the end, your eternal death, therefore labour especially against them: When we diswade you from sin, and perswade you to purge out sin, we perswade you to your cure, to be free from your disease, to be free from that that will end in death.

You shall not lose any rest and peace by it: the more you mortifie sin, the more rest and peace you shall have; nay, the more sin rules, the less rest and peace, *There is no peace to the wicked*: but they are as the troubled waves of the Sea, that alway foam, and cast up mire and dirt, as the Prophet speaks, such is the restless agitation of a man that goes on in sin, he is ever restless, and unquiet. Would you have peace, and quiet? get out sin that hinders all peace and quiet.

Again, you shall not lose outward good things, not credit, and name, and esteem. Nay, what dishonours you, and exposeth you to reproach, and shame, and oblique,

Use 2.  
Exhortation.

No loss in dying to sin.

Not life.

2. Not peace,

3. Not esteem.

is it not sin? For, what is it that men are evil spoken of, is it not for this, and that particular evil? Do you love your name? avoid sin, sin will end in shame, it is the issue, the fruit of it. God will give you honour with his servants, nay, even in the hearts of the wicked. You know the more men strive to mortifie their sins, the more the world reproacheth them ordinarily: but we must not judge what men do in their jollity and in their passion; but what themselves do, when they are upon the wrack of a troubled conscience, upon their death-bed, oh then if they *might die the death of the righteous*, oh then they would they had lived the life of the righteous, or any thing then, if they had been like such a one whom they scorned. This gained esteem of *John* in *Herods* heart.

4. Not wealth.

Again, you shall not lose your wealth, your estate: all losses of estate that are judgements, and punishments, they are but the fruits of sin, you shall keep your estate, and keep it with comfort, as far as it is good for you, your sins provoke God, even to curse your blessings.

5. Not pleasures.

You shall not lose your pleasure if you part with sin; nay, you shall gain pleasures. All sorrow, and grief of heart, and disquiet of spirit, that ariseth from terror of conscience, are they not hence, because of sin? Would you have joy, and pleasure unspeakable, and glorious? part from sin, that is the cause of sorrow. When we bid you part with sin, we speak to you to part with a needless thing, it is a superfluity, as well as hurtful, superfluity of malice, what need one sin in the world? cannot you live, and be happy without it? cannot you live comfortably, and die blessedly without sin? Nay, is it not that that hinders your blessedness and happiness? The Angels in heaven they are blessed, because they are without sin: but those of them that sinned, they are *reserved in chains of darkness, to the judgement of the great day*. *Adam* in Paradise, in the state of innocency: he was blessed, he was without sin: but as soon as he sinned, he was cast out of Paradise; and a Cherubin set with a flaming sword, to keep the way of the Tree of life, that man should not come at it. You yourselves, the best comfort, the best peace, the best evidences you have, are those that do arise from your hatred of sin. Therefore do but consider how needless a thing it is. Can you get any thing by it? can you live a day longer, or an hour more happy? can you be a whit better by it? If you could enjoy any present good by sin, there were somewhat to be pleaded: but what is it? you get a little wealth by unrighteousness, is it gain? *Job*'s faith, their belly shall be filled with gravel. If a man fill his belly with gravel, what hath he gotten by it? you will get that that you must cast up again: you get that that one day you will wish you had never known: as *Israel* when they turned to God, they should say of their garments of silver and gold, that they had made for their Idols, *Get you hence*. So every worldly man that raiseth his estate by unrighteous means, the time will come that he shall wish all the money that he hath gotten were in the bottom of the Sea, that he had never known what a penny, or a house, or apparel had meant, that he hath gotten, or made, or appropriate to himself by any unrighteousness whatsoever. What Use is there of it? And will you lose your souls for that that is nothing? and will you lose heaven for that that is needless? and eternal happiness for that that will not do you a moment of time, not a little present good, not a little present ease, not a little present comfort?

Sin a needless thing.

2. The gain by death to sin.

But lastly, the great benefit that redounds by it, that is spoken of in the Text, it is that you shall live, and *live to God*. The more you die to sin, the more you shall live to God through *Jesus Christ*. Now we come upon a strong motive to perswade you to set more heartily against those evils that are daily reproved, the more you die to them, the more you shall live to God. Suppose the work of repentance be a hard task, suppose it should be somewhat painful; suppose it be something that vex and disquiet the natural spirit of man: as there is pain in repentance, and mortification of sin, yet nevertheless if you may get eternal life by it, is it not worth the while? Consider what you do for natural life, suppose a member of the body be gangrened; that it is in danger to be spread over the whole body, and the taking away of natural life, the loss of a hand, and the loss of any member, though it be never so useful, rather than the body shall be in danger, and a man deprived of life, you will lose a useful member: and when you have done, you do it but in hope to preserve life: for you

are

are not sure when you have cut off that member to live a day after : but yet because it is possible, because it is the way to natural life : and yet if you have that life granted, suppose for term of years, as *Hezekiah* had for fifteen years, yet it is but a natural life, a life full of misery, a life exposed to many vexations and disquiets, a life that hath so many troubles in it, that men in the best estate of health wish sometimes that they were dead, through disquiets, and troubles, and yet for the preservation of a troublesome life, if you were sure of that, you would lose a member. I know when we come, and speak of renouncing your former wayes, your covetousness, and prophaneness, and pride, and vanity, and wickedness in any kind, we speak of cutting off of hands, of members of the body, they are so dear : therefore Christ saith, *If thy hand offend thee, cut it off ; if thine eye offend thee, pull it out ;* it is better to go to heaven with one hand, than to hell with both. This I say, I know you apprehend it a hard lesson, there is no life, no Christ, without such a death to sin. Yet it is a truth, and a necessary truth for you to know, and therefore consider it, and that seriously what you lose. If we come and perswade you to cut off some useful member, yet you yield to that for a natural life : you will cut off a hand that is as useful as any member of the body : but we bid you cut off superfluous members, those needless members, the members of sin that will be your death. We would have you but to be rid of the Ulcer, that is all we would have you deprived of, to preserve spiritual life, and to live to God. If I were to speak for a natural life, it were but temporal, it were but upon conjecture : but we speak for a life upon certainty. When we perswade you to die to sin, that you may live to God ; we assure you that this will certainly follow on it, you shall live to God, if sin die in you, and we speak not only upon certainty, but for eternity too, you shall do it for eternity too, you shall do it for eternity : it is not a life that ends. Nay, we speak for a life wherein there is true happiness, that hath no mixture of misery to make you weary, but a life that hath perfect peace and joy : a life that hath blessedness begun, and shall have blessedness perfected in heaven : this life we perswade you to live.

Consider now what we say, if there were more, you shall live to God the more you die to sin. *Skin for skin* (saith *Job*) *and all that a man hath he will give for his life* : but if it be such a life as this, to live to God, a spiritual life ; what ? to live as the Angels do, that live with God ! to live as the Saints in Heaven, that live in the fruition and sight of God, wherein they are blessed ! such a life we perswade you to.

A life infinitely above this, if this life had all the contentment the earth could give it, it were not worthy to be compared, though a man might live a thousand years in the confluence and abundance of all prosperity, it were not to be compared with one moment of the happiness of the spiritual life that we shall live in for all eternity with Christ. Now consider, take things, and compare them together ; here is such a particular sin that I was given to, to pride, to covetousness, to prophaneness, to wickedness of this sort or of that sort, if I go on in it, I die eternally, I lose God, and heaven, and my soul, and happiness : what shall I get by this when I have done it ? I gratifie Satan, I destroy my soul, I have lost my self and am undone for ever. And what a madness is this for a man to venture the eternal ruine and destruction of himself, and that for a thing of nothing, for that will make him miserable now, and more miserable eternally.

Consider, and know to whom I speak, I speak to you that have heard the Word, and many times received the Sacrament. What did you when you received the Sacrament ? was it not a pledge to you of your interest in Christ, and of your union with him ? and that Christ is as truly united with you, as that you eat and drank ? Now let it appear, make you account, whatsoever you were before, make you account, reckon ye, go not by guess and say, I hope it will be better with me than it hath been ; no, but reckon, conclude, made account, I must be another man, I may not be what I was, I must leave those things that are ill ; I must apply my self to another course ; Indeed I walked in a way of enmity to the wayes of God, and estrangement from God, in worldly wicked wayes, but it must not now be so, I must make account now that Christ is mine, I am now dead to sin, and therefore dead to sin, that I may live



live to God : if there be any life of grace in me, it will appear by my death to sin. I must make account of this, I must do this ; and this is the best way of making a right use of the Sacrament. Why are men as bad after the Sacrament as before ? because they reckon not, they make not account for themselves, that they are dead to sin. Make account you have received life from Christ, and you must act that life, and now set your selves to it, reason with your own hearts, why do I thus, and thus ? As *Ezra* reasons, *Ezra. 9. 13. Lord since thou hast kept us from being beneath for our iniquities, should we sin more ?* So consider, hath the Lord kept me from hell, and admitted me to his Table, where he hath spoken peace to me, he hath spoken reconciliation in Christ, shall I return to sin against him ? certainly he will be more angry now then ever he was before : the sins that I commit now, will be greater than all the sins I have committed hitherto ; for now I sin against more grace, and against greater mercy : for God hath again renewed the Covenant of peace, whereas he might have cast me off for my former breach, and shall I provoke him again ? hath the Lord washed me, and shall I defile my self again ? God forbid. Reason with your selves, I must not be as I was : it is not for me to do as others that know not God, and that are not in Covenant with God, or as I was wont to do before ; I know what it is to bind my self in covenant, to receive the Sacrament, I must be in another fashion, and course of life than ever I have been. Therefore when temptations come to sin : for you must not think to be rid of all motions, and temptations to sin : and whensoever there comes new temptations, not to conclude you have received the Sacrament in vain, say not so, but rather say, now comes the trial ; this is that whereby God will try what fruit comes, of the cost and pains, and mercies he hath bestowed on me ; here is a messenger sent for fruit, if I can withstand the commands of sin, and resist the motions, and look on it as a hateful thing, I make it manifest that I am indeed dead to sin, as the Scripture saith here, reckon that you are dead to sin.

Therefore as when a man is delivered from being a Galley-slave under the Turks, and his ransom is paid : if his old Master come, and command him to the Gallies : he saith no, my ransom is paid, I am free, and I will not any more be a slave. So reckon thou art no more to be such as thou wert wont to be : for now reckon your selves saith the Apostle, if you be in Christ, *that you are dead to sin, and alive to God, through Jesus Christ our Lord.*



HOPES



# HOPE S ANCHOR-HOLD, OR THE HELMET OF SALVATION.

SERMON XXXVIII.

1 Cor. 15. 19.

*If in this life only we have hope in Christ, we are of all men most miserable.*



Will not detain you with the Argument of this Chapter; nor in the Coherence of this Scripture. The scope of it (in a word) is thus much. *If in this life, in this World, only; for the present, we have hope and confidence in Christ, and the aim of our confidence, and the height of our hope reach no further; then we, we poor Christians; we the faithful in the World, we are of all men most miserable; yea, we are more miserable than any other men.*

The words contain in them two parts of a *Hypothetical Proposition*; of which the first is an *Antecedent* (as we call it,) and the other is the *Consequent*. You may call the first, a *Condition*, and the last, a *Conclusion*. The *Antecedent* or *Condition*, is this; *If in this life only we have hope in Christ*; What then? then the *Consequent* or *Conclusion* is this; *then are we of all men the most miserable*. But now against the *Antecedent*, there ariseth this *Assumption* to make up the sence, to make it perfect; *But not in this life only have we hope in Christ*

*Christ* (for that is the meaning of the Apostle,) therefore against the *Consequent* ariseth this *Conclusion*: *Therefore we are not of all men the most miserable, nay, we are not miserable at all.*

You see here are terms in the Text of great consequence; here is *life*, here is *hope*, here is *Christ*, here is *men*, here is *miser*, and here is all things almost that can be said, either concerning Heaven, or earth. Now mark, it is not said, If in this life we have hope, we are miserable; neither, if we have hope in *Christ* in this life then are we miserable; not so: but *if our hope be only in this life*, and stick there, and go no further than so, *then we are miserable.*

There are two Emphatical terms in the Text we must take notice of, and that is only in the former part, and most of all in the latter part: only in the former part, that straiteneth, and restraineth our *hope*; most of all in the latter part, that enlargeth our misery: and so it may well, for when the *hope* is restrained to the present, there the misery may be infinitely enlarged. But not for the present is our hope; only for the present, *ergo*, &c. I need say no more, it is the Text.

I shall raise to you six several Consecrations, or Corollaries, or Conclusions, that naturally arise out of this Scripture; and I purpose at this time to run them all through; it must be roundly, it shall be plainly; do you hear patiently.

The first Assertion we make out of the Text, it is this; that, *The faithful are hopeful.* The godly have hope; *we have hope*, that is taken for granted.

The second, concerneth *the object* of this hope; and the Point is this; that, *Christ is the object of the Christians hope. we have hope in Christ.*

The third, is touching *the time* of our hope, and that is for this life; the Lesson is this; that

*The life-time, is our hope-time. We have hope in this life.*

The fourth is; that,

*Hope in this life, it is not only of the things of this life.* Not only of this life; for *if in this life only we have hope*: oh no, take that away, *our hope in this life, is not only set upon the things of this life. If in this life only*, not so.

Fifthly, this life, you see how that standeth convertible with another term in the Text, with misery; shewing thus much; that,

*This life is miserable.*

The last is; that,

*The faithful, the hopeful, they are not of all the most miserable, they are not miserable at all. Then were we miserable*, but the former being not true, that cannot be true. These are the six Points.

Of which, to content my self with a touch of them as I pass along, and so only to present them severally unto you, I begin with the first; that,

1. *Conclusion.*  
The faithful  
are hopeful.  
Rom. 5.

*The faithful, they are hopeful.*

*we have hope*, so are the words; *Faith is the evidence of things hoped for*, so saith the Apostle, Heb. 11. 1. And *they that have access through this Grace, they rejoice in hope of the glory of God*: they go joyned together.

Definition of  
Hope.

*Hope is a constant expectation of the performance of such promises of God, as we apprehend out of his Word, by faith.* For example:

Faith, doth believe Gods promises to be true; Hope, doth expect the performance of them according to that truth.

By Faith, we believe God to be our Father; by Hope, we expect that he should shew himself such a one to us.

By Faith, we do believe eternal life; by Hope, we attend when this life shall be revealed. *Spe*, (as one speaks) what is it else, but *perseverantia fidei*, the perseverance of Faith. Faith is the Mother, Hope is the Daughter; the Mosher is encouraged and comforted by the daughter, as *Naomi* was by *Ruth*.

1 Pet. 1. 9.

Hence it is, that the holy Apostle Saint *Peter*, he ascribed the salvation of our souls to our faith; saying, that *the end of our faith, is the salvation of our souls*: Well, and Saint *Paul*, he assureth the same to belong unto Hope; saying, *we are saved by Hope*. So then, Faith saith, I believe these blessed promises of God to be

Rom. 8. 24.

true;



true; and Hope saith, I see them, and I wait for the enjoyment of those things that are reserved for me: Thus Faith, and Hope, are woven one in another: Thus the faithful, are the hopeful: we have Hope. That's the first Point.

The Use of this Point briefly, it shall be but this; First, to teach us to seek and to find out this Hope in our selves. And secondly to strive and to fight against some impediments that oppose themselves, and are hindrances of this Hope.

First, thou must go and seek thy self, and search out and find, whether thou hast this Hope in thee, yea, or no: and thou must be sure, that thou beest so far from being a desperate past-hope, like *cain*; that rather thou believe, and hope above hope, with *Abraham*; not presuming, but believing as he did.

Now then, how a man may know whether he have this Hope in him or no; I think he may find it out thus, in few words.

There are divers temptations, and especially three of a mans faith: (not to enlarge my self further) in every of which, Hope if it come in and play its part, then it doth appear to be present, to be there. As for example.

The first temptation, that is a kind of battery against the strong hold of a mans faith, it is the *prorogation of Gods promises*: He is pleased to put them off longer, and to dispose of them many times other wayes than we look for: Hereupon, we that are weak in Faith, we stumble at it; and we would hasten them on apace, though we know what the Prophet saith, *He that believeth maketh not haste*: But we are such faithless persons, that we hasten on too much, and would have God to come apace to make good his promises. Now when God defers these promises, if a man cometh in with his hope, and saith; *The vision is yet for an appointed time, though it tarry, wait: for that that shall come, will come, and he will not tarry*: and though the Lord doth hide himself, (as it is in the Prophecie of *Isaiah*) yet he will return again: If Hope will prompt Faith, and tell it that the Lord is not slack at some count slackness, but he will make sure his promise in the end; then this is a manifest sign to a man that hath his faith thus supported, that Hope is present there. Here is then one search of it.

Another time, there is another temptation that betideth a faithful man, and that comes to pass, by Gods appearing in a manner an enemy, by visiting him in his soul, by wounding his conscience, by setting him in a kind of sight of Hell, when he is distressed in spirit: as if God were now come out as a man of war against him, and would not have mercy upon him. Now if Hope can come in and say, that God cannot forget to be gracious, nor cannot shut up his loving kindness in displeasure; and therefore I will endure, and I will stay on the Lord, for He will appear, and He will have mercy upon Zion; I, when the time, the appointed time cometh, I will stay this time. If I say, Hope thus perswadeth the faithful man of this goodness of God that shall be revealed to him, here is a manifest sign, Hope is present.

There is a third temptation that Faith meets withal, and that is concerning the mockings of men in the world, when they deride the profession of Christians and faithful men; and will say as those profane and profuse fellows in the Epistle of Saint Peter, *it here is the promise of his coming*; it is so long since his promise was made, and yet there is none of his coming, *Wilt thou still retain thine integrity?* (right *Jobs* Wife, as she speaks to him) wilt thou still retain thy trust? to what purpose is it? *It is in vain to serve the Lord*, (as those wicked ones speak in *Malachi*.) Now if Hope will come in and say, notwithstanding all these things, yet pass by bad report, and good report; be of *Dauids* mind, *I will yet be more vile before the Lord, than chose me before thee and thy fathers house*; and I will stand it out, notwithstanding all the mockings of men. Here is a manifest sign that there is Hope.

Thus you may seek to find this grace in your selves; and you shall find it by many such kind of assaults, as these which Faith meeteth withal.

Now as you are to find it, so you are to fight against the hindrances of this Hope. And the hindrances of a mans hope, are sometimes slavish fear; sometimes an impatient spirit, and sometimes even Death it self, and that is a tedious affront indeed that Hope meeteth withal.

First Fear, a kind of passion and perturbation of the spirit of a man, that makes his

Use.

1. Trial of Hope.

Rom. 4. 18.

Isa. 21. 16.

Heb. 2. 3.

Isa. 8. 17.

2 Pet. 3. 9.

Psal. 71. 9.

Psal. 102. 11.

2 Pet. 3. 1.

Job 2. 9.

Mal. 3. 14.

2 Cor. 6. 8.

2 Sam. 6. 12.

Use 2.

Hindrances of hope.

grief

1 Joh. 4. 18.  
Rev. 21. 8.

grief begin, before his affliction comes upon him : this same *Fear* hath a great deal of *painfulness* in it. Where the *fearful* are, they are shut out with the *unfaithful* ; and *without shall be dogs*, with those that are subject to this fearfulness. Now Hope cometh to a man and saith, Though I sometime be affraid, yet put I my trust in God, and therefore *I will not fear what man can do unto me*, I will not be danted with any kind of slavish terrour. Hold out thou that faist thou hast faith, and be not afraid of the *Arrow that flies by day*, nor of the *terrour by night*. Here is the hindrance of this hope taken away.

Psal. 118. 6.

Psal. 91. 5.

Then there is an *impatient spirit*, that many times possesseth men. An impatient spirit, and a hopeful heart, they are both as contrary as can be ; You shall have many a man so touchy, that he cannot endure any delay, he must have things come according to his own mind, or he loseth his patience presently. Oh but *I will patiently wait for the Lord*, saith hope. And here is the opposition that must be made for the maintenance of this hope against all kind of impatiency : *In patience possess your souls*.

Psal. 40. 1.

Luke 21. 19.  
1 Cor. 15. 16.

The last hindrance, is *death*. The last enemy that shall be destroyed is *death*. We have many enemies in this world, our very life is a *warfare*, but amongst all the fightings and combates we meet with in the world, there is none comparable to this last single combat we must undergo with death it self; this is a terrible assault that be-tideth the hopeful, faithful man ; to know that notwithstanding all his faith, and all his hope, and all his love, and all his patience, what grace or vertue soever he hath else, yet notwithstanding he must go down to the grave, make his bed in the darkness, and lie down in the dust ; and when he hath fought all that he can, yet notwithstanding he must down, he must yield, he must take the soyl, the fall in the body how-so-ever the soul escapeth. Now here is a kind of dismaidment of hope. But I will tell you how it is spoken of the faithful, and so of the hopeful. The faithful are said to *endure*

Job 17. 13.

Heb 11. 27.

Heb. 11. 35.

as *seeing him that is invisible* : how do they endure ? by the supply of hope : for this hope is it that makes the faithful against all hindrances to fight it out, so as that *they would not be delivered*, as it is spoken in the Epistle to the Hebrews.

Phil. 1. 23.

And shall death separate us from that we hope for ? No saith the hopeful man, it shall not. Yea, so far he is from being unwilling to submit himself to this way, as knowing it to be the way whereby he cometh to that he hopeth for, as that he is very ready, and greedy of death : It is the way to that I hope for, saith he : therefore it is sweetly spoken of an Ancient, and you will acknowleg it to be a sweet sentence of that Father Saint *Austin*, *He that desireth to be dissolved* ( according to that of the Apostle ) *and to be with Christ*. *Non patienter moritur, He doth not die patiently*. See, here is a faithful, a hopeful man, and yet doth not die patiently : what would the Father say ? *He liveth* ( saith he ) *patiently*, the very life he liveth putteth him to his patience ; when he cometh to die, *he dyeth pleasantly* : he goeth away with his hope, and his hope is full of immortality. And no more for that point.

The next thing I observe, is concerning the *Object* of this hope, and this is it ; that,

2. Conclusion.  
Christ the ob-  
ject of Hope.

*Christ is the Object of the Christians hope. We have hope in Christ.*

Hear it in the general ; hear it in the special.

Phil. 1. 21.

In the general, 1 Tim. 1. 1. Saint *Paul* he beginneth his Epistle with *Christ our hope*, Col. 1. 27. *The riches of the mystery of Gods grace to the Gentiles, is Christ in you the hope of glory*. Here is Christ our hope, and Christ your hope, in the general.

Psal. 38. 15.

Psal. 71. 5.

In the special : hear it in Saint *Paul*, hear it in the Prophets, and others. Saint *Paul*, to me to live is *Christ*, to die is *gain* ; *Christ is to me in life, and death advantage* ; living, or dying, I am *Christ*. *I have hoped in the Lord*, saith the Prophet *David*. And *God is my hope, and hath been my help even from my youth*. This is the general song of the whole Church, *God is our hope* ; and therefore the Prophet *Jacob* made an excellent Ejaculation in those blessings he gave his sons, when he said, *Oh Lord, I have waited for thy salvation* : Here was his waiting, his hope for the salva-  
tion

tion of God, from the God of his salvation. And so, *let him slay me* if he will (saith holy Job) yet notwithstanding *I will still trust in him*. Thus the faithful have hope, and their hope is in Christ. No more of it for the enlargement of it.

It sheweth to us in the first place this Note, that *A Christians wings do mount him above all means*. What are his wings? his hope. Whither flyeth his hope? It takes its flight up to heaven, to God, to the right hand of God, to Christ, there is his hope. So then he that hath this hope being poor, he flyeth not to riches, for they make themselves wings, and fly away from him. Being weak he flyeth not to the arm of flesh, for in man there is no hope, nor no confidence to be put in Princes, in the Ballance they are lighter than vanity it self, saith the Psalmist. Being sick he flyeth not to the Physician, he fleeth to these as the means, not to rest in them, to make it the main of his aim, the scope of his hope, he doth not fly thus to them, but he goeth to God that commandeth all, that worketh above all, against all and without all means, and sanctifieth all these means: Therefore well saith the poor man, God is my help, and the sick man, God is my health; and the weak man, God is my strength; and the blind man, Christ is my light; and even the dead man, the distressed man, God is my life; and the good man, Christ is my Hope; and the happy man, Christ is my love. And so it is to Christ, that the wings of a mans Hope doth lift him up. This is the first. It sheweth us that the wings of Hope that is in the faithful soul, lifteth him up above all means. No more of that.

Secondly, observe in this object, *the very Crown of a Christians comfort*, I say the Crown of all his comfort: and that cometh only from this object of his hope. For what is there in all the World that can comfort a man indeed besides this, much less compared with this? Begin where you will, when you have gone round about, you will conclude with that of the Apostle, *I count all things but loss and dung, in comparison of Christ*, and *all things to be vanity and vexation of spirit*, as the preacher saith. Put the case thou art a sick man, or a sick woman, and I find thee much affected, afflicted, dejected, cast down in thy self; I would fain give thee some comfort now, I tell thee of the vanity of this present life; therefore being content, I tell thee of the hope of a better life. I tell thee of the joys that are to be revealed; I tell thee of the promises of God which he will make good to thee, if thou wilt trust in his mercy; I tell thee of all the *sure mercies of David*, as they are called: and all this while I have told thee nothing at all to comfort thee, till I come to this, the object of this Hope which I have in hand, and that is Jesus Christ, *in whom all Gods promises are Yea and Amen*; and till thou canst learn this lesson of life concerning the Lord Jesus, thou hast learned nothing; come and learn this, and my life for thine thou art then happy, He is the *Way, the Truth, and the Life*; the Way, and Truth, and life it self, and *whosoever shall I go from thee, Lord? thou hast the words of eternal life*. I have done with that point, and so pass on to the third.

We have Hope; we have Hope in Christ; we have Hope in Christ in this life.

*This life-time then is our hope time*; that is it you learn hence.

Here we have the seed of Hope, but the harvest of Hope, that is hereafter: when we shall have in *re*, what now we have in *spe*, as ordinarily we speak: when we shall have in possession what now we have in expectation: then there will be no more use of this Grace, there hope shall cease. Now it is indeed in this life time, that we sow the seeds of Prayer, that we plant the roots of Faith, that we water all of them with our hope: when our joy shall spring up, when the end and fruit of our faith shall come, when the possession of our hope shall appear; then we have done with hope, hope serveth no longer then, therefore it is now in this life. Hope shall end for the action of it (understand that aright) as Faith shall; but it shall never end for the object of it, that end shall last still, and rest ever. Now then in the *interim*, this is the Prophets, and this is the Princes, and this is the Peoples *posse*, I wait, and I wait too, and I trust the Lord over all: Now is your *posse* time as I may call it; now is the seed time, wherein we sow the seeds of love, of joy, of hope, wherein we sow the seeds of sobriety, and innocency, and chastity; and charity, and all manner of vertues whatsoever, now is the time.

Gen. 49. 18.  
Job 13. 15.

Use 1.

Prov. 23. 5.  
Psal. 146. 3.  
Psal. 62. 3.

Use 2.

Phil. 3. 8.  
Eccles. 1.

Isa. 55. 4.

2 Cor. 1. 20.

John 14. 6.  
Job 6. 68.

3. Conclusion.  
This life-time  
is our hope-  
time.

Is



Use 1.

Isa. 55. 6.

1 John 1. 2.

Use 2.

2 Pet. i. 8.

1 Thes. i. 3.

Heb. 6. 19.

Psal. 84. 7.

2 Pet. 3. 18.

1 Cor. 7. 20.

Col. 4. 17.

Is this so, then here is the issue of this plea : It is this, that therefore now if ever now or never, we must seek to see whether we have these seeds of Grace in us yea or no ; We must get them, and we must set them, and we must see to them ; both that they come up, and how they come up, and how they come on. Now is the time when the special care must be taken concerning these seeds of Grace. If we will believe, we must believe now, for hereafter there will be no time to believe any more : If we will be children of Grace we must be it now ; for hereafter there will be no space for Grace : therefore saith the Lord, *now while he will be found*, and he will be found of those that seek him ; and *seek him now*, for *now is the acceptable time, now is the day of salvation* : when the date of this day, when the day of this life of salvation is down, is past, then there is no more seeking, then there is no more finding ; therefore if thou wilt be faithful, be it now ; if thou wilt be fruitful, be it now, *now we are the Sons of God* ; as if he should say, if we be not the Sons of God now, we shall never be.

Is this so, add a further degree to this duty in the next place, and that is ; when you have gotten these seeds in you, to examine and prove your selves whether they be there ; not onely so ; but whether they abide there ; not only so, but whether they live there, and not only so, but whether they grow and live there : they must not only be, but they must continue there and abide ; and they must not only be, and abide, but they must be alive there and not dead ; and they must not only be alive, but they must thrive too, and not be idle : for *if these things be in you, they will make you neither idle nor unfruitful in the work of the Lord*. Hast thou Faith ? be sure thou hast it, and then *show me thy faith by the fruits of it*, show me that it is not a dead faith, that faith cannot save thee, do not think it shall, for Saint James explodeth it for a Jest, that any Christian should think so. Hast thou love ? look thou hast it, and let thy love abound ; let thy love be *love unfeigned*, for as there is a *work of faith*, so there is a *labour of love*. Hast thou hope ? let it be *steadfast, entering into that within the veil*, as an *Anchor* firm and stable, so the Apostle saith. Hast thou knowledge ? Look it be saving knowledge, sanctifying knowledge ; such as will savour and season all the rest of thy knowlege : And let not thy knowledge be only so, but let it be growing too ; let it thrive and prosper, get more to it, or else thou dost not husband the business well ; thou must go (according to the phrale of the Holy Ghost in the Psalm) *from strength to strength*, as a good Souldier and Commander goeth from one watch-tower to another to see if all be well ; *Go from strength to strength, till thou appear before God in Zion*. With this the Apostle Saint Peter concludeth his latter Epistle, *but grow in grace ; and in the knowledge of our Lord and Saviour Jesus Christ* : this is the duty of a Christian. Wilt thou have Christ to be the object, either of thy faith or hope, and wilt thou not grow then in these ? *Non progredi est regredi, Not to go forward is to go backward* ; and not to grow the better, is to grow the worse.

The contemplation of these two points should teach Christians, a Christian sedulity, to kindle, to keep that grace that is in them ; and it should kill carnal security.

1. A Christian sedulity, a care, a strife, an industry, an endeavour to be Christians indeed, to improve their talents ; *Let every man in that calling whereto he is called, therein abide* ; he must not give it out : Is Archippus called to be a Minister ? then say to Archippus, *take heed to the ministry that thou hast received, that thou fulfil it* ; and so it belongeth to every man else to perform the duty and office of his place, and not to go backwards, but to use diligence, and endeavour for the encreasing of his gifts, that he be not barren, nor unfruitful in Gods Vineyard.

2. It serveth on the other side to kill that carnal security that is in men. It is a strange thing to conceive, that Christians are grown to such security as they are, that they should be so supine and negligent in their services : I say it is a lamentable case ; and I do wonder the more, that they should be taken with this kind of transgression, when I consider that saying of a Father, that there is security in no place : there is no security in heaven, nor in Paradise, much less in the world ; in heaven the Angels fell ; in Paradise Adam fell, in the world Judas fell ; Judas, I he fell from the institution of the best School, and School-master that ever was in the world ; there is no manner

manner of teacher comparable to him. Therefore I say, mix with thy hope a certain fear, and be so far from a carnal presumption; as that thou maintain in thy self a holy fear of falling, for it hath so come to pass, that Saint Paul indeed was, what he was not; of a persecutor he became an Apostle; hope lies there-away: but Judas was what he did not appear to be, and of an Apostle became an Apostate; fear lies there-away. And thou that hopest that of a persecutor, thou maist turn an Apostle; fear lest by falling away, thou maist of an Apostle become an Apostate, a persecutor. I will not stand upon these things any longer.

I have passed three, the fourth Conclusion is; that,

*Hope in this life is not only for the things of this life,*

If in this life only we have hope, then are we miserable; as if he should have said, if in this life only, for the present, we had hope, and that the end of all our hope, and all our desire, were fixed upon the present world, then were we poor Christians most miserable: for none in the world are more despised, contemned, scorned; none more afflicted, troubled, grieved in their souls for their sins than they; always followed with outward sights, with inward frights, when other men enjoy the world at will: so that the scope of this Scripture is to say, that not for this life only have we hope in Christ; that is the very meaning; that the godly, the faithful, the hopeful, they have not their portion in this life; *We know when this earthly tabernacle is dissolved, we have a building made with God, a house not made with hands, eternal in the heavens, whose builder and maker is the Lord;* so speaks the Apostle to the Corinthians.

4. Conclusion.  
Hope is not  
for the things  
of this life.

2 Cor. 5. 1.

As for this life, if we should lay the foundation of our hope here; alas, they might rue their miserable case that so do; they might hang down their heads; that are godly, with shame and grief enough to themselves, but it is here they set up their hope, here they have hope, but it is hope here for another life; it is upon other things that their hope is fixed then are here below; it is for things that they look for, it is not for things that they see, for *hope that seeth is no more hope, but if we with patience wait for the things that are not seen, this is hope;* saith the Apostle, *Rom. 8.*

So that this is a very plain case, and might be further cleared, and declared to us from the practice, and common opinion of all the Saints of God in all Ages, how they have hoped, and how that their hope was in God; that they should see the Lord, but where? *in the Land of the Living;* here they have a sight too, but the chiefest hope is on the Promise, and that is not for the things of this life only, but for the life to come; *He that putteth his trust in me shall possess the Land, and shall inherit my holy mountain;* their hope is in the end, that is of those things that they shall attain in the end of this life.

The consideration of this Point, that hope it is not only for the things of this life, may teach us to contend against death it self, which is one of the strongest temptations against hope, as I touched before, and to contemn and despise all the things of this life.

It teacheth a man to strive and wrestle, and contend against death? because though a man do die, yet it shall not hinder his hope, it shall not hinder him from that he hopeth to attain. Death is the greatest amazement a man can meet withal in the World, but what can Death do? well may it take away from a man his life, but it cannot take away from him his love; well may it take away from him the action of his hope here, it shall cease, but it shall never take away from him the object of his hope, that which he hopeth for, it shall continue; well may it help him to it, but it can never hinder him from it; here is then comfort and courage in the very hour, and power of death.

2. A man learneth here to contemn, and to despise the things of this life, specially if they be such manner of things as will come in comparison with their betters, when baser things will compare with better things: in this kind of comparison now a mans hope should take him off, and not so much as suffer him to lean to any kind of reasoning that is made against his hope. Hope biddeth him not to trust, not to look to any thing that is in this life, because it doth not at all concern that which is

Use 1.

Use 2.

the aym he hath. The very best things that be in this life, they are not worthy to be hoped for after; insomuch, that even death it self it may be counted a remedy, and not a penalty. God will have a mans life to be short, and death to come soon; because he will not have his creature worn out with a tedious misery, and transitory vanity; a vanity of misery, that is in this vain miserable life of mortality. I have done with the fourth.

A fifth thing that followeth in the Text (that I may haſt on) we have *Hope*, we have *Hope in Chriſt*, we have *Hope in Chriſt in this life*; our hope in this life is not upon the things of this life, for if it were in this life only, it were miserable.

5. Conclusion.  
Our life is a  
misery.

Our life is a misery; There is the fifth.

And this is a certain truth, and will plainly appear to us in many passages; if we will believe either the Spirit of God, or the experience of the godly, I shall not need to stand to prove it: You will ask me, how it will be raised from this place?

Thus, we are of all men the most miserable, because that we are mentioned amongst the number of those that are the more miserable; it implieth, that all the rest are miserable more or less: the very comparison that is used, doth manifestly declare unto us that there is a measure of misery to every man living: so then there is misery.

1. It appeareth out of the Text, because here and else where, you shall have man and misery made terms convertible: Man is named *Enoch*, and *Enoch is misery*: Man, and misery so joyned together, that there is no pulling them asunder till death parts them; for then there is no more misery.

2. Because that misery here; our being *miserable in this life*, is mentioned even with the very best things of this life: the very best things that are in this life, and of this life, so long as they look to this life, I say they are stiled miserable; but the best things, even Chriſt himſelf, our *Hope* it self; say what you can, here is *Hope*, and here is *Chriſt* in the Text, and yet notwithstanding here is misery too. Now then we reason thus; that if the best things in this life be miserable, then the rest are no better than so, that the best are no better, it is plain; because let us have what we would have in all the World, yet so long as we are here it is misery.

If this be so, then we must come to the conclusion we have made, and that is *Jacobs conclusion*, Gen. 47. 9. *Few and evil have the dayes of the years of my life been*, It is *Jobs conclusion* too, *Mans life is full of misery*: It is *Dauids* in the Psalms, *Mans life is full of labour and sorrow, it is soon cut off, and we fly away; our dayes come to an end as a tale that is told, they pass away as a shadow, and the beauty, the best of them, withereth as grass*: It is *Solomons*, he was the Preacher, and here is his Text; all is vain, and vanity, *Vanity of vanities, all is vanity*, one thing and other, *everything under the Sun*, our life it self, our selves, so long as we are here we are under the Sun, he calleth all vanity: And saith the Apostle, *This I say Brethren, the time of our life is short: And what is our life*, saith Saint James? *But a vapour that appeareth for a little while, and then vanisheth away*: it is a vapour that vanisheth, a meteor of misery.

Iob 14. i.

1 Cor. 7. 29.

Iam. 4. 14.

Use.

What shall we say of this now? (to speak it in few words home to our selves,) somewhat may concern our selves, and somewhat as we respect and reflect upon others.

In regard of our selves, it may have this double Use. First to wean us from the World, Secondly to win us to the Lord.

1. To wean us from the World: The World considered in it self is so full of misery, that there is nothing to be delighted in: there is so much bitterness, that I warrant it will wean any Child from it that is not a worldling, for he indeed is at his own breasts with his own Mother: But consider the World as it is in it self, and there is nothing in it, but true bitterness, and false sweetness, certain pain, and uncertain pleasure; tedious labour, and timerous rest: nothing in the World but vanity and misery, for saith Saint John, *Love not the world, he that makes himself the friend of God, makes himself an enemy to the World*. O you lovers of the World (saith Saint *Austin*) I wonder at you! O foolish men! who hath bewitched you? for what wrestle you?

1 Iohn 2. 15.



why do you strive and contend so much? what thing is there in the World that is worthy your labour? there is (saith he) nothing in the World but that which is foolish, and frothy, and frail, and false, and vain, and full of danger, full of disaster; suffer your selves therefore to be weaned from the World.

And yet notwithstanding all that we can say, we know there are some persons that will not be taken off from the Worlds breasts, they have a better opinion of it than so. Let such enjoy their own error till they run to ruin, and till their own overthrow take them off: Yet notwithstanding we know that which an Ancient hath, that to whom God is once sweet, the World must needs be bitter.

2. On the other side, the knowledge of this serveth to win us to the Lord; that as the one draweth us off, so the other may drive us on. When I consider the mercies of the Lord, and the goodness of God in the land of the living: when I consider how infinite he is in his love; I am ravished in spirit, I am taken up in mind, and taken off in the flesh; I have set my heart and affections on Heaven, and on heavenly things. And now when I think on the Lord, there is my hope, and there is my help; and there where my help is, there is my love, and there is my life, and there is my Lord, there is Christ at the right hand of God: *He is the life of them that believe, he is the resurrection from the dead*; he is the right hand where there is pleasure for evermore, for there shall be no more pain, no more death; *for the first things are past away*, (saith Saint John in the Revelation) *and all things are become new*.

John. ii. 25.

Oh he that did but know the joyes that are reserved for such as are received to the Lord, would soon be taken up from all conceits of the things of this life. Think you but of that great convocation house of Heaven, that high Court of Parliament, that great place of Majesty and honour, where all the spirits of just men made perfect are; where all the Saints departed live, where there are all the blessed Patriarchs, godly Prophets, the glorious Apostles, the blessed Kings, and the godly fellowship of Martyrs and Confessors; where there are the holy Angels, and Arch-Angels, Thrones, and Dominions, Seraphims, and Cherubims in those glorious Orbs; Where there is God, the blessed Trinity, the King of Glory, whose Glory is more then can be seen, be said, conceived to be: where the joy of Saints is such as eye hath not seen, (no saith Saint Austin) eye hath not seen, for it is no colour; nor ear hath not heard; for it is no sound; nor never entered into the heart of man to conceive, for the heart of man must enter into it; where all shall be filled with abundance of peace, so the Prophet: they shall not only taste and see how good the Lord is, but they shall be filled with abundance, and they shall drink out of the River running over with infinite and transcendent pleasures; where there gold shall be peace, and their silver shall be peace, and their land shall be peace, and their life shall be peace, and their joy shall be peace, and their God shall be peace, and the God of peace, he shall fill them with the peace of God; and that peace is it which passeth, which is infinitely beyond all understanding: Glorious things are spoken of thee, thou City of God; where the King is verity, and the Law is charity, and the State is felicity, and the Life is eternity.

The comparing of these two things together, of this lifes misery, and that lifes felicity and eternity, would make a man sing and to sigh too. It would make him sing, I singing is in the Temple, and sighing is in the Tabernacle; singing in the Temple, *Blessed are they that dwell in thy house, they shall be alwayes praying thee*; here is singing; but sighings is in the Tabernacle, for *while we are in this Tabernacle, therefore sigh we, desiring to be dissolved and to be clothed upon with our house which is from Heaven*: for while we are here we cannot be happy, for *this life is misery*. This be spoken for our selves.

Psal. 8. 4.

Use 2.

The second application of this plea is for others: seeing this life is such a life of misery, and that life is such a life of glory and immortality; our present hap so base, our future hope so excellent: this should stay us and take us off from mourning for such as are departed, as if we were without hope of them. Hope is in the Text the principal thing, and to lament and mourn for those that are departed, we should be so far from it, as to rejoyce in our spirits for the blessed translation of such into eternal rest from this vail of misery. I say we should rejoyce in their very translation.

What dost thou mourn and lament, and hang down the head, and all for loss of such as are departed and gone to rest with God? Oh but thou wilt say, thou art not heavy for their gain, but for thine own loss: but seeing thy loss is the less, and their gain the greater, why dost thou not observe a mean and a proportion in these things?

I confess, it is very fitting both in Civility, and Divinity, and agreeable to the laws both of Grace, and Nature, that there should be mourning, especially in the house of mourning, at times and occasions offered in this nature, it cannot otherwise be. But for Rachel to mourn for her Children, so as that she would not be comforted; not but that she could have been comforted, but she would not, that is not well. But I say here is comfort in abundance, and here is that which must stay us from being transported with impatient grief; we must overcome all our grief with patience, with a blessed expectation of our own dissolution: for we must think we shall go to them, they shall not return to us; let us desire to be dissolved and to be with Christ, which is best for them, and for me, I and for thee too. Enough of the fifth Point.

The last; (which I will but name, that so I may run through this whole Scripture at this time) is this; that,

6. Conclusion.  
The hopeful  
are not miser-  
able.

*The righteous and the hopeful, they are not miserable; they are not most miserable, not the most miserable of all, nay they are not miserable at all.*

How prove you that?

By the force of the argument here that the Apostle useth: for this being a part of an Argument, and an Hypothetical proposition, he reasoneth thus: *If in this life only we have hope in Christ, then are we miserable*, but now for this life only we have not hope in Christ: he doth not set our rest there, therefore we are not of all men the most miserable. How prove you that? because the most wicked, the most wretched; so the less wicked, the least wretched; and the most righteous, the best blest, and the least miserable.

Not the most? not at all. Not at all? No, for as the outward prosperity of the wicked in this World is no true prosperity, so the outward adversity of the godly is no true misery: it is not such as doth destitute and dissolve a man utterly, but you shall have the faithful come off with hope, I and with rejoicing rather than grudging and repining at it; yea they joy in their sufferings, and at last are more than conquerors; and all this sheweth then, that they are far enough from misery.

Use 1.

Well, the knowledge of this life's misery, the knowledge of our not being at all miserable that are righteous; should teach all of us to be righteous, to be religious, to strive to be godly, if not for the love of virtue, and piety, and holiness, and such kind of Graces as all good Christians and godly persons should be, though there were no Hell to punish, nor no Heaven to cherish a man in; though there were no reward for the good, nor revenge against the bad: yet notwithstanding the love of virtue should constrain an ingenious Christian to strive after holiness and piety: but if not for the love of religion, let us do it for the fear of the misery that may befall us, which we shall prevent if we remember now our duties; that is to be godly, and to be righteous, for the righteous man is not, cannot be miserable.

Use 2.

And then lastly, this shall serve to shew to us, how it ought to keep off the World from judging rashly: there is a great obliquity, and a perverse judgment in the World; men censure those that are in any kind of misery to be of all men the most miserable: whereas we know that this is no true misery on their part, for it is but outward; it is but temporal misery, it is no true real misery. And therefore this serveth to rectifie the obliquity of such mens judgments, as do determine the godly to be in a miserable condition, whereas the contrary is most true: for we count them (saith Saint James) *blest that endure*. Do they endure to the very death? *Blessed are they that die in the Lord, for they rest from their labours*: and who would not die here, that he may dwell with God there in rest? who that loveth, who that hopeth, would not be where his love, where his hope is? Would not have what he hopeth?

Iam. 5. 11.  
Revel. 14. 13.

hopeth for? Doth not the Lord say to his servant *Moses*, *No man can see my face and live?* Oh (saith a Father) let me die then! for I will die to see thee: who would not die for the present, to dwell ever where his hope is? *If in this life we had only hope, then were we of all men the most miserable:* but our hope is not only in this life, of the things of this life; therefore we are not of all men most miserable, no not miserable at all.

Exod. 33. 20.

I have done with my Text: You see the occasion of our present meeting, to Inter this little Child in Christian burial, the last service and duty we owe to deceased Saints: I cannot, and I know you expect not that I should say any thing of it. It is a Child of the Covenant, sealed in the Covenant, died in the Covenant, resteth according to the Covenant, with the God of the Covenant, of whom I doubt no more of a happy rest with *Christ the mediator of the Covenant*, then I do of the Covenant that *Christ* hath sealed; and so I leave it in that rest, and return our selves to our own duty and service, to call upon God for a blessing.



THE







THE  
 PLATFORM  
 OF  
 CHARITY,  
 OR THE  
 LIBERAL MAN'S  
 GUIDE.

SERMON XXXIX.

Gal. 6. 10.

*As we have therefore opportunity, let us do good to all, especially to them who are of the household of Faith.*



IN the sixt verse of this Chapter, the Apostle begins to perswade these *Galatians*, (to whom he wrote) to *Benevolence*; and having in the ninth verse, the verse before the Text, given them great encouragement in this course. *Be not weary* (saith he) *of well-doing: for in due season we shall reap, if we faint not.* The words I have now read to you, are an inference upon that which went before, seeing if we hold out, we shall reap in due time: then (saith the Apostle)

*As we have opportunity, let us do good to all, &c.*

To speak something for the opening of the words, and then to observe the main things the Apostle intends in this place.

*As we have opportunity.*

*Explication.*

*Cairos*, signifieth more than time, *As we have time*, so the old Translation reads it;

it; but the word signifieth more, there is a *Chronos*, and a *Cairos*, a time, and an opportunity of time. There is a time taken in the largest sence, there is an opportunity of time restrained to those advantages of times, that a man by wisdom may make unto himself for the performing of any duty that God requires of him. This must be understood with a reference to what was spoken of before, *We shall reap if we saine not.* He shews there is a time of sowing, and a time of reaping: and so in *Ecclesi. 3.* *There is a time for all things, there is a time to sow, and a time to reap.* Now while the sowing time lasts (for that is the opportunity that he now speaks of) while the time of sowing lasts; let us embrace those times and opportunities for the doing of good.

*Let us (as we have opportunity) do good to all.*

Rom. 12. 2.

*Do good*, is of a large extent, it is of as large an extent, as the law. All is good that is agreeable to Gods will revealed. *Be renewed in the spirit of your minds, that you may know what the good and acceptable will of God is.* But in this place it is restrained to some particular acts of *Beneficence* towards men, towards the servants of God: which are then said to be good deeds, and good acts, when there is a concurrence between the action, and the affection, with conformity to the Rule.

Jam. 2. 15, 16.

First, there must be actions. It is not speaking good, nor meaning good only, but it is doing good. Saith the Apostle, *If a brother be naked, or hungry, or cold, and you say to him, go in peace, warm thee, but you give him no fire; and go and cloath thee, but you give him no apparel: and go and feed thee, but you give him no meat.* Here are good words now, but the deeds are not answerable; here are no good deeds at all. Solomon compares such complemental charity, that is only verbal, and in outward expression, to *Clouds and winds without rain.* Not much unlike the boxes of *Apothecaries*, that are adorned with glorious titles without, but open them, and examine their in-sides, you shall find nothing but emptiness. Well, that is the first thing: there must be good actions.

Heb. 13. 3.

Rom. 12. 15.

Mat. 5.

Again secondly, these must have a good rise, they must proceed from a good affection too: or else they lose the name of good actions. *Make the tree good, and the fruit shall be of the same condition:* the actions are not good, if the affections be naught, and therefore the same God, that requires *beneficence*, he commands *benevolence* also, and would have men become tender-hearted, and *put on the bowels of compassion:* that they should *Sympathize* with others, and be like affectioned to them; to *mourn with those that mourn*, and to be with those that are bound, as being bound with them. This is that which our Saviour called being merciful. *Be merciful, as your heavenly Father is merciful.* He saith not only do works of mercy; but be merciful, do them from a merciful heart, from bowels of compassion, that yearn towards those that are in necessity. That is the second thing.

But then thirdly, these actions, and these affections whence they arise, they must hold conformity with the Law. There is no good, but what is conformable to the rule of goodness: that is the written word of God: and therefore all those will-worships and idle ceremonies made according to the inventions of man; as a thousand devices in *Poperie* (wherein they intimate a show of great Liberality) they are not good deeds, because they want that good rule that should uphold and make them so. So much shall serve for the opening of it. Good deeds then are such actions as rise from a sanctified affection, and receive ground and warrant from Gods will revealed in his Word to men.

2 Thes. 3. 10.

Again, there is a third term yet. *Do good to all men;* What doth the Apostle mean, that every man should receive the fruits of our *Beneficence*? There are some men notoriously wicked, and rather to be punished than relieved: The Apostle means not such, for he giveth you a Caution; *If any man work not, let him not eat.* Relieve him not that hath ability to get, and will live idly, and unprofitably; But do good to all men; that is, to all men so far as you see them in extream want, unable to help themselves, if their lawful necessities call upon your charity, in this respect all men must be looked unto, but especially, *To the household of Faith.*

By



By *household of faith*, here he means the multitude of believers, and not only those that dwell near us, and about us, but those that are dispersed throughout the whole earth, the Churches of God: The dispersion spoken of through all the parts of the world, are this *household of faith*: all the Saints of God, in what difference or distance soever one from another, yet they are of the same household together; of the same Church of God. So the Church of God is called, *the house of God*; and sometime it is understood of the Church militant, and sometime of the Church triumphant. Of the Church triumphant: *In my Fathers house are many mansions*. There it is heaven, the place of the blessed. Then for the Church militant: *Moses was faithful in all his house*, saith the Text. And Paul exhorts *Timothy* how he should carry himself in *the house of God*: that is in the Church militant. As for those that live above us, they need not our good works and actions, therefore it is intended of those that are here in the Church militant; that is called Gods household, because there is such a communion amongst believers, as amongst those that live in the same house, that abide under the same roof, that live under the same government, that eat at the same Table, &c. So then you have the meaning of all, which is no more but this; Take those advantages of times, which you can obtain, or else many will slip unprofitably to be conversant in such actions of mercy, which tend to the relief of those that want them. If there be extream necessity, do good to all; but if you may make choyce of persons to whom you may do good: choose *the household of faith*. Thus you have the substance, and the meaning of the words. in them you may observe briefly these three parts.

Pet. i.

The first is a determination, or limitation of time, to which the Saints are tied in the performance of the duties that are enjoyned them: *as you have opportunity*, and while you have time.

Division.

Secondly, there is a declaration of duty, *do good*.

Thirdly, there is a description of the persons to whom this good must be done; first more generally: *Do good to all*: and then more particularly, and with an especial note; *Especially to those of the household of faith*. Of these in order.

First, for the determination of time (to take the words as they lie) while you have time therefore, or *as you have opportunity*, the words themselves do render the main point.

*It is the duty of Christians to take their advantages of times: to take the best opportunities of their life to do good.*

Doctr. i.

It is the duty of Christians to take the best opportunities of their life to do good.

I will speak somewhat by way of Explication of the point; and something by way of Application, and so proceed to what follows.

First for the Explication: what is intended, or meant in it, when we incite you to embrace times and opportunities. Briefly these two things are meant in it.

First, that you should be sure not to lose the time of life. And,

Secondly, that you should not forgo the advantages, and opportunities of estates.

A twofold opportunity to be taken of doing good.

You shall not always have life to *do good*: and it may be (if you have life) you shall not always enjoy means, and ability to *do good*. While you have life therefore, and time, *do good*; or while you enjoy means: and so power to *do good*: embrace these opportunities. That is the meaning of the Apostle in this place.

First, then there must be a doing good while you have life; let your good works go before you; do things while you live, and defer not the performance of them till your death. *Make you friends of the unrighteous Mammon, that when you want, they may receive you into everlasting habitations*. He calls that *unrighteous Mammon*, not that it is unrighteously gotten only (though that may be meant) but that which is unrighteously kept, is unrighteous Mammon to you; if you procured it never so justly, unless you do rightly dispose of it; and if you be desirous to do right in disposing of your Mammon, of your wealth, do it now; That when you want that power, and those times, you may enjoy the comfortable fruit of the well-

i. The time of life. Luke 16. 9.

redeeming of the time of your life, to receive you into everlasting habitations. In the 25 verse of the 16. *Luke*, it is the challenge of *Abraham to Dives*; *Soh remember that thou in thy life-time haddest thy goods*, (for so the word signifieth) thou haddest thy opportunities of life, and of goods too; but now thou hast neither life nor goods left thee; to do good with; and therefore *he is blessed, and thou art tormented*. It was the folly of those *five Virgins*, they took not the opportunity of life (for that is the thing meant there) but they posted over all to the last, and hoped that all might be effected in a trice or minute of their life, which would have held them employment enough all the dayes of their lives: And therefore they came short of heaven; *the gates were shut* against them, as you see, when the *Bridegroom came*.

Mat. 25. 10.

Object.

If any man imagine, because it is said, *Blessed are they that die in the Lord, for they rest from their labours, and their works follow them*; That therefore it matters not, so long as a man doth good at his death, though he have neglected the wayes of goodness all his life.

Answ.

Let them know that by works there, is not meant the actions of men, but the fruits of their actions, *Their works follow them*; not the works they have deferred until death, but the fruits of those works they did while they were living, and received not the benefit of them until death. Their works follow them, that is the fruits of their works. It is more good and pleasant by far, to have the actions go before, and the fruits, and comfortable effects to succeed, and follow after.

Object.

But if any man yet suppose that he may make that up in his Will, which he hath neglected, all his life-long: and though he have lived miserably, covetously, and unprofitably, all the days of his life; yet his thoughts may tell him, that by the *Charitable Requests of his last Testament*; as bequeathing largely to the Church and Common-wealth, and to all sorts of people, he may at the last make fit compensation and satisfaction, for neglect of former duties.

Answ.

Let no man deceive himself with such a bad resolution, for first it argues a sign of infidelity, that a man will not trust God, for fear he should want in his life-time; what is the reason else that he defers the doing good in health, unless it be for fear of wanting himself? such distrust he hath in the providence of God. Besides, the same God which bids thee do good when thou hast opportunity, and while thou enjoyest the advantage of life, he expects it now. And it may be truly said of many that neglect those times of doing good while they lived, and have now supplied that defect in their death, by the large benevolence of their Wills; *Their will is good, but their deed is naught*.

2. Of outward estates.

So much for the first point, I proceed unto the second; that is, thou must not only take the time of thy life, but also the opportunity of thy means, and thy estate; while there is yet *a price in thine hand*: while thou hast opportunity, and enjoyest wealth to do good with: redeem the advantages and opportunities by employing them in that way, for which thou didst receive them. The time may come wherein you may desire to do good, but cannot; wanting an estate, and opportunities where-by to do it. Mark what *Solomon* saith, *Wilt thou trust in a thing of nothing? for Riches have wings as an Eagle, and fly away toward heaven*. It is the vanity of men, that they still forbear, and stay, while their estates increase; pretending that then they shall be better able to do good, and extend themselves more largely: or that they may keep their wealth, and wait for a better opportunity. But *why wilt thou trust in a thing of nothing?* Thou seest a fowl in her flight, and now (it may be) thou perceivest it, but instantly it vanisheth out of thy sight. *Why riches have wings* (saith *Solomon*.) Thou hast them now in thy possession, and retainest them fast in hold, but presently they are departed; they fly as an *Eagle* out of thy sight. And the same wise man when he exhorteth men to *cast their bread upon the waters*; He gives them this reason: *Thou knowest not what evils*; thou knowest not what judgements and calamities God intends to bring upon that Nation where thou livest, upon the City, upon the Family where thou dwellest; upon thy person or estate: *Thou knowest not what evils, God will bring upon the earth*. And so likewise, charge rich men in this world; that they be not high-minded; and that they trust not in uncertain riches, but in the living God; that they be ready to distribute, and to commu-

Prov. 23. 5.

Ecclef. 11. 8.

1 Tim. 6. 17.

nicate

minate, and to do good works. What is it that hinders men from distributing, and communicating? Because they trust in uncertain riches. For if they would now learn not to trust in uncertain riches, but account them uncertain as they are; and put confidence in the living God, who can provide for them, when those outward means (which they so much rely on) fail their expectations, they would then be more liberal, and bountiful, and ready to do good, and to communicate. So then here is the meaning of the point.

Take the opportunities of life. That is, first take the time of life, while you may do good; and then take the means, the wealth, and estate, which is the time of your means. For this observe *Jobs* case, he goes on discoursing of this very point, he was now a man stript of all he had, but the other day the Richest man in the East; the *Sabeans* and *Caldeans* had carried away his goods, his cattel, and his children, and all things were taken from him. Yet there was one thing that administered comfort, in the day of his adversity and his affliction; And it was this, saith he; *If I have made the eyes of the poor to fail; or if I eat my morsels alone; or if I have not relieved the fatherless, &c.* If I have not done thus and thus; then let the Lords fiercest judgement fall upon me; But herein consists my comfort, my conscience bears me witness, that when I had health, and estate, and enjoyed the goods of this life, I did good, I was *father to the fatherless; a foot to the lame, and eyes to the blind*; I did all the good that lay within the compass of my power to do, when I had means to do it. I say, little do you know (beloved) whatsoever thou art, whatsoever estate thou hast, though thou be as a nail fastned in a sure place, and thinkest thou shalt never be moved from this condition: Thou knowest not how soon God may turn his hand upon thee, when thou maist be as *Job* was on the dunghill deprived of all comforts. What will be thy consolation then? that when thou hadst wealth, thou didst good with it. It will add to thy affliction, thou thou hadst great possessions, and didst neither glorifie God, nor do good to men. So much for the opening of the point; I come to apply it.

First then, it serves for the reproof of many to whom God hath given the price in their hands: But they want hearts to embrace the opportunities of doing good. They pretend to do good, and have a mind inclining to good: But they have no heart to take the opportunities, and advantages of times, and means, which God hath bestowed on them for the same purpose; they want hearts to embrace those. Remember what *Solomon* saith: *Say not to thy neighbour, go, and come again to morrow, If it be now in thine hands to give him.* The Lord will not only have a man not deny to do good, but besides that, he would not have him delay to do good; put him not from thee till to morrow, if his help remain in thine hands to day; yea, though thou have a purpose to do it to morrow; if it be in thy power to day, do it; and defer it not till to morrow.

But what shall we say to those, who do not only delay their purposes, but by protracting lose their purposes. There is nothing more ordinary, than in some cases for men: not only to purpose truly, but to promise heartily to God, that they will perform these, and these acts of mercy, if God will deliver them from such fears and dangers, as they (at such times) are incompass with. A man that endures extremity of weather, in a tempestuous Sea, if happily he may attain the land in safety: a man that is diseased with sickness, if now he may recover his health again, or one that suffers imprisonment, if he may procure his liberty: or a man that is in fear of the loss of his estate, by the means of some unhappy casualty; if now he may escape that loss: he will bestow a great deal on God, and on the servants of God; nay, he promises, and vows unto God in his extremity. But how many of those promises, as well as those other purposes, come to nothing? they have liberty, they receive health, they enjoy safety, and have the full fruition of all their desires: but alas, how short come their vows of performance? not one of many of them, but turns God away without his bargain. Remember how the Lord taxeth the people of *Israel*: *In the day of their distress* (and the Lord reckons up divers and sundry troubles they were in) then they speak good words to God: they would cleave to him, and promised to do thus and thus: But (thus saith the Text) *They flattered the Lord with their lips,*

*Job* 13. 15, 16, 17. 18.

*Isa* 1.

*Prov.* 3. 18.

*Psal.* 78.



and were false in the Covenant with God: Is it not so (beloved) with many of us? Oh that your hearts might smite you this day, before the Lord, for many purposes, and promises that you have made of doing this or that, for the glorifying of God, and the discharge of your duty! One man hath promised restitution of unjust gain: another, to become more liberal, and bountiful toward others. And the Lord hath waited week after week, month after month, and year after year; and yet nevertheless you continue the same men, either unsensible, or careless to accomplish your promise to God, or rendering unto him his due: That is the first Use.

Use 2.

Secondly, let it stir up every one of us to a care of his duty of embracing opportunities. And when we persuade you to take opportunities, we would draw you a degree higher: not only to take them, but to seek them; for how shall a man obtain the advantage of taking opportunities, if he first seek them not? and therefore we persuade you to that. We see *Abraham sitting in the door of his Tent*, that he might observe opportunities of doing good; he stayed not till the men knocked at his door for relief, but took notice of their passing by, that he might call them. We see a good old man in *Judges 19*. As he perceives a stranger passing the streets, first takes occasion to question his wants, and forbears not till the man complain; so willing was he to administer to his necessities, and to embrace a fit opportunity of doing him good. We see *David* expressing his thankfulness to God, and to *Jonathan*. He enquires if there were any of the house of Saul, that he might shew him kindness for *Jonathan's* sake. So should we do. Is there any of the household of Faith (as the Text saith, and as the Scripture calls them) unto whom I may shew kindness for the Lords sake? He hath been better to us than *Jonathan* was to *David*, and yet we are much more backward to Retribution, and expressions of thankfulness than *David* was to *Jonathan*. But the Scriptures are plentiful in this, we need not stand on it; I say this is a duty, that every one should discharge this task: not to stay and forbear till the reports of mens wants are brought to them, but to be circumspect and seek for all occasions that may deserve the extent of their goodness. If you live in a Parish wherein (happily) there remains not many poor, yet you live in a City, there are many there; if there be not many in the City; you live in a Country, in a Kingdom, doubtless where there are many; if there be none there, yet thou hast further means to extend thy charity: Thou livest in a Church, is there any member of the Church in all the World dispersed in *Bohemia*, in the *Palatinate*, in any place of the earth where the poor abide? enquire after them, that you may know their wants, and relieve their necessities.

Gen. 18. 19.

2 Sam. 9. 1.

2. 2. 200.

I come now to the second, from the determination of time, to the declaration of duty, while we have time.

*Let us do good.*

I told you what this goodness is, in the intent of the Apostle in this place. Doing good is a relieving those that are in necessity; for that is the Apostles meaning, as we may see in the context and coherence of these words with the former; So then the main Point is no more but this;

*Doftr. 2.*  
It is the duty  
of Gods ser-  
vants to re-  
lieve others.

*It is the duty of Gods servants* (as to make advantages of their times so) *to employ themselves in relieving of others.* Take it more briefly. *It is a doing good, to relieve others,* that is the duty of Gods servants; and it well becomes them, to be employed in this work, while we have time on earth and means to do it, to employ our selves in doing good, and relieving others. And there is familiar appearance of this in Scripture, and by reasons also.

Deut. 15. 7.

Eccles. 11. 4.  
Isa. 58. 7.

By Scripture it is commanded in precept, and commended in practise of the Saints. *If any of thy brethren among thee be poor* (saith God) *thou shalt not harden thy heart, thou shalt not shut up thy hand against thy poor brother.* The not opening of the hands to relieve him, God accounts that, as proceeding from the hardness of the heart. *Thou shalt not harden thy heart against thy brother, &c.* *Cast thy bread upon the waters, for after many dayes thou shalt find it.* *Is not this the fast that I have chosen, for a man to give his bread to the hungry; and that a man should release those that*

are

are in Captivity, and to let the oppressed go free? The Apostle witheth that as they abounded in knowledge, and in vertue, and in faith, and goodnes; so they might abound also in this Grace of God. The Grace of God that he there speaks of, is the willing readines to the doing of good. *To do good, and to distribute forget not; for with such sacrifices God is well pleased.* You see there by doing good, he means distribution: the latter word doth prove the former, and both explain this Text.

You have it likewise commended in the practice of the Saints. I need not be large in discoursing to you the carriage of *Abraham*, of *Lot*, of *David*, of *Job*, the practice of *Cornelius*, yea of *Christ* himself. The Scripture is plentiful in this, 1 and that which is more to be observed, that although Christ himself were relieved by others, yet out of that he gave a share to the poor.

It will appear likewise in reason, that this is a necessary duty, and these may be taken:

First, from the equity of it; for it is equal you should thus employ your time and estate, and those advantages of life which God hath made you doner of, partly to that purpose; and a man commits an injury in neglecting these holy duties: and is not only become an unmerciful, but an unjust man, and so in the plainest phrase a dishonest man: he is not just that doth not thus. Therefore, *with-hold not the good from the owner thereof*, (saith God) *when it is in thy power to give.* The poor is owner of the estate of the rich so far as his necessity requires it; and it proves but a matter of justice and equity, to bestow his riches where it ought to be bestowed: and a man is unjust in that respect if he do it not. Riches are called *unrighteous mammon* (as hath been expressed before) when they are unrighteously with-held from them to whom they should be given, as well as when they are unrighteously gotten. So that detaining it from those unto whom it is appointed by Gods direction, converts that riches (perchance honestly procured) into the mammon of unrighteousness.

Secondly, as it becomes a matter of justice, so it proves likewise a matter of wisdom: a man makes wise provision for the present, and the future also by this course; And therefore it makes way for the felicity of the servants of God, to employ their endeavours in the execution of this duty, and to lay fast hold on the forehead of opportunity.

First, it proves a consequent of wisdom for themselves in procuring their own good. *Blessed is the man that judgeth wisely of the poor, why so? The Lord will consider him in the day of evil, and he will not give him over to the will of his enemies.* What is the thing that a man is most subject to fear in this World? but that which *David* saith concerning *Saul*: *I shall fall sometime or other by the hands of some enemy*, of some mischievous person, or malicious person or other. You see the Lord hath here promised a large assurance of safety and protection from the malice of his adversaries in the day of evil, if he wisely consider the poor. Again it makes much for the good of his posterity. *The good man is merciful, &c. and his seed inherits the blessing.* It may be he perceives not such sensible and apparant fruits, or outward success in his own life upon this course, yet his seed inherits the blessing: and the less he enjoys, the more shall they receive of Gods goodness towards them, as a recompence for his benevolent kindness towards the people of God. And what greater legacy can man bestow upon his posterity than to leave them (by his particular means) in the loving favour of the Almighty.

And as it is so for the present, so it becomes a course of wisdom for the future also. *Charge the rich men of the World that they be ready to do good, &c. laying up a good foundation for the time to come.* And by this means a man may provide well for eternity. *Make you friends* (saith Christ) *of your unrighteous Mammon, that when you fail, they may receive you into everlasting habitations.* The way for a man to provide for eternal good, is to use his talent of wealth and estate (for the present) to the good of many. Thus we see the Reasons plainly verified: to make use of it briefly and hasten to that which remains.

Is it so then, that it is writ down to be the duty of Gods servants to mannage the opportunities of this life for this end, and in this course of doing good; that is, of distribution and relief.

Then it serves to reprove those that neglect this duty, and account it not a business

1 Cor. 13. 9.

Heb. 13. 16.

John 15. 19.

Reas. 1.

Prov. 3. 26, 27.

Luke 16. 9.

Reas. 2.

Psal. 41. 1.

Psal. 37. 6.

1 Tim. 6. 19.

Use.

ness of their life; only they conceive of it as a matter of praise and commendations, a thing that they do well in performing, and not very ill in omitting. They conceive it to be of no absolute necessity, but voluntary charity, as a matter arbitrary, but not as a duty necessary, and for this cause they appear but slack and indifferent; they conceive this as a duty to lay up wealth, but never remember the necessity of laying out wealth to be commanded for a greater duty than the former: they take it for their duty to get all they can, but forget the following precept, to do all the good with that they get, as they can. And here is the reason why there are such lavish expences bestowed upon every vanity, that the portion of the poor, and such as ought to be relieved with our estates in point of equity; and by virtue of Gods Commandment is swallowed up by every vanity. It is spent in excessive apparel, for the satisfaction of the vain fashion-monger: in superfluity of diet for the Glutton, and the Epicure: in Hawks, and Hounds, and Dogs, to please the humour of the voluptuous person: it is consumed in raising up vain and unnecessary Buildings by earth-worms, that make their habitations below, and lay a foundation for themselves on earth; neglecting that goodly building given of God, to the re-edifying of their souls in the kingdom of Grace. And thus is the portion of the poor consumed, and themselves (for want of the same) exposed to all the misery that this World can inflict. Some cry they cannot do it, we have not an estate to undergo it; in the mean time they run to excess of Riot, and make such voluptuous and superfluous feasts, that the *Phoenix* hardly escapes the bounds of their desires. If you can be thus excessive in your diet, in your apparel, in your sports; if you can cast away in presents, and in gifts, in bribes, and in gratuities, superfluously upon rich friends: there must (of necessity) be a defect in your will to the command of God, when you neglect the miserable condition of the poor, and lend no hand to help them. What is the reason of it? but because of the natural rebellion and Atheisme that is in the heart of every man against God; that they will employ their estates any way, rather than bestow them to that purpose for which they are appointed by God. O what account shall such be able to make at the day of Judgment; do but suppose *when the Books shall come to be opened*, wherein the particulars, *Diaries* and passages of your life shall be thus examined: *Item*, so much for a feast; *Item*, on such a day, for such another great feast; and many a hundred dayes, for as many hundred feasts, wherein hundreds of the servants of God have endured extreame want, and inforced into banishment into other places, to persecution, to misery and distress, when thou couldest not find one of them in a corner of thy purse. *Item*, so much for such apparel, for such entertainment, for such building of Walks and Galleries; What nothing for the servants of God? are they so empty, when your houses appear so full? live they so poor, and you so richly clad? what can you spare nothing for Christ, and the distressed members of the Church all this while? Oh my beloved, remember what St. James saith; *Go to now you rich men, weep and howl, for your garments are Moth eaten, whereon you have bestowed so much cost, and your gold and silver is rusty and canker'd, and the rest of them shall eat up your flesh as it were fire, at that day.*

James 5.

Use 2.

Let it teach therefore the servants of God to bestow their Almes most willingly, to be free and in continual readines, in extending their contribution towards the necessities of those that want them; and not only so, but to do good in so doing, for that is the principal duty unto which the Text doth invite you. *While you have opportunity, do good.*

Quest.

How to give so as to do good.

Answ.

1. Give justly.

Eccles. ii. 1.

But how shall a man in such actions of mercy, and bounty, and liberality, make it appear that he doth good? Therefore briefly, take some helps in this.

A man that will contribute out of his estate to relieve others, and intends to do good. First, he must do what he doth justly, he must not out of mercy extended to one, injure another, but must alwayes level his charity by his own ability. And this is that which the holy Ghost calls, the giving of a mans own. *Cast [thy] bread upon the waters; thy own bread, not another mans.* To give that which is a mans own by right, by lawful procuring; his own by right of possession, the gifts bestowed out of that, makes acceptation before God, and provides a double recompence



peace for the giver. You see how *Zachew* gives; *If I have wronged any man, I will restore it, and half my goods I give to the poor.* That is, I will first make restitution of what I have unjustly gotten, and then of the remainder; I will give half to the poor.

It is no giving for a man, to employ all his life-time in the procurement of unjust gain: By Usury, deceit in trading, and other indirect and forbidden courses, to heap up abundance of *red clay*; and then to sum up a large Bill of the particular good he intends to Religion; for Churches, and for Hospitals, and the poor; with other such like benevolences, makes but a simple satisfaction for thy unjust courses, in procuring such wealth to the prejudice, and detriment of others: this is nothing to thy advantage; all this while thou art a thief, and givest stolen goods. Nay, thou must further assure thy self, that Hell shall be the greatest recompence of thy charity, because thou bestowest that which is not thine. Thou oughtest first to have made thy estate clear, and have restored the things that belonged unto others, and reserved thing own by it self, and then to give free scope to thy charity to the doing of any good action, which time and occasion could propound. This is the first duty of any man that will do good in giving, he must give justly.

Secondly, he must give wisely too, it is made the mark of a man fearing God; *He considers wisely of the poor, and he orders his affairs with judgement.* What is that? Judgement hath a twofold respect; it hath respect to the quantity of a mans gift; and to the quality of the person to whom he gives.

There must be a judgement, a wise ordering things in respect of the quantity which a man bestows, according to that expression of the holy Ghost, in *Act. ii. 29.* *They gave according to their abilities, they kept within the limits of their estates, and exceeded not.* So must thou, or else another man may (perchance) lose by thy liberality.

Again, there must be respect had to the quality of the person to whom he gives; *My goodness extends to the Saints that are on earth, to the faithful ones;* as the Text saith here, *to the household of faith.* It is not necessary to give to every one that comes next to hand. There be some persons, I told you before, that are not to be relieved, except in case of extream necessity. We must extend our benevolence to those of the household of Faith. Give unto Christ, and to the naked and hungry members that belong unto him, and thou shalt not want a sweet and comfortable return of thy charity.

Again, as it must be done justly and wisely, so (if we desire to do good in relieving) we must do it simply. In the simplicity and plainness of our hearts; *Let him that distributes, do it in simplicity,* saith the Apostle. What is that simplicity? when a man looks up to God with a single eye (as the eye may be said to be single, when it views but one object at once so) the heart is small when it respects God only in this action of charity, and makes no other reckoning of any outward object. A double minded man he looks up to God, and yet carries some respect to the outward honour which he expects of the World; and more (often times) to the World than to God, at least he joyns them together. But if a man be desirous to bestow his benevolence with a purpose to receive recompence from above, let him do it for his sake that commands it, and reflect upon God in all things. This is the testimony of our Conscience (saith the Apostle) *that in simplicity and sincerity we have had our conversation among you:* not affecting the praise of men, but aiming to approve our selves to God in that we do. This is that which Christ advised the Pharisees, that they should not admit *their right hand to know what their left hand did.*

Lastly, as it must be simple, so it must be cheerful: *God loves a cheerful giver.* And this is a perfect sign of cheerfulness, when a man doth not only give without grudging, upon all opportunities; but when he will be careful to prevent them in his willingness to seek them, as I said before. So much for the second point, the duty it self.

Now I proceed to the last thing; that is, the description of the persons to whom this must be done. First generally: *All,* and then particularly, *The household of faith.*

First generally: *Do good to all.*

2. Give wisely.  
Psal. i. 2.

In respect of  
the quantity.

In respect of  
the quality.

3. Give in sim-  
plicity.  
Rom. 12. 8.

Mat. 6.

4. Give cheer-  
fully.  
2 Cor. 8. 6.

The persons  
to whom good  
must be done.

It

1. Generally  
to all.

Luke 10.

It is as I have told you, to all that endure such wants and necessities, as that it may be a work of mercy, and no transgression of the rule to relieve them: for those that live unprofitably, and become burthens to the Common-wealth (except in case of extreame necessity) it loses the name of mercy to relieve them, and deserves neither reward nor commendations. Yet, if they live in extreame necessity; then take the Rule of the Apostle; *Do good to all*, even to them also. We have the Parable of our Saviour to direct us in this path, where the good Samaritan lends his assistance to the Jew that fell among thieves: We cannot but know of the opposition and enmity, between the Samaritans and the Jews: yet we see that in case of extremity, the Samaritan helps the Jew. Therein our Saviour teacheth us, that every man (in this case) is a mans neighbour, and therefore the same law that commands, *to love thy neighbour as thy self*; intends we should do good to all, if necessity require.

Reason 1.

Mal. 2. 10.

The Reason is, in regard there is the same maker of one, as of another; *We have all one Father* (saith the Prophet) and *hath not one God created us*? Then by Creation we are all alike Children, though not by Adoption, and especial Grace: and as they are the Creatures of God and bear the Image of their Maker; there ought to be some consideration extended toward them, in case of extreame necessity.

Reas. 2.

1 John 4. 20.

Again, there dwells a part of Gods Image in all man-kind; and that resemblance makes us allied to each other by the bonds of Nature: then if we love not our brother whom we see daily, how shall we love him, whom we never saw? saith the Apostle.

Use.

To make some use briefly of this. Is it so, that doing of good is to be extended to all when necessity requires it: Then let it teach us (without all evasion and protraction of those duties commanded) to embrace every object and occasion that may invite us to do good, and to be merciful.

Object.

But some man may reply in this fashion, my intent is very pliable: that a way of goodness, I could willingly extend it toward such a man; but he is a stranger unto me, and one with whom I was never acquainted.

Ans.

1 Sam. 25.

What is this, but the churlish reply of Nabal to the servants of David? there are divers men abroad whom I know not; *there are some servants that are run from their masters, shall I give my bread and that I have provided for my sheavers unto them?* Nabal was his name, and folly was with him. Abigail did truly interpret his nature to be answerable to his name, which signifieth a man of folly; for if his conditions had been otherwise, he would not have sent them empty to their Master, knowing their absolute necessity, in which case a stranger ought to be relieved, and we cannot thrust him back from our charity.

Object.

Secondly, such a one (I confess) is not a stranger, but an enemy; and when it lay in his power, he procur'd me all the mischief he could, and should I now relieve him?

Ans.

Rom. 12.

Mark the rule of the Apostle; *If thine enemy hunger, feed him; if he be naked, cloath him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.*

Object.

But some man will say, there remains so much unthankfulness in the World, that one is soon discouraged (by peoples ingratitude) in the office of doing good.

Ans.

Ecclef. 11. 1.

But what saith the Lord, *Cast thy bread upon the waters, for after many dayes thou shalt find it.* Though it seem no more to thee but as a stone sunk down into the deep, or as a morsel of bread in the water, that floats from the sight of him that cast it in, without possibility of recovering it again, or receiving any fruit or benefit from the same; yet cease not to cast it there, *for after many dayes thou shalt find it.*

Object.

But some man replies, I do good to some already; I give something to the maintaining of a Schollar in the University; somewhat I do for the binding of a poor Child to an Apprentiship, and I have bestowed my good will towards the setting up of a young beginner in his trade, what is there no end of doing good?

Ans.

Mark again, the advice of Solomon for that; *Give a portion to seven, and to eight.* If thou have done good to one, extend it to a second, to a third, and again to a fourth, and

and a fifth, and sixth, and a seventh, and to eight, and so long as there remains an object of mercy, and power in thine hands to do it, though thou hast extended the like bounty to seven, and to eight already.

Some man will answer again, that by this course (if every man bestow his benevolence so largely) no man could become rich in this life; and God appoints some rich men in this World as well as poor.

Object.

Solomon answers that objection thus; *If the Clouds be full they pour down rain.* As if he should have argued thus: God hath bestowed riches on men, as he hath given rain to the Clouds, he gave them that superfluity of waters to pour down on the earth for the benefit of the same; and not that they shall still detain it to no purpose at all: So God hath given riches to men, that when they arrive at a fulness of estate, they should then pour down and distil the fruits of that blessing on them that are poor and live in necessity, as the rain descends upon dry clods of earth.

Ans.

But some man will say, a man might pour down comfort, but the ill success it meets with, and the little good it begets in them on whom it is bestowed (for they oftentimes become worse, by the receipt of such benefits,) disheartens the giver from the extending of his charity according to Gods command, and his own good natures.

Object.

Saith Solomon for that; *As the Tree falls so it lies, whether to the East, or West, to North, or South:* his meaning is this; As the Tree being hewen down (lie which way it will) falls to the profit and advantage of the owner: so it proves with all things thou performest with intent to please God, and glorifie him, though they fall more prosperous, or less prosperous in the event; yet the conclusion converts them all to the glory of God, his pleasure, and the advantage of the owner; and there they lie, and their recompence also.

Ans.

But some man may say, I have continued a great while in the exercise of doing of good; I am now old, and have lived thus long at my trade, and thus long I have been a House-keeper, and thus long have had an estate in my hands; all which time I have ever employed my self in the performance of good offices for others, and did not intermit any occasion that might invite me to the doing of good. And is it not yet time to cease?

Object.

No (saith Solomon) *in the morning sow thy seed, and in the evening let not thy hands rest.* For all those words are but several answers, to several objections; Sow thy seed in the morning of thy life, when thy estate begins to be improved, and then even in the evening of thy life, when thou hast left off gaining, cease not to persist in giving.

Ans.

Saith another man; You must not lop the twig too soon, that is but beginning to grow. I am but now in the way to thrive, and when I am further entred into that course, I will not fail to extend my goodness to others.

Object.

Sow thy seed in the morning of thy life.

Ans.

But saith another man, I have done that already, and now it ceaseth to be with me as before, by reason I follow not my trade, and have no more possibility of getting.

Object.

But let not thy hand cease in the evening, saith God. When thy shop windows are shut up, thy compassion must still continue open, when thou hast bid gain adue, and taken thy leave of all the ways of getting: even then, if thou enjoy an estate in thine hands, and ability to do good, there is no excuse for thee to cease from bestowing it, though it be in the evening. Thus we see there is no time excepted, nor person to be refused if necessity require; but a man must do good to all men at all times. So much for that.

Ans.

But the matter chiefly intended is these two;

*That there are some poor of the household of faith.* That is the first. God hath (in the household of faith) some that stand in need of relief.

Doctr. 1.

Secondly, that all that are in the household, should especially look unto them.

Doctr. 2.

First (I say) there are some of the household of faith: true believers, whose wants call for relief.

So we see Christ speaks as it were for himself, when he speaks of them; *I was hungry, and you did not feed me; I was naked and you did not cloath me.* Those that Christ owns as his, and accounts them a part of himself, even those are hungry and naked,

1. These are some poor of the household of faith. Mat. 25.



- James 1. naked. And so likewise, *God hath chosen the poor of this world rich in faith.* They be rich in faith, and so of Gods household of faith, and yet nevertheless poor in this world. You shall see an example of this. A Widdow comes to *Elisba* the Prophet, and tells him; *Thy servant, my husband, was a man fearing God: and yet notwithstanding the creditor is coming upon me, and will have my sons to be bond-slaves:* The man feared God, and yet nevertheless the poor Widdow wanted means, and her sons must be exposed to extremity of bondage for discharge of his fathers engagements. A hard case, and yet the case of a man fearing God:
- 1 King 4. 1. You see there are those of *Macedonia*, that send help to the poor Saints of *Achaia*; they were Saints, and yet poor; receiving help from a company of poor people at *Macedonia*, being so poor, that the Apostle bears witness of them, *they gave above their ability.* We see a poor man, and yet an heir of heaven, lying full of sores, and in want, at the gate of *Dives*, that was after thrown into hell: An heir of heaven, and yet on earth a Beggar.
- Rom. 15. 26. You see then (beloved) the point is true: now we will descend, and see how it appears to be so, and for what respect it comes to pass, by Gods providence.
- Luke 16. First, it becomes so, that there may be a conformity between the head and the members; for *Christ that was rich, for our sakes became poor,* saith the Scripture, even Christ that was rich, and Lord over all, became poor, and in the form of a servant unto all, for our sakes; so poor that we see, *the foxes had holes, and the fowles of the air had nests;* but our Redeemer had no shelter, no not so much room, as to rest his head. Now there must be a conformity between Christ, and his members: if the head be poor, necessity makes the other members partake of the same Cup.
- Reas. 1. Again secondly, if you observe, and look on the condition of Gods Saints, of the household of faith on earth here, you shall find small occasion to marvel at their simple estates, considering they are a company of travellers and Pilgrims, in this world; 1 Cor. 8. 9. *I beseech you, as Pilgrims and strangers, &c.* They are not only strangers, which may have riches conveyed unto them, after some certain stay in a place. But they are Pilgrims, and time will not permit their abode in one place, upon any condition of advantage; for their profession compels them from one place to another: On whom our Proverb may truly be verified; that *a rolling stone gathers nothing.* They are Pilgrims, and Pilgrims desires to extend no further (in this life) than a staff and a scrip; *This is the brood of travellers* (saith David) *that seek thy face.*
- Mat. 8. 10. Thirdly, there follows another reason, and that proceeds from the opposition they find in the world against their course; the world labours to make them poor, and having prevailed (like an imperious Jaylor, to a distressed prisoner) endeavours to keep them under. And it comes so to pass, in regard of the natural enmity, and division that is in the world, in opposition of the wayes of God. You shall find that our Saviour intending to go to *Jerusalem*, made his way through *Samarita*, and dispatched some before to provide him lodging. But the *Samaritans* understanding, or suspecting that he was minded to go thither, refused to entertain him. *They would not receive him,* saith the Text; Why? Because he was going unto *Jerusalem*. Beloved, thus deals the world with the members of Christ: if they would rely on the world, and make that their end, as they do, then riches should flow in in abundance, and their estates might arrive to be as eminent and mighty as others. But if their minds be resolved for *Jerusalem*, and their eyes reflect that way; Let them seek their own entertainment; for they shall receive no benefit, nor enjoy any contentment, by their permission.
- Reas. 2. Lastly, God disposeth it to be so by his wondrous providence, that his glory may be so much the more conspicuous and open; in providing that they of the household of faith should endure the scourge of poverty on earth, that so the work of his grace may appear the more in them, by the means of their poverty; for when doth grace make it self more manifest in the heart, then in the midst of such extremities? The stars make the brightest reflection, in the obscurest night: and grace appears most glorious, chiefly in distress; *You have heard of the patience of Job;* had not Job endured
- Reas. 3. Luke 9. 53. James 5.

dured much sorrow, and been exercised in many afflictions, the world had been ignorant of his virtues: he was first deprived of his substance, and suffered the torments of his body, before he expressed his patience. You have heard of the faith of those people, *which wandered in sheep-skins, and goats-skins.* But how could you have been acquainted with their faith, if you had not heard of their clothing? you see them in sheeps-skins, and goats-skins, enduring contempt of the world, to preserve faith and a good conscience; and so you became acquainted with their faith also.

Heb. ii.

Is it so then, that Gods servants are thus, then let the world wonder their fall at it, and let not us *account it a strange thing,* (saith Saint James) for it befalls others of the Saints. So say I, when we see of *the household of faith* in poverty, account it no strange matter, that God bestows not riches in this world, to one that is rich in grace. You see a multitude of believers stript of all they had, and yet they were holy and religious.

Use. 1.

Secondly, condemn not their wayes, for the entertainment they meet with in the world. Like not the worse of the wayes of God, because he afflicts his servants; you should then *judge evil of the generation of the just.* You know Job was a man beloved of God: from heaven he witnesseth his goodness; *He was an upright, and a just man, one that feared God, and eschewed evil.* Notwithstanding you see how he was environed with troubles, and made destitute of means, and the society of his friends; inso much, that his three familiar acquaintance did conclude, that therefore he was an hypocrite, and that God had found him out in some sin. But the ensuing displeasure of God towards these men (though it took no effect because of the righteous invocation of his servant Job,) will tell us there belongs a Judgment to those that censure the Children of God by their afflictions, weighing their sins and their sufferings both in one scale together. But beware of incurring Gods displeasure, by accusing the generation of the just, in respect of their unprosperous events in this World. Thou seest one man disgraced, in much trouble, it may be in extream necessity for want of these outward blessings: presently thou concludest something is amiss in his life. Thou perceivest another grows rich, having riches, and honour, and applause in the World, notwithstanding he goes on in a prophane course; yet thou concludest certainly God loves this man: these are dangerous conclusions: *Cain and Esau* were beloved of God, if this be a sign of love, now God him himself said, that *He hated Esau.* Esau whom God hated, had twelve Dukes to his Sons, enjoying abundance and superfluity of all things: and therefore forbear to reprove the just man, or call his integrity into question, because of his outward poverty.

Heb. io.

Use 2.

Iob 1.

Thirdly, take heed you despise not *the Household of Faith* for outward poverty; think not meanly of them, nor the worse of Grace, because of their simple outside; for this is to *have the Faith of God in respect of mens persons: when a man comes in gay cloathing, you say sit here in a goodly place; but a man in meaner apparel, stand thou there,* &c. The meaning is this; the Apostle stands not so much upon the placing of men, but rather inveighs against the unseemly disposition of mens hearts, that slighted Grace in the poor members of the body, because they were not adorned with those outward ornaments that beautifie the body. This thing the Lord calls a despising of the poor; *ye have despised the poor;* so that they did not walk as believers, nor honour God in sincerity, because instead of honouring God by a familiar society with the faithful, they despised him in contemning his Graces for their outward poverty, unto whom he had bestowed them; not unlike to a phantastical offender, whose pardon being seal'd and sent him by an unworthy person, chose rather to die for his offence, than accept of his pardon from the hands of an inferior person.

Use 3.

James 2.

Secondly, the last Point is this, that *These servants of God, of the Household of Faith being poor, should especially be look't unto by those of the same house that are rich:* above all other persons they are to respect those of the Household of Faith. So David, *My goodness extendeth not to thee, but to the Saints on earth.* The Apostle witnesseth of Philemon, *That he had refreshed the bowels of the Saints,* and had done good to them, taking most especial notice of him, because of his goodness extended towards them. This is the duty.

Doctr. 2.

The household of faith especially to be regarded.  
Psal. 135. 1.  
Phil. 2.

Reason.

And the Reason of it is, because that for this intent hath God given riches unto some that have grace, that so they might especially administer the comfort that wealth brings with it, unto those that are poor of the same household and profession of grace: I say, for this very reason, God hath furnished some of his Elect with wealth and opportunities; that above all other they might reserve a diligent care and respect towards others that share with them in the same Grace, if they do not, I am certain the world will not; for of all other people, those that fear God are the persons to whom they wish most unhappiness, and shortest continuance of life in this World. Therefore hath God given wealth to those that have Grace, that they might minister a seasonable relief to others; whose wants do call for it. *Let the brother of low degree, rejoyce in that he is exalted; and let the brother of high degree, rejoyce in that he is made low:* what is the low bringing of the brother in high degree, but that he becomes servant to him of low degree; his wealth and revenues, may all that he enjoys, he confesseth to be for the service of the poorest Christian. Then hath the brother of low degree occasion enough to rejoyce, because the brother of high degree receives both exaltation, wealth, and preferment, and all that he possesseth for his good. And therefore beloved, do not slightly pass by this necessary duty, for it will require your serious consideration, and your best ability to perform it.

Reas. 2.

Secondly, the neer union and relation between one and another, should be a strong obligation upon those that are rich especially, to extend their care and estate to those of low degree, having grace: for they are brethren, and there is a strong bond that combines them together, having all the same Father to beget them, they are begotten by the same Word of Truth, they enjoy the same Mother the Church: *Jerusalem that is above is free, and is the Mother of us all;* they are brethren together of the same Family. And therefore (beloved) let men see and acknowledg this, that whatsoever difference there is of Nation, yet they are all of the same Household in this respect. You see the *Jews* notwithstanding they were distinguished by Tribes, yet they are all nominated together, the House of *Israel*. So all the people of God, let their distinctions be never so distant in respect of wealth, of natural birth, of descent or outward ornament; they are brethren of the same Family notwithstanding. Beloved, let us look to this Point, we are all brethren, and all of the same House.

Mat. 15.

vse.

Is it not a shame then when one brother is full, to suffer another to die, with famine and hunger; for one of the same House to let his brother sink under reproach and disgrace, not offering his assistance, or his hand to help him, and prevent his extremity. If this be the task and duty of Christians, that they should especially look to them of the Household of Faith; let the instruction stir up our endeavours to the performance of this duty; and above all the affection we bear to others, let the respect we bear to the people of God be advanced. Saith our Saviour Christ, when you come to a place, *ask who is worthy:* and I could heartily wish that you (who intend any work of mercy, out of the estate which the providence of God hath enabled you withal, according to the command of this duty) would propound the same rule unto your selves, enquiring first who are worthy. Bestow not your charity at randome, as it is the manner of many; such are in want; and they look no further; but enquire where you may be furnished with better directions, who are worthy, and who are of the household of Faith, and inhabitants of the Family; such you are to labour to find, and having found them, look to them.

And the more to incite you to this duty, know that Christ calls for it, and doth continually expect it; He would have you (especially) to have an eye to his members: *I was hungry, and you did not feed me;* he calls for it that gave you your wealth.

1 Chron. 29.

Neither doth he demand any thing that is not his own, as *David* confesseth in his Provision for the Temple, *of thine own have I given thee:* so you may account of whatsoever Christ calls for, if it be to your estate; it came by his donation, and he gave it you first. If you bestow any gift on your Children, you think you may reserve that power unto your selves, to take it again at your pleasure and give it unto whom you list; and shall not God be allowed that priviledge, he that confers many liberal blessings on thee? Sure thou art much in his debt, and it argues too foul an ingratitude



tude if he lend thee a million, and thou refusest to pay him a Mite.

Again, if he call for it, 'tis not for thy loss that he requires it, but will give thee better riches, *Ask of him, and he will give you the holy Ghost; nay, the kingdom of Heaven*: and those are riches far above the value of any substance thou enjoyest; Ask of him and he will forgive your sins, 10000 Talents; whereas he demands but one penny of thee. I dare say he doth greater things for thee already, than he desires for others.

Again, consider what want you have of him that demands this. He gives you daily bread, (*give us this day our daily bread*;) if you did not receive daily bread, and a blessing on it from him, you neither could have bread, nor enjoy life by it.

Again, mark on what terms he requires it, 'tis but to be lent, and to be lent upon Usury too. Many covetous earth-worms, would be glad to hear of the most advantage by Interest of money, yet no Usury is lawful except this, and this is spoken (in this phrase) to no other purpose, but to convince the world of sin, that seek gain to their own loss, and procure their profit a wrong way. *He that gives to the poor, he lends to the Lord upon Usury.* It is the confession of the Usurer, that to receive ten in the hundred, is great gain; and he concludes, that much advantage doth accrue to his Coffers, and accounts it a prosperous profession. Miserable trading, when we exchange our Souls, and expose them to eternal destruction; for the procurement of a little wealth of this world, which hath not a minutes substance. But *This* is the trade of advantage, not ten in the hundred, but a hundred for ten, nay a hundred for one. To enjoy a hundred for one here, and (in the world to come) eternal life, is advantage far above the comparison of any gain the earth can afford us.

Prov. 19. 17.

Further, mark who it is that asks this at thy hands, even he whose favour thou must one day seek; for whose countenance thou wouldest give all the world; it is he before whose seat thou must appear, that calls for this duty of doing good with thy estate while thou enjoyest it: deny not this small courtesie to him, lest his favours (being abused) turn into anger, and thou become a miserable instance of his heavy displeasure. No man desiring the favour of a Prince or Judge in some business of importance, but would gladly embrace an occasion of doing him a pleasure, before the trial of his cause, that so the Judge may take notice of his good will, and gratifie his kindness. Beloved, we have special use for the favour of Christ, and *must all appear before his Judgment seat*. Now we have opportunity sufficient, Christ in his poor members of the household of faith comes to you, expecting favour at your hands; he wills you to do good to them, and to him in them; What you bestow on them, he accounts as a courtesie to himself. In as much as you have done it to those, it extends unto him; and what is denied them, he takes it as an injury to himself. Inasmuch as you have not done it to those, you have not done it to him. Therefore, look how you extend mercy here, to enjoy it hereafter; and as you expect the favour of the Judge, make way for his kindness, by the performance of his will, in a seasonable contribution during this life; he that useth not mercy here, shall find none hereafter; and *Judgment shall be merciless*, (saith the Apostle) *to them that shew not mercy*. Nay, look that such mercy be shown as God expecteth; you that are wealthy, according to the wealth, and riches you possess. God will accept of no beggarly present from a wealthy man, neither will he receive a poor reward from the Coffers of him that hath hoarded up much red clay: *where he hath sown liberally, he will reap liberally*. Look to it, for Christ looks for it. Wouldest thou reap liberally in that day? then sow liberally in the mean time. Do according to your several abilities, and opportunities: and when you meet with advantage to do good, take it cheerfully, and make use of it willingly: it will much commend thy love to Religion, and improve thine own good in the conclusion. So much shall serve now for this point; You see in a word, the meaning and intent of the Apostle is this; that every man according to his estate and ability, while he hath time and means, should bestir himself to do good.

*A word for the occasion in Hand.*

*Funeral Sermons* (saith Saint *Austin*) are not comforts to the dead, but helps to the living. It is for their sakes that survive, that God hath given us these occasions; and for your sakes that are yet living, that I have chosen this Text; where you have the rule and the example concurring together.

Plal. i.

The life of our deceased Sister, was but a commentary upon this Text; She hath been (amongst those that knew her, in her life) a lively pattern, and example, of the performance of every duty, that we have now spoken of. It pleased God to translate her as a choice Plant from a far Country (a Nursery amongst the Churches in other parts) into his Vineyard, into his Garden, into his Orchard: his Church here in *England*. Since she came hither, and hath been planted here; She became no fruitless, nor dead tree, but according to the blessing promised to that man which meditates in the Law of God, day and night: She brought forth fruit, and had a green leaf among us. She brought forth abundance of good fruit, and is laid in the earth with the green leaf of a good name, and flourisheth now, as a good example to those that live, even being dead.

After, it pleased God when she came to *England*, to reveal to her, the way of salvation more fully then she knew before, to make her understand more clearly of the power of godliness, and what the practice of Christianity meant, which she before had received only in the Theory, in forms of doctrines, but not so heartily, and seriously looking into them. She grew very covetous of good company, and (the benefit that comes by that) good conference and example.

She made great advantage of her time, in the large sense of doing good. She took her opportunities to do good to her self and her soul, by the obtaining of the knowledge of God in Christ; and yet nevertheless, even towards her latter end (not being perswaded that she had done enough that way,) she promised to act *Maries part* more lively, if God would spare her longer time on earth, and exceed her former virtues; by her latter endeavours; and to refrain from *Martha's troubles*.

Those opportunities she embraced in health (by the providence and goodness of God) were managed by her, with such care and respect, that success followed their conclusions with much advantage. She increased in love (that radical grace as the sap doth increase in the root, extending that love to Christ and to the servants of God: ever delighting in their company; prizing them at a high rate, as the only excellent ones, and some very poor and weak Christians; naming them according to the phrase of our Saviour, *worthy persons*; and such a one was a worthy man, or a worthy woman, being the terms wherewith she expressed her honourable esteem of those that feared the Lord.

Besides, in the whole course of her life she exercised the Scriptures, I have seen notes of her own gathering out of the Scripture: wherein it seemed she desired to become a profitable reader, in making use of such particular places as struck against such corruptions, which she was more especially desirous to take notice of: and such directions to duties, and encouragements by promise were likewise inserted therein, that (I am perswaded) I cannot do better than to commend this duty to the practice of all the servants of God, that when they come to peruse the Scriptures, they would furnish themselves with pen and ink, and then upon all occasions they may be noting down somewhat for their own advantage: that they may have a manual, or little book of observations, for their guide and direction in the course of their lives.

She was a hearty hater of sin, and of all evil, and the appearance thereof, being careful to do good so far as she was convinced in anything to her revealed, and willing to receive instructions; and to be informed in those things that were not revealed. Those that knew her may well witness with me, that she never neglected the smallest occasion conducing to the improvement of her soul in the wayes of goodness.

But for the second, the main intent of this Text, and the reason for which I took it, in

in this particular duty, I may resolve you, as it is said of the vertuous woman (and may speak truly, in the simplicity of an honest heart) *Many daughters have done excellently, but thou surmountest them all.* I never knew any woman in my life more active and ready to do the works of charity: according as opportunity and her ability made way for the same. Not only of her own, wherein she took her Husbands consent with her; But where she prov'd unable of her self to supply the necessities of others: her labours and endeavours to incite, and stir up others, made full satisfaction in the room of her benevolence, and she became an industrious Christian in that kind. That I have observed, herein she was ever large and boundless: *sowing her seed in the morning, and her hands ceased not in the evening: she gave a portion to seven, and also to eight:* and as any came in her way that were in extreame necessity, she became a present helper of every of them, according to their several necessities.

PROV. 3. 11.

She was very tender hearted, and that which she bestowed to relieve others, was done in compassion of heart towards those that endured misery. But as she saw any of the household of Faith, and the servants of God which she took notice of by some infallible sign; she did not only relieve them with her Purse, but receive them into her heart, which was still open and enlarged to give them entertainment. She was not straitned in her bowels toward them, but was large hearted, and large handed, full of Almes, when that might help; and when it could not, she provoked others to exercise the like charity. Besides, she had other wayes to succour them, in speaking for them, and stirring up others to speak for them, when words might avail them and do them good; relieving them with mony, and provoking others thereunto, when such contributions were needful; and therein she would not let slip the least opportunity, but would take the advantage of great and solemn meetings; seasoning those feasts which she frequented with some acts of mercy before they parted, that the company and society she conversed with, might savour of this sweetness of mercy as a precious ointment, and become good examples unto others; and improve the gifts and abilities which God had given them to the same purpose.

She was not only mindful of those at home, but *her goodness extended to the Saints abroad.* And not in respect of Nature only, because they were come into the Country where she was born, (I speak now of those that live in distress and exile, of the *Palatinate*, and *Germany*;) but in respect of Grace. She was wondrous industrious and laborious, to procure all the means that might be to send over to help them, and even *refreshed the bowels of the Saints*; that I may truly say, *the loyns of the poor*, blessed God for her in many places. In what place hath she lived, and hath not left a favour behind her? nay, (almost) in what company hath she conversed, but this particular duty hath been as a precious ointment to sweeten the conversations of all that were about her; and to work in their minds a vertuous intention and propenseness to this duty? Beloved, here you have her in her carriage and example.

What she was in her behaviour towards her Husband, and her Children, I need not speak, there are enough can witness it; she carried her self as became a Wife to him, and a helper of the servants of God with prayers and desires, and often provocations and incitings that way. But for her Children, she seem'd to undergo a second travail with them, *till Christ were formed in them*; being full of earnest desires and petitions for the working of Grace, where it was not begun, and for the perfecting thereof; where it was newly entred. She rejoyced exceedingly in any expression of good, and more for that of Grace, than any other inclination or respect.

Beloved, this was obvious and common to all, and any man might take special notice thereof daily, and observe it constantly. In her servants, as there appeared the more grace in any; so much the more respect she extended towards them. In the poor, as she perceived the more grace in any; the more relief they received from her, &c. I say nothing what (in all this) she suffered; those that were acquainted with her disease, know what pains she under-went in respect of her body, and with what patience she submitted to the hand of God in all things; And many know the wrong



wrong she endured from the World, for her desire and care to do good when she obtained opportunity. Some thought her over-bold, some too busie; others thought her proud and vain-glorious, because of her often frequenting of company, and speaking openly, for the provoking of others to the exercise of goodness. The Lord smite their hearts that are guilty of mis-judging; that which we are to suppose in respect of her forward disposition is this; She was naturally of a free spirit, which being sanctified with Grace, and sharpened with love and zeal for the glory of God; made her the more resolute and familiar in frequenting good company; not to magnifie her self by their society, but that her continual conversation with them, might give her the better occasion to incite and stir them to goodness. Let those that are guilty of misprision, leave to censure her Virtues, and convert them into an example for themselves to walk in, if they do not, the neglect will load their souls with more woe for such contempt, then she hath received joy for her labour.

What concern'd her in her sickness, briefly I have not much to say; in that they which were about her daily, know more then I can relate: She did not only express a satisfaction and assurance of heart, that her reconciliation was made with God in Christ: but besides that, a willingness and desire to be dissolved. (for that reason) *that she might be with Christ.* A Minister that was with her, asking how she that had a Husband and Children, enjoying an estate and many other comforts, could be willing to forgo so many blessings, and exchange them all for death? She from that inward sense and perswasion of Gods love to her in Christ, concluded; my Husband is dear, and my Children are dear to me, but Christ is dearer. Therefore I am willing to forgo Husband and Children, and all the contents you can number in this life, that I might live with Christ, to partake of greater felicity than this world can afford me.

And now the Lord Jesus hath received her into his own protection, and satisfied her expectation with the performance of his love.

But wherefore have we spoken all this? what, that we might add any praise unto the dead? no: But to quicken those that are living, and incite them to the like duty. Some may think it impossible there should be such activeness in doing of good; and such unweariedness in performing of the acts of mercy, and where (say they) shall we find such an example? you have it before your eyes; and know that examples will rise in judgement against you, and condemn you, as well as precepts: If you follow them not, while they invite you. The Text saith; *Do good to all, especially to the household of faith.* And here is an example before our eyes, of one who took her time, and opportunity to do good to all, especially to them of the household of Faith. *Go thou, and do likewise.*

DEATH



# DEATH PREVENTED: OR, MORTALITY CHANGED

SERMON XL.

Job 14. 14.

*All the dayes of my appointed time will I wait till my change come.*



His Book of *Job* comprehends the History of a good man, and of his many cryals. Though goodness deliver from Hell; yet it priviledgeth not from temptations, or crosses; yea, the more eminent Holiness is, many times the more it is exposed to sharp and manifold assaults.

*Job* is set upon on all sides, he found the Devil a fore enemy, and his great estate a sudden shipwrack; his Children in a moment crusht to pieces. He had but three Points of Land to look at in this troublesome sea, and every one of them seemed rather to augment, than to lessen the storm. His Wife, whose breath should have sweetened and eased his grief, was an impatient vexation. His friends, whose counsels and compassions should have been an easie harbour, and tender relief, they became his bitter and censorious judges. Yea, his God, who by his own testimony he served, and feared with singular uprightness; and whose bowels are ever tender and compassionate to such, and upon whose gracious acceptance he thought to quiet and anchor his troubled spirit; yet anon he seemed not only a stranger,

O o o

stranger, but an enemy; and this went deep, that even Mercy it self seemed cruel, and Kindness so unkind and harsh.

But what was his behaviour under all these? For the general, sweet and heavenly; For some particulars, sad and weak; when faith did work he was above all his storms. In the deepest calamity, faith can settle and compose the soul, and fill it with the sweetest comforts. When sense and nature did work, then he was much impatient, and the wind had the better over him: In the one he shews himself a Christian, in the other a man: In the one *Job* is beyond himself, in the other below himself; According to the time and manner of these several workings, he is like or unlike himself. Thus it is with the best, whose outward change doth not more vary; but their inward carriage doth as much change. At length *Job* after many disputes with his friends, and conflicts with himself, concentrates his thoughts in two main Points.

1. One was still to trust in God, let him be what he will, and let him do what he will; though he should continue his present trials, yea and exceed them; though he should kill me, yet saith he (*Chap. 13. 15.*) *though he slay me, I will trust in him,* and there he disposeth of his soul.

2. Another was to prepare for death: all the dayes of my appointed time I will wait till my change come, and there he disposeth of his body. Many arguments he layeth down in this Chapter which did occasion him to these thoughts and resolutions.

The first is the brevity of mans life: *Verl. 1. 2. Man that is born of a woman is of few dayes, he cometh forth like a Flower, and is cut down; he flieth also as a shadow, and continueth not:* He saith not years, nor months, nor weeks, but dayes, and these dayes not many but few, and these few dayes, not long, but short, as quickly as the shadow, as quickly cropt as the flower.

Secondly, the misery of that short life, in the same place, and full of trouble; as if every Article of life were replenished with sorrow, even as every vein of the body is with blood; this his own experience could tell him.

Thirdly, the certainty of Death. The Sun hath his appointed race, which in the Winter is short, in the Summer long, but in both it hath a certain time of setting; so the race of mans life, to some it may be shorter, to some longer, but the night will come, and all must be closed up in Death, *verf. 5. His dayes are determined, the number of them, they are with thee, thou hast appointed his bounds which he cannot pass;* and it so, then high time for *Job* to think of it, and prepare for it.

Death began in a manner to seize on him already in several parts; in his feet, for his wealth was gone; in his loyns, having lost his children; in his heart, his friends leaving him; in his bosome, for his wife was a discomforter; nay, in his very life it self, so much as was wrapt up in the outward part of his body, for that was diseased; in his speech and spirits, they grow hoarse and faint, all these were the harbingers of a future dissolution. Well therefore might *Job* conclude, ever I must not live, and long I cannot live: therefore though in much misery, and in bad dayes, I will think of Death, and fit my self for a good end, and apply my self seriously, and wisely for a good work. *All the dayes of my appointed time will I wait till my change come.*

Parts of the  
Text.

Which words contain in them two parts.

First, his future dissolution, which he calls a *change*, and a *change* that is coming upon him, as if he had been the next man, *till my change come.*

Secondly, his present disposition, *I will wait*, he thinks of death, before death, and prepares to die, while yet he lives. Neither was this a death-pang, a fit, a humour which began quickly, and expired suddenly. Nay, he will make it a serious business, as if this should be his every dayes work; *All the dayes of my appointed time will I wait.* Some read it of my appointed warfare, and others of my appointed labour; they all intimate that he means by his appointed time, his appointed life; the lease or term of breathing, which God had allotted, allowed, and decreed.

There



There are two propositions which naturally issue from the words, and comprehend the juice and marrow of the Text.

First, that there is a change, which will befall the sons of men.

Secondly, we should always wait till it come; I begin with the first; that,

*There is a change which will befall the sons of men.*

Be we poor, or be we rich; be we noble, or be we ignoble; be we prosperous, or be we afflicted; be we strong, or be we weak; be we old, or be we young; be we good, or be we bad; be we male, or be we female; whatsoever our natures be, whatsoever our parts be, whatsoever our places be, whatsoever our ages be, whatsoever our courses be, whatsoever our ways be; how fair and how durable our estates may appear, yet at length there is a change which will befall us. That which *Jacob* spake in a pathetic way, *Joseph is not, and Simeon is not*; may truly be said of all the sons of men; once they were, now they are not: though once we reckoned them upon our account, yet at length they are shut out, and stand aside as cyphers.

But that you may the better understand what change it is that is here meant, you are to know, that there is a fourfold change.

First, a change of the condition, this I call a temporal change, wherein some, or more, or all, of our outward comforts, are shrivelled, and seared up by some present misery. When poverty breaks in upon us, as the hunter doth upon his game; and causeth our riches as so many birds (to which *Solomon* compares them,) to take to themselves wings and fly away. When sickness stayeth our health in the bed, and imprisoneth us to the chamber. When our friends glide away from us, like a river through their Apostacy, or start aside like a broken bow through their falsehood or treachery. When the near relation of Husband and Wife, Parents and Children is cut asunder, and the many sad tears for their loss, imbitter all our former comforts. But this is not the change intended in the Text.

Secondly, there is a change of the Body, and this I call a corporal change, for even the vild bodies of ours shall be changed. Look as the spring is a refreshing change to the season of the year, so shall the Resurrection be an exceeding change to our bodies; or as the morning is a change to the night, so at the Resurrection shall our bodies awake, and their corruption shall put on incorruption; neither is this the change which *Job* here intends immediately, though some expound his sim to be at this, from whom I cannot absolutely dissent, yet I think they hit not the right scope.

Thirdly, there is a change of the Soul, that I call a Spiritual change, wrought in the soul by the spirit of God: nothing makes in this life such a change as true grace. *We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.* 2 Cor. 3. 18. This change is like the tuning of a disordered instrument, or like the refining of corrupt metal, or like the clearing of the dark air, or like the quickning of a dead *Leazar*; but neither is this change that the text intends.

Fourthly, there is a change of the life, and this I call a mortal change, we shall all be changed, saith the Apostle, 1 Cor. 15. 5. life hath the first course, but death will have the second. As in a Comedy several persons, have several parts to act, which when they have dispatched, they all draw off the stage; so though in life we all present our selves on the stage of this world, and act several Scenes and parts, yet at length we must all retire, and pass away through one and the same door of mortality. This is the change which *Job* speaks of, to wit, a change of this life by Death.

Here then are two things to be demonstrated, and proved, for the making good of the point in hand, viz. 1. That death is a change. 2. That this change of death will befall all the sons of men.

First, that Death is a change, not an annihilation. A change is a different, and a divers order, or manner of being: Annihilation is nothing, and mutation is another thing.

Doctr. 1.  
A change will befall all the sons of men,

Death a change, and why so termed

thing: there the thing ceaseth utterly to be; here the thing only ceaseth to be as once it was; so it is with Death, it doth not reduce us to nothing, but alter our former something, it changes our manner, or order of being, not our being absolutely.

Now observe, Death is a change in five respects;

First, it changes that near union of the Soul and the body, and makes of one two severals; they that were as the hands mutually clasped, or as two persons conjugally tied together, when Death comes it plucks them asunder, and divides one from the other, as far as heaven is from the earth.

Secondly, it changes our actions or work. Whiles life remained here in our bodies; while our day lasted, we might have fed the hungry, clothed the naked, visited the sick, relieved the distressed, frequented the ordinances, bewailed our sins; but when death once enters, the night is come, in which no man can work, thou art then turned, changed into an insensible, rotten, and loathsome carcass.

Thirdly, it changes our country. Whiles we live here, we are as children put abroad to school in a strange place; hence it is we are so often in the Scripture called Pilgrims and strangers. This earth, this lower world is not the proper home of the Soul. But when Death comes we change our country, we go home to our own place, to our own City; the wicked shall go to their own place, as it is said of *Judas*; and the godly to their own Mountain, to their own Kingdom.

Fourthly, it changes our company. In this life we converse with sinful men, empty creatures, infinite miseries, innumerable conflicts; but when Death comes, all this shall be changed, we shall go to our God, and Father, to our Christ and Saviour, and to the innumerable company of blessed Angels and Saints, and the spirits of just men made perfect.

Fifthly, it changes our outward condition. When Death comes thou shalt never see the wedge of gold again, thou shalt never find thy delights in sin any more, all the excellency of the creature, and the contentments of them, and the sensual rejoicing in them, shall go out with life: Death shall shut and close them up in an eternal night, which shall never rise to another day. So much for the first thing, that Death is a change.

The change  
by death must  
befal all men.

I come now to speak briefly of the second, that this change of Death will befall all the sons of men, *Psal. 89. 48. What man is he that liveth, and shall not see death; shall he deliver his soul from the hand of the grave?* We love to see most things, the eye is never satisfied with seeing, and yet many things there are which we shall never see. Every man cannot see that which one man doth, but there is one thing which every man shall see, he must see death. There are many enemies from which we can deliver our selves, and many more from whom we may be delivered; but yet there is one enemy from which we cannot defend our selves, nor be defended by others; he will be too strong for every man; let him strive, repine, order his diet, intreat, do what he will or can; No (saith the Psalmist) none shall deliver his soul from the hand of the grave. And he puts a *Selah*, a note of observation at the end of the verse.

That all the sons of men are subject to this change by death, will appear to you by these familiar Arguments. The

Reas. I.

First may be taken from the quality of our lives, which is sweetly set out in the Scripture under the terms of changeable things, all which point out unto us the certainty of death; Sometime our life is compared to a shew, *Psal. 39. 6. Surely every man walketh in a vain shew.* In a shew you know there is some devise or other opened, carried a while about; but at length it is shut up; so it is with our lives. Sometime again it is compared to a shade or a shadow, *Job 8. 9. Our days upon earth are a shadow; a shadow is but an imitation of a substance, a kind of nimble picture which is still going and coming, and will set at last, perhaps it is suddenly eclipsed, so is our life.* Sometimes again it is compared to a vapour, *James 4. 14. What is your life, it is even a vapour that vanisheth away.* Like a poor cloud, sometimes looking white, sometimes black; sometimes quiet and settled, sometimes again tossed up and down with every wind, and at last consumed and brought to nothing, so it is with our lives. Sometimes also compared to a Tale, *Psal. 90. 9. We spend our years as a tale that is told;* a meek discourse of this thing, and that thing, and indeed but

but a very parenthesis of a more tedious discourse, and many times it is broken off in the very telling, so it is with our lives. Sometime again, it is as grass, as in *Isa. 46*. The voice said cry aloud; what shall I cry, all flesh is grass, and the goodliness thereof as the flower of the grass. And verse 7. The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. And Job in this chapter calleth it a Flower, He cometh forth (saith he) like a flower, and is cut down. A flower is a sweet thing, but of an earthly breed, fed with showers; at its best, when it is in all its glory, it is but to day, and to morrow, it withereth, and is fit for nothing but the Oven; so it is with our lives.

Many expressions of the like nature might be added, the Scripture is plentiful in these comparisons, comparing our life to the Spiders web, to a Weavers shuttle, to the breath of a candle, to a pilgrimage, to a journey, to the dayes of an hireling, &c. all of them things of a changeable and variable nature.

The second argument may be taken from the quality of our Natures, and therein there are two things considerable, both which imply a certainty of death.

First, our composition, and matter whereof we are made, we are reared out of a mouldering and wasting principle, our bodies are therefore stiled an earthly house, *2 Cor. 5. 1*. A house, though of Iron will in time be cankered; but a house of earth, as it is most impotent against assaults, so it is of its own nature most apt, and subject to dissolution. And in this respect also they are termed Tabernacles. Now a Tabernacle you know is a thing of no perpetuity, made only to be soon set up, and that in a mans passage; and then as soon taken down again.

Secondly, beside this there is in our nature, sin and corruption, and this is it that doth put us to the sword, and cause this deadly change: this tears our lives with a continual consumption. The tree breeds the worm, which will destroy the life of the tree; we in Adam gave leave to sin, and now it is that sin gives leave to death; *In the day that thou shalt eat thereof, thou shalt surely die, Gen. 2. 17.* and *Rom. 5. 12*. By one man sin entered into the world, and death by sin, and so death passed over all men, in that all have sinned. The shadow doth not so neatly attend the body of man, as Death doth the body of sin. And *Rom. 6. 23*, the very wages of sin is death. God should do that man wrong that hath hired out his soul all his dayes to sin, if he did not at night pay him with the wages of death.

The third Argument may be drawn from the certainty of the Resurrection; we all believe the resurrection of our bodies, and therefore we must needs conclude a change of our bodies; for what is the Resurrection but life from death, for the dead to hear the voice of Christ and live? What is it but a breathing in of the soul again, the lighting of the candle again? the body could never be raised if it were not first changed; *Thou fool, saith Saint Paul, 1 Cor. 15, that which thou sowest is not quickened, except it die.*

The fourth Argument is from the infallibility of Gods decree, it is appointed unto men once to die, and after death to come to Judgement, *Heb. 9. 27*. Thou mayest sooner expect, that the course of the heavens shall be altered, and the Center of the earth be dislocated, than that the purpose of God concerning mans mortality should be reversed; nay, that may be, for heaven and earth shall pass away, but this shall never be, not one jot of the word of God shall fall to the ground. God hath purposed it; and none shall dissuade it; nay, he hath established his purpose with a word of confirmation, *Gen. 2. in the day thou eatest therefore thou shalt [surely] die.* As if he should have said, Do not deceive thy self, but build upon it, I have spoken it, and will not alter the thing that is gone out of my mouth; as sure as thou livest, if thou eatest, thou shalt die.

Thus you see the first assertion cleared unto you, I will address my self now to the second, of which briefly too, and then make Application of them both together.

As there is a certainty of our change, so we should always wait till it doth come.

There are two things which I will here inquire of, for the fuller illustration of this point.

First,

Reas. 2.

Reas. 3.

Reas. 4.

Doct. 2.



What it is to  
wait for death.

First, what this continual waiting may import.

Secondly, why there should be such a constant waiting for the day of our mortal change.

First, this continual waiting mainly imports two things; one a certain expectation of death: for waiting is an act of Hope expecting something. *If we do hope for that we see not, then do we with patience wait for it,* saith the Apostle, *Rom. 8. 15.* a man is then said to wait for death, when he is looking for it at every turn, as a Steward waits for his Master when he continually expects his return, when upon every voice he hears, or upon every knock at the door, he saith, oh my Master is come, this is he that knocks. So a man is said to wait for death, when in every action of his life, in every motion of his estate, in every passage of his courses, saith; well I must die, when though his bones are full of marrow, yet I must die; when though riches come in like a flood, yet I must die; when changes appear upon himself, or others, yet I must die, I have no abiding here; *I am but a sojourner, and a stranger, as all my fathers were.* I must not enjoy my Wife for ever, Children for ever, Friends for ever, Lands for ever, these comforts for ever, my life for ever, it is but a lease which may soon expire; I am but a Steward, and I must be called to an account, such a one is gone before, and I must follow after; the writ of *Habeas Corpus* hath seized on him, and for ought I know the next may be for me, so when death comes, I am ready to answer it as *Abraham* did his Son *Isaac*, here I am, it comes not upon me as a thief in the night, when I am asleep and think not of him: but as *Jonathan's* arrow to *David*, who stayed in the field and expected when it should be shot, and then he rose up and embraced him: *Ye brethren* (saith *Paul* in *1 Thes. 5. 4.*) *are not in darkness, that that day should overtake you as a thief, ye are all the children of the light, therefore let us not sleep as do others, but let us watch and be sober.* This is the first thing this waiting imports. Another thing it imports, is a serious preparation for the day of our change; for it is not a naked expectation of a change, arising from the certainty of death; but it is also a religious preparation, improving the interim of time for the best advantage for a mans soul before the day of change doth come, which is here implied in waiting. *Solomon* calls it a remembering, *Eccles. 12. 1.* *Remember thy Creator in the dayes of thy youth, whiles the evil dayes come not, and the years draw nigh, when thou shalt say, I have no pleasure in them:* What is this remembering of the Creator? but a care to know him, a fear to offend him, a study to obey him; and when is that to be done? Now, *now remember:* there must be a present acting of this; *Moses* calls it a numbring of our dayes, *Psal. 90. 12.* and more then that, such a numbring as is joyned with an applying of our hearts to wisdom: and the reason is, because wisdom it directs to the choyce of such particular actions and works, as tend to happiness, so should a man (after his serious consideration of death) apply himself to such wayes and such actions, by which he may comfortably close up his life with death; it is a great point of wisdom to sute actions with their ends, to fit and square the wood before we build the house, to learn and discipline a troop before they go to battel; to rig and trim, and furnish the ship, before we launch to sea; this is preparation indeed.

Wherein the  
preparation  
for death con-  
sists.

1. In freeing  
our selves  
from sin in  
our life-time.

How that is  
done.

Now this preparation for death consists in two things. First, in an undoing of that which unfits us to die: Brethren, he who is not fit to live, he is not yet fit to die, and that which ever masters the life, will be of greatest force in death. The Father spake it boldly on good grounds, *I am not ashamed to live, nor afraid to die:* now that which unfits a man to die is sin, it makes him find a bitter enemy of death. Oh when this King of terrors shall present himself by the bed side with his arrows in his hand, mean thy sins; he will wound thee with infinite amazement and horror; *the sting of death is sin,* saith the Apostle, *1 Cor. 15.* Thou dost not prepare thy self for death, if thou dost not undo thy sins which thou hast done in thy life: the which consists.

First, in a narrow search of thy sinfulness, both of nature, and practice.

Secondly, in a secret humbling of thy soul for them.

Thirdly, in an unfeigned repentance and forsaking of them.

Fourthly, in a constant imploring and obtaining of mercy for them, in the blood

of

of Christ. If thy soul doth give sin its discharge now, death shall give thy soul a discharge hereafter.

Secondly, in the qualifying our persons for the conquest of death: there are three things by which we shall be able cheerfully to meet, and assuredly to conquer death.

First by having interest in the Lord Jesus, *the sting of death is sin, and the strength of sin is the Law; but thanks be to God who hath given us victory through our Lord Jesus Christ.* If thou hast gotten Christ into thy arms by Faith, thou carriest thy peace, strength, and advantage both through life and death. *For we are more than conquerors through him that loved us, saith the Apostle, Rom. 8. 37. And to me to live is Christ, and to die is gain, saith the same Apostle, Phil. 1. 21.* if thou hast a good Christ, thou maist be confident of a good death.

Secondly, renewedness of our nature: What Saint John spake of the Martyrs (as some conjecture) *Blessed and happy is he that hath part in the first resurrection; on such the second death hath no power;* that say I of a person renewed by the sanctifying quality of Gods Spirit; I happy is he, he shall have power even over the first death. *The Spirit and the Bride saith come;* if a man hath gotten the heavenly Spirit which beautifies the soul with the ornaments of Grace, as the Bride is with her ornaments; he is a fitted person, he may well say to Death *come,* and to Christ, *come Lord Jesus, come quickly.*

Thirdly, uprightness of conversation; *Righteousness delivers from death,* saith Solomon, *and the righteous hath hope in his death;* if a mans work be Christs service, if he have a heart inclined to keep a good conscience in all things, to keep himself exact to the rule, and to walk with God; *Blessed is that servant, which his Master when he cometh shall find so doing;* that man that hath looked to Gods Word to guide his life, may confidently look up to Gods mercy, to comfort him in death. *Remember O Lord, (saith Hezekiah, Isa. 39.) how I have walked before thee in truth, and with a perfect heart.*

Now all this doth the waiting for our change import in the Text, to wit, a serious expectation of it; first by undoing those sins of ours, which else for ever will undo us; and by interesting our persons into Christ, from whom we must like wise receive the Spirit to change our hearts; and uprightness to form a new our conversation. But then you will say, Why must there be such a waiting for this? these grave cloths are too sad for the freshness of our life, and would you have us be like the mad-man in the Gospel, who lived among the Sepulchres? Nay, I beseech you let us consider, and settle our thoughts a little, and you shall be stayed with reason; there are many strong Arguments and reasons why we should thus wait, both by expectation and preparation.

First, it is the main errand of our life; God did not send us into this world to sin, and to adorn our selves with the creature, but to bring him some honour; and then to die: the factor is not employed to take his pleasure abroad, but to do his Masters work, and then to return home. *Tertullian* confesseth he was a great sinner, and therefore born to repentance; therefore doth God give us life, as the Master allows the servant a candle to work by, that we may repent of our sins, and get our hold in Christ, and work out our salvation, and do the great business of believing to be good, and to do good, and so by Death to go up to heaven.

Secondly, death is but once, and that needs to be well done which can be but once done; if there might be another space after death, a second edition to correct the faults and escapes of the former, then a present and speedy preparation were not altogether so necessary; but saith the Apostle, *It is appointed for all men once to die, and after death to come to Judgment,* Heb. 9. 27. no more but once. We usually shadow our Death with an hour-glass; A fit emblem, but that when an hour-glass is run out, it may be turned again; but this once out, can be set up no more, thou shalt never live to amend thy errors in dying. O then how needful is it beforehand to prepare for Death!

Thirdly, when death hath done with thee, then God will begin with thee; thou must once die, and after this come to judgment, *Heb. 9. 27.* To judgment, what is that? thou must be presented before the holy, and just, and great God, who is the Judge

2. In having our persons qualified.

How that is done.

Why we must wait and be prepared for death.

Reas. 1.

Reas. 2.

Reas. 3.

Judge of the quick and the dead, and with all that thou art, and with all that thou hast done, there must appear then before him all the courses of thy life; all the bent of thy affections, all the secrets of thy heart shall then be pulled in pieces, and opened, and all thy works, and all thy words shall be exhibited, scann'd, and survey'd; and that with severity and righteousness; how say you then, is it not fit to be preparing for Death, to fit thy soul, to reform thy heart and life? wilt thou be presented before Gods severe Judgement-seat with Usury in thy bags, with bribes and oppression in thy hands, with a scum of holiness in thy mind, with uncleanness in thy members, with drunkenness in thy mouth, with swearing in thy tongue? O Lord, I tremble to think of it.

Reason 4.

Fourthly, the soul when it is once gone by Death, can never be recovered any more, the tree may be cut, and that may grow again, the ship may be lost, and the wealth laboured up again, but if the glass be broken in pieces, it cannot be made whole again; the soul of man is but one, and the loss of that one, is the loss of it for ever; when death hath closed up thy eyes, thou shalt never have opportunity to pray more, to weep more, to humble thy self more, to fast more. Never any Prophet or Apostle shall come unto thee in the name of God more; after death all the Ordinances cease unto thee for ever, and all the space of returning shall cease unto thee for ever; thou shalt not lie a few years in flames of wrath, and then get leave to come out and take a better course; O no, if once there, then for ever there; this life is the time of mercy and space of repentance, but when Death shall deliver thee up to be judged by the Lord, thou must stand for ever to his sentence; therefore as Christ spake, *Agree with thine adversary while thou art in the way, lest the Judge deliver thee to the officer, and he cast thee into prison; I tell thee thou shalt not depart thence, till thou hast paid the last mite; Luke 12. 58.* And get oyl into your lamps before the door be shut.

Fifthly, consider it will be as much as thou canst do, to do the work of Death, when Death doth come; therefore prepare and get all thy other work done before.

For, my Beloved, consider three things;

First, Conscience usually is most active at the time of death; a man that could withstand, and silence it in his life, yet when he comes to die, he shall hear his voyces; and perhaps not be able to stand under the bitter indictments, and manifold accusations of it; then it will spread the book of thy life before thee, and then, and there thou shalt see thy sins as ghastly presented, as if they were so many wounds newly made.

Secondly, thy patience will be tried with variety of pain, interruption of sleep, every place will be a thorn to thee, and every action a burden.

Thirdly, thy faith may be tried to the utmost, if thou lookest to thy Wife, her tears may trouble thee; if to thy Children, their cries may perplex thee; if to thy friends, they may be discomforts to thee; and will Satan let thee alone all this while, will he let him lie down in comfort, who would not scarce let him live an hour in peace? oh what a victory would it be, if he could at the last make thee cast away thy confidence; it were he cannot attain it; but he may desperately attempt it. Why brethren, who knoweth the power of those sharp temptations which may then beset him? Verily, all the holiness which we have attained already, all the duties we have performed already; we may then look on them with tears, and cry out, O why so soon? why no better? why no more? then all the strength of thy faith will be little to support thee.

Will there then be a change befall even all the sons of men. Then (to make some Use and Application of what hath been said to our selves.) First, build no Tabernacles here; *we have here no abiding City.* And, brethren, (saith the Apostle) *1 Cor. 7. 29, 30, 31. The time is short, it remains that they that have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not, &c.* Why this thirst for riches? there will be a change; why this unwearied seeking after the things of this life, as if thy soul were to go into a barn, or a bag, and there tumble it self for ever? *Thou fool, this night may thy*



*thy soul be taken away, and whose possessions shall then thy careful and only gettings be?* the glass will be broken, and all the wine will fly abroad: though thou halt with much eagerness grasped the world in this life, yet in death thy hands must open themselves, and let it go; thou must not hold the world above thy life, nor thy life beyond the day of death; no we cannot alway have that which we desire, we must certainly part with what we most esteem of.

Secondly, what comfort is this to a good soul! *If we had hope only in this life* (saith Saint Paul) *we of all men are most miserable*, 1 Cor. 15. Death is a happy change to a holy person.

Use 2.

First, it is a change which shall put a period to all his changes in this life: his outward condition, how oft doth it change? sometime by joy and sorrow, sometime by comfort and misery, by health and sickness, by abundance and want, but when Death comes, all sorrow shall fly away for ever; thou shalt never be more troubled with a sick body, with a sad estate, with common losses; but the change of a temporal life, shall set thee in a full and settled possession of an heavenly. His inward condition how oft doth it change? sometime free, anon distressed; now a sweet view of heaven, anon darkened with fear; now rejoicing in Christ, anon buffeted with Sathan; now blessing God for grace, anon distracted with the insolent workings of remaining corruptions: but when death comes, then comes a change of all this, it will release thee for ever of sin and Sathan; after death sin shall be a burthen no more, and Sathan shall be a tempter no longer, but thou shalt be as happy as thou canst desire, and shalt enjoy thy God, and thy Christ, without fear of trouble, in glory, in felicity, in eternity; all the cruel infolencies of tyrants, shall come short of thy soul, thou shalt be above their malice, and beyond thy self.

Secondly, it is a change, and no worse than a change, just as Joseph changed his garments, and went into Pharaoh; so thou shalt put off thy body, and go into glory; put off thy mortality, and go into immortality.

Use 2.

O what terror to wicked men! a day of change will befall them! Why didst thou say, Oh David, *there is no bands in their death, and they are not in changes like other men?* Verily I should have checked thee, hadst thou not recanted it presently thy self. Psal. 73. 4, 17, 18, 19. and reported it to us, that they are set in slippery places, and are brought into desolation, and cast down into destruction in a moment, and utterly consumed with terror; Good Lord, what a change is that to them! they judged with insolent and unrighteous judgement the Children of God now, but death will change this; the unjust steward shall be called to an account, and he that beat his fellow servant, shall be eternally judged by a righteous God, and their honour shall sink in the dust, neither shall their riches deliver them from wrath, but they shall see him whom they have pierced and persecuted, and shall not be able to escape his presence. A dismal thing will this be, that a man shall have his honour die, and the great God put disgrace upon him; a dismal change indeed, when a man shall see all his power changed into impotency, his pleasures into torment, and wrath put upon his soul; when God shall separate thee from his presence, thou shalt not have a drop of ease, nor any friend to assist thee, nor any hope of comfort, thou shalt be stript of them all, and in a moment shall a change of all this be. O consider this (if there be any here) that forget God, least he tear you in pieces and there be none to help; remember and consider your latter end, and apply your hearts to wisdom.

Use 3.

Last of all, shall there be a change that shall befall every son of man? then, *Oh that this people were wise as Moses saith, that they would remember their latter end*, all the dayes of our appointed time, to wait till our change come. What do you think of servants to whom you had committed servile employments till you came home; and if when you come home they were absent, and you found one in the street drunk, another in a chamber with a strumpet, how would you take this? Brethren think upon it; we are Gods servants, or should be; two things are imposed upon us, one to honour God, another to save our own souls: if he find us doing the works of the Devil, and the flesh, and find us in the works of the world, how will he take this? Come saith God, I have lent you a life thus many years, I told you what you should be, and what you should do, and what have you been doing all this life? what have

Use 4.

your works been? what courses have you taken? are these the fruits of your wayes, to have a life run over with ignorance, with prophaneness, &c. Alas! when a man at that time shall have nothing to say but, Lord, I have lived in such a sin all my dayes, I have fulfilled my own desires; thou hast set me in this World, and I have laboured to get a great estate all my dayes: Another may say, I have spent my time in drunken society, &c. What will God say to these men? are these the endings of thy life, the fruits of thy opportunities? where is the repentance I called for at thy hands? where is that godly sorrow that I called for, for the sins of thy life? did not I send thee into the world for this end, to get Grace, to get Faith, to make up thy accounts with me thy God, and hast thou no regard to it? Well, thou hast been foolish, inconsiderate for the time that is past; yet now understand that a day of change will befall thee. O let us be perswaded, I beseech you be perswaded to it, *in this our day, to know the things that concern our peace, whilst it is called to day, not to harden our hearts; whilst it is called to day not to defer our repentance, thou art not assured of any more time than present; Death may meet with thee as thou sittest in thy seat, as thou goest out of the Church door, and thou knowest thy heart hath been wicked; oh why wilt thou set thy eternal estate upon so small a point, as it were the call of a Die. Remember what Daniell said to Nebuchadnezzar, 'let it have acceptance with thee, break off thy sins by repentance, &c. Seeing we must die, and appear before the judgment seat of God, what manner of persons ought we to be in all holiness of life and conversation? as soon as we are we begin to sin, and as soon as we are we begin to die, let us look upon our account and be faithful to our souls; perhaps thy accounts are yet to make, oh be sure to let it be the first thing thou doest, and give thy self no rest till thou hast done it; and when thou hast done this, labour to clear it with the blood of Christ, labour by humble confession, and hearty repentance to turn unto the Lord; go on in a holy course, and then assuredly we shall live with joy, and die with peace; when we can get grace in our souls, sorrow for our sins, newness in our natures, reformation in our lives, uprightness in our wayes, faith in Christ, a discharge from God, peace of conscience; oh what a happy day, the day the death will be to our Souls.*





ITER NOVISSIMOM:  
OR  
MAN HIS LAST  
PROGRESSE.  
A  
SERMON

Preached at the Funeral of the Right  
Worshipful, Sir Thomas Thinne, Knight.

SERMON XLI.

Ecclef. 12. 5.

*Man goeth to his long home, and the Mourners go about the Streets.*



Although I might in the Kings (King Solomon) name com-  
mand, yet I will rather in the Preachers (his other stile)  
humbly entreat your religious attention to the last Scene  
and Catastrophe of mans life, consisting of two Acts, and  
those very short.

1. The dead his pass, he goeth, &c.
2. The Mourners march, they go about, &c.

Whereas the whole Scripture is a Volumn of divine Ser-  
mons, and the Author of every Book a Preacher, and every  
Chapter a lesson; and every verse, and piece of a verse a Text. *Gregory Nilsson*  
reasonably demands, why this Book which treateth throughout of the vanity of the  
world, and misery of man, is intituled, *The Book of the Preacher*? To pass by  
other answers rendered by him and others, not so pertinent to our present purpose.  
I conceive this title of the Preacher is in special set over this Book, to intimate unto



us, that (according to the Argument thereof) there is no Doctrine so fit for all Preachers to teach, and all hearers to learn, as the vanity of the creature, and the emptiness of all earthly delights and comforts. And in very deed there is no meditation more serious, then upon the vanity of the world, no consideration more seasonable, than of the brevity and uncertainty of time it self; no knowledge more wholsome than of the diseases of the mind; no contemplation more divine, than of humane misery and frailty. Which though we read in the inscription of every stone, see in the fall of every leaf, hear in the rattle of every bell, taste in the garishness and lance of every ditch, smell in the stench of every dead corpse; feel in the beating of every pulse: yet we are not sensible of it, we will not take knowledge of it, though we cannot be ignorant of it. In which consideration the Wise man, whose words are as goads and nails, vers. 11. pricks us deep with the remembrance hereof, so deep that he draws blood *sanguinem animæ*, the blood of the soul; as Saint Austin tearmeth our tears, *lachrymæ sanguis animæ*. For who can read with dry eyes, that those that look out of the windows shall be darkned. Who can hear without horror, that the keepers of the house shall tremble, or consider without sorrow, that the daughters of Musick shall be brought low; or comment without deep fetched sighs upon mans going to his long home, and the mourners going about the streets, to walk them with tears, and sweep them with Rosemary.

*Agnosce uoluntatem, quod ignorare non possumus.*  
*Cypr. de Mor. sal.*

*Vid. Vir. Orig. præfix. operib.*

Origen, after he had chosen, rather *facere periculosum quam perpetui turpiter*, to burn Incense to the Heathen gods, than to suffer his body to be defiled by a Blackamore, and the flower of his chastity which he had so long time preserved to be some way blasted, at a Church in Jerusalem, goeth into the Pulpit, openeth the Bible at all adventures, intending to preach upon that Text which he should first light upon, but falling upon that vers. in Psal. 50. But to the wicked, saith God, what hast thou to do, to declare my statutes; or that thou shouldst take my covenants in thy mouth? (which contained his suspension) shutteth his book, speaketh not a word more, but comments upon it with his tears: some thinks having read this Text, in which I find our capital dooms written, I cannot do better, than follow that Fathers precedent, and shut up not only my book, but my mouth also, and seal up my lips, and comment upon the coherence with distraction, the parts with passion, the notes with sighs, the periods with groans, and the words with tears; for also, as soon as a man cometh into his short booth in this world, which he salueth with tears, he goeth to his long home, in the next, And the mourners go about the streets.

*Infans nondum loquens, & sament prophetas, Serm. de bono pat.*

It is lamentable to hear the poor infant which cannot speak, yet, to boad his own misery, and to prophecy of his future condition, and what are the contents of his Prophecy, but lamentations, mournings and woes? Saint Cyprian accords with Saint Austin in his doleful note, *Vita mortalis anxietates, & dolores, & procellæ mundi quas ingreditur in exordio statim suo ploratu, vel gemitu rudis animæ refatur*; Little Children newly born, take in their first breath with a sigh, and come crying into the world, as soon as they open their eyes they shed tears, to help fill up the Vale of tears, into which they were then brought, and shall be after a short time carried out with a stream of them, running from the eyes of all their friends. And if the Prologue and Epilogue be no better, what shall we judge of the Scenes and Acts of the life of man, they yield so deep springs of tears, and such store of arguments against our aboad in this world, that many reading them in the books of Hegesias the Platonick, presently brake the prison of their body, and leaped out of the world into the grave; others concluded with Silenus, *Optimum non nasci, proximum quam primum mori*; That it was simply best never to be born, then next to it to die out of hand, and give the world our *salve*, and take our *vale* at once.

*Cic. primo, tus.*

How be it though this might pass for a sage Essay, and a strong line amongst Philosophers, yet we Christians, who know that this present life to all that live godly in Christ Jesus, how full of troubles, cares, and persecutions soever it be, is but a sad and short Preface to endless Volumes of joy, an *Eves* fast on earth to an everlasting feast in Heaven, ought thus to correct the former Apophthegme, *Optimum renasci, proximum quam primum mori*; That it is best to be new born, and then (if it so please God) after our new birth to be translated with all speed into the new Heaven.

But

But soft we cannot take our degrees in Christs school *per saltum*, we must keep our Terms, and perform our exercises, both of faith, obedience, and patience: we must not look from the Font, to be presently put into the rivers of pleasures, springing at Gods right hand for evermore. We must take a toylsome journey, and in it often drink of the waters of Marah. We must suffer with Christ, before we reign with him: We must taste of the bitter cup of Passion, before we drink new Wine with him in his Kingdome: we must *say in tears* here, that we may *reap in joy* hereafter. Every man goeth, though some set out looner, some later, and shall arrive at his home, but let him look to his way, as the way is he taketh, so shall the home be into which he is received, if he take the way on the right hand, and keep within the paths of Gods commandments, his home shall be the New Jerusalem descending from God, most gloriously shining with streets of gold, gates of pearl, and foundations of precious stones, where all tears shall be wiped from his eyes; but if he take the broad way on the left hand and follow it, his home shall be a dungeon or vault in Hell, where he shall be eternally both mourner and Crops.

But to shoot somewhat nearer to the mark: Marriages and Funerals though most different actions, and of a seeming contrary nature, yet are set forth and as it were apparelled with parallel rites, and ceremonies; our rayments are changed in both, because in both our estate is changed; Bells are rung, flowers are strowed, and casts kept in both, and anciently both were celebrated in the night by Torch-light: He that hath but half an eye, may see in the Rituals of the Ancients, the blazing and sparkling as well of the funeral, as the nuptial lights; and no marvel the shadows meet when the substance concur; the pictures resemble one the other, when the faces match; the accessaries are corresponding, where the principals are suitable as here they are; for in marriage single life dieth, and in death the soul is married to Christ: The couple to be married in ancienter times, first met, and after an interview and liking of each other, and a contract signed between them, presently departed, the Bride to her Mother, the Bridegroom to his Fathers house till the wedding day, on which the Bridegroom late in the night was brought to his Spouse, and then he took her and inseparably linked himself unto her: Here the couple to be married in man are the body and the soul; at our birth the contract is made, but after a short interview and small abode together, the parties are parted, and the body the Bride returned to her Mothers house the earth, but the soul the Bridegroom to his Fathers house, the Father of spirits in Heaven, as both their guests are set forth in this chapter, verse 7. the dust returns to the earth as it was, and the spirit to God that gave it. But in the evening of the World at that dreadful night, after which the Angel swore there should be no more day or time here: the soul is given by God to the body again, and then the marriage is consummated; and both for ever fast coupled and wedded for better, for worse, to run an everlasting fortune, and to participate either eternal joyes or torments together. Thus man is brought to his long home; or as the Seventy and Saint Jerome renders the Hebrew, his house of eternity, and the mourners go about the streets: here is a short reckoning of all mankind, like to that of the Psalmist, who alluding to the name of the two Patriarchs saith, *Cael. ADAM ABEL*, All men are altogether vanity; so here upon the foot of the account in Bonaventures casting, all appear wretched and miserable, *descriptio miseria mortis in morientibus & compatiensibus*, all are either dead corpses, or sad mourners; corpses already dead, or mourners for the dead, and their courses, and motions are two.

In Eccles.  
Chap. 12.

- 1 Straight, man goeth, &c.
- 2 Circular, mourners go about.

The dead go directly to the long home, the living fetch a compass and round about: the termini of which their motions shall be the bounds of my discourse at this present. Wherein that you may the better discern my passage from point to point, I will set up six Posts or Standings.

1. The







The right Coherence.

when they ſhall be afraid of that which is high, and fear ſhall be in the way, and the Almond tree ſhall flouriſh, and the Graſſhopper ſhall be a burthen, and deſire ſhall fail, becauſe man goeth to his long home. If this Conſequence be firm, the Coherence muſt needs be good; but if this be infirm and lame, that muſt needs be out of joynt; let us then conſider of the Conſequence.

Surely *Ariſtotele* ſeemeth to be of another mind, whoſe obſervation it is, old men that have their foot on Deaths threshold, would then draw back their leg if they could, and at the very inſtant of their diſſolution are moſt deſirous of the continuance of their life, and ſeeing the pleaſures of ſin like the Apples of *Tantalus* running away from them, they catch at them the more greedily, for want is the whetſtone of deſire; and experience offereth us many inſtances of old men, in whom *Saint Pauls* old man grows young again: who according to the corruption of nature which *Saint Auſtin* bewaileth with tears, *malunt libidinem expleri quam extinguere* they are ſo far from having no luſt or deſire of pleaſures, as being cloyed therewith, that they are more inſatiable in them than in youth; the fleſh in them like the Peacocks, *qua coſtare crudeliſſis*, which after it is fod, in time will grow raw again, ſo in them after mortification by diſeaſes and age, it reviveth. *Sophocles* the Heathen Poet might paſs for a Saint in compariſon of them, for he thanked God, that in his old age he was free from his moſt Imperious Miſtris, luſt: theſe men on the contrary, deſire to inſatiate themſelves again in youthly pleaſures, and concupiſcence in them is kindled even by the defect of fuel; it vexeth them that their ſins forſake them; that through the impotency of their limbs and faculties, they cannot run into the like exceſſes as in former times: their few dayes before death, are like *Shroveide* before *Lent*, they take their fill of fleſh and fleſhly deſires, becauſe they ſuppoſe that for ever after, they muſt ſtand from them. Thus they ſpur on their jadiſh fleſh now unable to run her former Stages, ſaying; let us crown ourſelves with Roſe-buds, for they will preſently wither; let us eat and drink, for to morrow we ſhall die.

To reconcile the ſeeming difference between the miracle of humane wiſdom. *Ariſtotele*; and the Oracle of divine, *Solomon*, two diſtinctions may be made uſe of.

Of old Age.

- 1 In the entry, when it is vigorous.
- 2 In the exit, when it is decrepit; *Ei me ad mala quidam bona.*

Of old Men.

- 1 As they ought to be.
- 2 As they are.

When *Euripides* was taxed as too great a favourer of the female Sex, becauſe in all his Tragedies he brought in vertuous women, and fitted them with good parts to Act; whereas *Sophocles*, and other Poets of that Age, brought lewd and immodest women upon the Stage, and put odious parts upon them; he made this Apology for himſelf: others ſaith he, in their Poems ſet forth women as they are, but I, ſuch as they ſhould be: *Solomons* words are capable of a like conſtruction, *deſire ſaileth becauſe man goeth to his long home*: that is, it doth in the beſt, and ſhould in all, for what a prepoſterous thing were it, for a man that hath one foot already in the grave, and is drawing the other after, to deſire to cut a croſs caper, and dance the Morris; or for him that is near his eternal Manſion houſe, to hanker by the way, and feaſt and revel it in an Inn. Moreover, *Solomon* here ſpeaketh of a *Barabbas*, who hath no taſte of his meat, no ſence of delight, no uſe, in a manner, of ſenſe, to whom dainties are no dainties, becauſe he cannot taſte them; muſick is no muſick, becauſe he cannot hear it; ſweet odours are no ſweet odours, becauſe he cannot ſmell them; precious ſtones are no precious ſtones, becauſe he cannot value them; the faireſt beauties are no beauties, becauſe he cannot diſcern them: In a word, he ſpeaketh of an old man in whom all carnal luſts are either quite extinct, or happily exchanged into ſpiritual, or ſwallowed

The Coherence.

*Senes in limine morum viſa ſunt avidiſſimi. Ariſtoſ de long. & brev. vita.*

*Cic. de ſenectute.*

The sense.

up with sorrow and fear of death, and a horrible apprehension of judgment:

And so I come to the third Stage, which is the literal sense and genuine interpretation of the words.

As in *Origen* his Hexapla, every word almost had an Asterisk, or star upon it; so there needs a star or some other light to be put upon every word of this Text, for there is a mist of obscurity upon each of them, and a man may well miss his way, if he know not exactly, who is here the man? what's meant by his going, or gate? where is his long home? and whence are these Mourners?

Que. 1.

First, whether man be taken *Collective*, for the whole kind, or *Species*, as the Logicians speak; or *Distributive* for every man in particular, we shall seem to be at a loss. Man taken *Collective*, stirs not a foot to his long home; for Philosophy reprieveth universal natures from death, or dissolution: and true it is, though single men every day die, yet mankind dieth not: If man be taken *Distributive*, for all particular men of what rank or quality soever, we shall have much to do to distinguish the men in the former part of the Text, from the mourners in the latter. If all are attended with mourners to their funeral, then mourners themselves must have mourners; and so either the train will be infinite, or the lag will be destitute of mourners.

Que. 2.

Secondly, why useth he this phrase of going, if it import death, such some expect death and move not at all towards it; some run to it, to some it is sent; some leap into it, as *Cleomprotus*; some ride to it in state, as *Antioches Epiphanes*; some are tumbled down into it, as *S. Purus, Melicus*; some are dragged to it, as *Seimur*? In a word, when death surpriseth most men, and that in all postures of the body, why is dying here called going? *mangoeth*.

Que. 3.

Thirdly, where is this long home? in Heaven, or in Earth, Purgatory, or Hell? If we speak of Heaven, or Hell, the Epithet long falls short, for they are eternal habitations: of Purgatory, or the grave (suppose there were any Purgatory) yet neither of them may be properly termed a long home, such neither the body stays long in the one, nor the soul in the other.

Que. 4.

Fourthly, whence are these mourners? if they are mercenary and hired from home, they are no true mourners; if they are true mourners, they keep their Closets, they gad not about the streets, they shut themselves long at home for their friends that are gone to their long home.

To dispel all this mist of obscurity, and set a light upon each of the material words of the Text. I answer,

Sol. 1.

To the first Query, that a man is here to be taken, neither *Collective*, for all mankind in a lump, nor *Distributive* for every particular man without exception, but *indefinite, or communiter*; for man in the ordinary course or tract; for you shall hardly find a man that hath no friend to drop a tear into his Grave. As for the last men that shall stand upon the earth, and shall be alive at Christs coming; they shall indeed pass by death properly, yet they shall die after a sort, by passing from a mortal estate, to an immortal; and if their long home be Heaven, they shall need no mourners; If hell, they shall want none to bear them company; for at Christs second coming, all kindreds of the earth shall mourn before him. I answer,

Sol. 2.

To the second, that going here is not taken *pro motu progressivo*; in special, as walking, or running, but in general, for passing to another world which way soever, whether we make our way, or it be made for us; whether we go to death, or death come to us; nay whether we stir, or lie still; whether we are sound of foot, or lame; never had feet, or have lost them, we go this way of all flesh, as I shall shew hereafter. I answer,

Sol. 3.

To the third, that by long home, according to the Chaldee Paraphrase, is here meant the grave, or the place where our bodies, or (to speak more properly) our remains are bestowed and abide till the time of the restitution of all things; the Original is *Beth gnolesmo*, which *St. Jerome* renders *domum aternitatis sua*, because from thence (as *Lyra* noteth) he never returneth to live here; or the house of his hidden time, to wit, where he lieth hid in his Coffin, and no eye seeth him: whereunto holy *Job* alluding, saith, Chap. 14. 10. Man dieth and wasteth away, and giveth up the ghost,

and

and where is he? or *domus mundi sui*, (as *Cassian* will have it) the house of his world; meaning the world of the dead; or *domus seculi sui*, the house of his generation (as *Pagnine*, *Montanus* and *Tremelius* will express it) the place where all meet who lived together, the rendezvous of all our deceased friends, allies and kindred even as far as *Adam*: this home may be called a long home, in comparison of our short homes from which we remove daily, these houses we change at pleasure, that we cannot; there our flesh, or our bones, or at least our ashes or dust shall be kept in some place of the earth or sea, till the Heavens shall be no more, *Job* 14. 12. I answer,

To the fourth, that by *mourners* are here meant all that attend the corpses to the funeral, whether they mourn in truth, or for fashion; and they are said here to go about the streets, either for the reason alledged by *Bonaventure*, *quia pro dolore quiescere nequunt*, because they cannot rest for hearts grief and sorrow, or they go about the streets to call company to the funeral; or because they fetch their compass, that they might make a more solemn procession to the Church, or Sepulchre. Among the *Romans*, the friends of the deceased hired certain women whom they called *precatas*, to lament over their dead: for the most part among the *Jews* this sad task was put upon widdows, or they took it upon themselves, as the words of the Prophet imply, and there were no widdows to make lamentation; and of the Evangelist also, *Mt* 9. 39. and the widdows stood by weeping for *Dorcas*; and indeed widdows are very proper for this employment: When a pot of water is full to the brim, a little motion makes it run over. Widdows, that are widdows indeed, and have lost in their Husband all the joy and comfort of their life, have their eyes brim full of tears, and therefore most easily they overflow, *vidua optime desunt viduas*, Widdows are the fittest to bemoan widdows; and what is the body void of the soul, but a widdow deprived of her loving mate? these widdows went about the streets weeping and howling, to awake the living out of their dead sleep of security and to ring in their ears that lesson of the Prophet; *all flesh is grass, and the glory of it as the flower of the field*. As in a great Clock, when the Index pointeth to the hour, the wheels move, the Clock strikes, and there is a great noise, till the plummetts or weights touch the earth, so saith *Filius Fabri* in the same, when the Index pointeth to the last hour of a rich man; the Bell rings, and there is a hideous and fearful noise of singers and mourners, and this continueth till the weight, to wit, the weighty corpses of the dead toucheth the ground, and is put into the earth; after which the tumult ceaseth, and the loud musick is turned into soft and solemn, the Lidian, into *Dorrick*, and the shallow channels of tears, which made such a noise, shall run into the depth of silent sorrow, or *Mare mortuum*. And so I come to the fourth Stage.

*Ex stupore ista perditur quousque pondus id est ponderosum corpus ad terram pervenerit sed corpore in terram projecto statim cessat tumultus Describitur. vis. par. 4. c. 2.*

The division.

The natural division of the Text.

There are but three things appertaining to man here.

- 1 } Life.
- 2 } Death.
- 3 } Burial.

And see they are all three in the Text.

1. *Man goeth*, there is his life.
2. *To his long home*, there is his Death.
3. *And the Mourners go about the streets*, there is his burial, described by paraphrasis.

And so I am upon the fifth Stage.

The Doctrine.

Mans life is a voyage, his death the term or period of this voyage, his Grave his home, and Mourners his attendance; you may observe a kind of sequence in these observations in the Concatination of them; the first link draws the second, the second the third, the third the fourth; if our life be a pilgrimage, our death must needs be the term and our arrival at our Country, if Death be our arrival, the Grave must needs be the house for our bodies, if the Grave be our house, what fit attendance there

The Doctr.



there but mourners? Our life is a pilgrimage, so it is termed by *Jacob*, Gen. 47. 9. *the dayes of the years of my pilgrimage are 130 years*; And by *David*, Psal. 119. 54. *Thy statutes have been my songs in the house of my pilgrimage*; and we are all pilgrims and strangers, 1 Pet. 2. 11. and our fathers were no better; *Psalm 39. 10. I am a stranger, and sojourner, as all my fathers were, Vita est via, & omnes Christianus viator*. Our life is a way, and every man living in this world a passenger. A direct motion, and that continue, and uninterrupted from the cradle to the coffin, from the womb to the tomb, is the way of all flesh, a way in which children walk, before they can go, and old men crawl, when they cannot now go; Infants who never had the use of their limbs, and impotent old who have lost them, yet run this race, wherein though some make a longer line, and others a shorter, yet all finish their course: a strange race, wherein though a man stand still or sleep, yet he advanceth forward, and gaineth ground; and he goeth so much the faster, by how much he is the weaker, for the less vigorous, the more speedily he tends to his long and last home: the hourglass is running, whether the preacher proceeds, or marks a pause; and the ship is sailing whither it is bound, when we sleep in our cabin: so whether we wake or sleep, move or rest, be busie or idle, mind it, or mind it not, we walk on toward our long home.

*Quosidie morimur quosidie enim demitur aliqua pars vite*

That which Saint *Paul* spake in a moral, or divine sense, *Seneca* makes good in a natural; *We die daily*, for every day, nay every hour, we lose some part of our life; as our years increase, so our time decreaseth; for the more years, months, dayes, or hours that we have lived, the less we have to live: the glass is running, not only when the last sand drops out, but all the while: so we are expiring and dying, from the running of the first sand in the hour glass of our life, to the last, from the moment we receive breath, to the moment that we breath out our last gasp.

Thus the *man* in my text goeth, or rather runneth still in his natural course, that is, every man, for the word in the original is *Adam*, in whom we all die, who is so termed from *Adama*, the earth, not that more solid part of the earth, but the brittlest of all, red earth, sand, or dust, *Pulvis es in pulverem vis*. Of dust thou art made, and dust shall be made of thee. Now if there be any living upon earth, who hath none of this earth in him, let him balk the way of all flesh; but if the earth be an ingredient, nay, a predominant in his composition, then assure himself his resolution shall be into it, for the *Dust will return to the earth as it was*, *ve. 7.*

*Beati in serm. Sanibus mori & in januis juvenibus in insidiis.*

*Plato* conceived the celestial bodies to be made, as it were, of the flower and purest of the elements, but the sublunary, and terrestial of the bran and lees. (Beloved) we are made of dregs, and our mother, is *mother*, cousin-germain to corruption once removed, all men are either young or old; the difference between them is no more, than we find in the translations of my Text; the old man, *it*, the young man, *ibis*; the one is now going, the other shall go to his long home; the one may die soon, the other cannot live long; If he die naturally, he keepeth his own pace, and goeth of himself; if he die by violence, he is driven forward, and amending his pace, sooner arriveth at his long home.

But as there is a *natural body*, and a *spiritual body*; an earthly *Adam*, and a heavenly: so there is a natural course of man, of which I have finished my discourse; and a spiritual, of which I am yet to begin: As the natural life, so the Christian is a progress in which we ought not to stay, but to advance, still proceeding from grace to grace, and vertue to vertue; If we ever look to shine as the Sun in the kingdom of the Father; we must not be like *Joshua's* Sun that stood still; or *Hezekiah's* that went back ten degrees; but like *David's*, which like a gyant runs his course, and never ceaseth; I need not direct any man in his natural course from life to death, every man knows it, and whether he knows it or no, he shall accomplish it, the spiritual course is more considerable, which is, *itinerarium ad deum*, a Journal to eternity, a progress from earth to heaven; this progress a man begins at his regeneration, and in part endeth in his dissolution by Death, but wholly and fully after his Resurrection; the way here is *Christ*, the *viaticum*, the blessed Sacraments; the light, the Scriptures; the guides, the Ministers of the Word; the thieves that lie in wait to rob us of our spiritual treasure, the devils; our convoy the Angels; our stages se-

veral

Several virtues and degrees of perfection, the City to which we bend our course, *Jerusalem that is above*, wherein are many Mansions, or eternal houses.

And thus as before the old man, so now the new man goeth to his long and eternal home, without any resting place between, at which all the ordinary sort of the Romanists must halt, though little for their ease, cooling or refreshing, for it is in a hot house; nay, a house all on fire; nay all of fire, and that as hot as hell; I mean Purgatory, wherewith if Solomon had been acquainted, he would have changed this motto of mortality, and not have said, *man goeth to his eternal home*; but to his purging bath, and the Friars go about the streets, singing Masses and Dirges for his soul; assuredly if the souls of those that die under the Gospel need a sacrifice to deliver them from the torment of a temporary hell, or Purgatory fire, the souls of them that died under the Law much more needed it; why then did Moses appoint none for them? why did none of the inspired Prophets pray for the release of their souls? Solomon if there had been such a stop in the mid-way, would have made a pause in his speech, and not said immediately *man goeth, In domum eternitatis sue*, into his everlasting home, as the Seventy, and the vulgar Latine, which no Papist upon pain of a curse can reject, render the Hebrew *Beth gnolamo*. Purgatory is no such home; therefore Gregory of Neocesarea, and Cyprian so expound this Text, that they quite leave out this imaginary fire kindled in the paper walls of Purgatory. Gregory saith, the good man marcheth out joyfully towards his eternal house, but the wicked draws back and bewails the threshold with tears, and fills all with lamentations; and that we may know when a man taketh possession of his eternal home, Saint Cyprian tells us it is upon the expiring of our lease in the poor tenement of our body.

If there be a Purgatory for Souls after this life, why not for bodies also which need as much purging as souls? if such a place be to be found, we are certainly like to hear of it from Philosophy or Divinity, and may discover it either in the map of the World, or in the type of Heaven, the holy Scripture. Nature gives us no notice of any such place; in Scripture we find indeed a Purgatory, but it is either in the *laver of our regeneration*, or in the blood of our redemption, for so we read, *1 John 1. 7. The blood of Jesus Christ cleanseth, or purgeth us from all sin*; if from all sin, then none are left to be burned out with Purgatory fire. The Philosophers indeed describe a fire in the night, which they call *ignis fatuus*, or the fools fire, because it leads fools out of their way, whereby they often fall into hogges, or thieves hands; is not this Romish Purgatory, that *ignis fatuus*, that leads fools in the night of error out of their right way, whereby they truly fall into thieves hands? I mean the Monks and Friars, Priests, and Jesuites; who though they can purge neither the bodies, nor the souls of the deceased, yet they can the purses of the living, by the sorceries of their wit. But I list not to dwell any longer in Purgatory, because there is no such real place, either in the world, or out of it. I am now come, though long first, to mans long home, which cannot be described in a short time, and therefore I leap into my last stage, which as you may remember was;

The Application of the Text to this sad occasion. As a contrary order is used in a compulsive method, to that which is taken in a resolutive, so I must now use in the Application of my Text, a method direct contrary to that which I followed in my Explication: for therein first I shewed you how the natural man goeth to his long, and the Spiritual to his eternal home; and after how, and why, and what sort of Mourners went about the streets lamenting the deceased; but now I am first to speak of the Mourners, who have already finished their circular motion, and then of the direct motion of the *Man*, the *man* of quality, the *man* of worth, the *man* of estate and credit, who is already arrived at his long *Leve*, and now entering into his long home. Touching the Mourners I cannot but take notice of their number and quality; the number is great we see, yet we see not all who yet are the true Mourners, pouring out their souls to God with tears in their private closets.

*He doles vere, quæ sine teste dolet.*

Her portion of sorrow like *Benjamin*, in five times more than any others, whose loss of a Husband, and such a Husband is invaluable. Secondly, the quality of the

*Evi temporis  
lis sine complexu  
ad eterna vel  
moris vel im-  
mortalitatis  
hospitia dividi-  
mur.*

*Scelus autem ex-  
vius ignis.*

*Application.*

Mourners is not slightly to be passed by, *debitur is religiosa mora*; for, not only great store of the Gentry and Commons, but some also of the Nobility, the chief Officers of the Crown, and Peers of the Realm; not Religion only and learning, but Honour and Justice also hath put on Blacks for him, thereby testifying to all men their joynt-respect to him, and miss of him. And if any prompted by *Judas* shall object against this Solemnity and prolix ceremony, *ut quid perdisis ista?* To what serves this waste? might not the money have been better expended in charitable Alms, to the relief of very many poor. I answer in the words of our Saviour, *Hec oportet facere, & illam non omittere*; Those works of charity they spake of, ought to be done: and these of decent Rites and ceremonies not to be left undone: the rule of the Apostle, Let all things be done decently and in order, is a warrant as well for the due Exequies of the dead, as Obsequies of the living: if all things must be done decently, and in order, in the State and Common-wealth, much more in the Church, whose emblem is, *Acies ordinata*, an Army marshalled in excellent order, with Banners displayed; and if all things in the Church must be so carried, then Funerals as well as Nuptials, Burials as well as Christnings; and if so, then ought they to be celebrated not after the preposterous manner of some in the night as works of darkness: but in the day as works of Piety, in honour of them who have received the inheritance of Saints in light, not penuriously and basely, but nobly and liberally; where the quality of the dead requireth it, and the estate will bear it. Howbeit I confess, that as Magnificence is always a virtue, so prodigality is a vice; and one of those master-vices which hath gotten a great head in his Kingdom, and a Garland upon it. Yet to do the dead right, though luxury be guilty of the death of many; yet the dead are no way guilty of this superfluity, they neither order it, nor are sensible of it; neither is the prodigality (under the weighty burden whereof the Land groaneth) so much seen in black cloaths, as in Silks and Velvets, cloath of Gold and Tissue; not in Jetas in Pearl, and precious stones; not in building Marble Sepulchers for the dead, as Marble houses for the living; not in armory, as in luxury; not in pendants, as in attendants; not in Funerals, as in Nuptials, Masks and Pageants, Court entertainments, and City feasts, at which if *Vellius* or *Apicius* were bidden, they would condemn themselves for too much frugality. What *Senecca* spake of time, *solus temporis prodigium sumus, cujus unius honesta est avaritia*, we are lavish of our time; of which covetousness is only commendable; we may invert, and with truth confess, we are frugal for the most part in those things (I mean the service of the living God, and offices of piety to the dead) wherein not only bounty, but magnificence also is most commendable. If any be otherways minded, and repine and grudge at this last honour to the dead, and comfort to the living; I shall use no other reproof of him at this present, than a like to that of *Constantine* recorded in *Eusebius*, "Go to *Acepius* who art so precise, and holdst none worthy to keep pace with thee, *fac scabam, & ascende solus in calum*; Make a ladder, and climb up alone upon it to Heaven. So let these men make them a Bere like the new-found Chariots in the Low-countries, that run of themselves without a driver, and let them be carried alone in it to their long home; Let no Mourners follow them, nor eye pity them, or shed a tear for them.

*Nec enim lex justior ulla est.*

But let them who have lived in credit die in honour, let them who in their life time did many good offices to the dead, after they are dead receive the like offices from the living. Out of which number, envy it self cannot exempt our deceased brother. Of whose natural parts perfected by Art and learning, and his Moral much improved by grace. I shall say nothing by way of amplification but this, that nothing can be said of them by way of amplification. All rhetorical exaggeration will prove a *utroque* diminution of them. In sum, he was a most provident housholder, loving Husband, indulgent Father, kind Landlord, and liberal Patron. So kind a Landlord, that when his Tenants were behind with him, he was so far from suing them, or putting them to trouble to extort his due from them; that instead of receiving from them,



them, he lent great ſums unto them; by the good employment whereof they were enabled to recover themſelves and pay him. So liberal a Patron he was, that he not only freely beſtowed all the Benefices that fell in his gift, but was alſo at all the charge of Inſtitution, Induction, compoſition, firſt-fruits, and whatſoever burthen fell upon the Incumbent: Such patterns of Patrons, we may rather wiſh than hope for after him; what ſhall we need to add more concerning him, whoſe birth was illuſtrious, his education liberal, his Patrimony great, his Matches ſutable, his life exemplary, and his death comfortable? Single vertues we meet with in many, but ſuch combinations as were in him, ſuch affability in ſuch gravity, ſuch humility in ſuch eminency, ſuch patience in ſuch trials, ſuch temperance and moderation in ſuch abundance, as we have juſt cauſe to bleſs God for in him, ſo we have great cauſe to pray for in others of his Rank. In his tender years he was ſet as a choice Plant in the famous Nurſery of good learning and Religion, the Univerſity of Oxford, where living as a Commoner in *Corpus Chriſti* Colledge, under the care and tuition of Doctor *Sebaſtian Wenſfield*; he very much thrived and grew above his equals both in grace and in knowledge, gaining to himſelf as much love, as learning. After he was removed from thence, he fell into very great troubles, as well before as after the death of his Father, but the Lord delivered him out of all: Theſe croſſes and afflictions ſerved but as Flies to brighten thoſe gifts and graces in him, which ſhined afterwards moſt brightly in his more ſettled eſtate, and eminent employments, being choſen Deputy Lieutenants in *Wiltſhire*; Commiſſioner in three Shires, Four times High-Sheriff, and often Knight for the Shire in Parliament; in all which places of important negotiations and great truſt, he ſo carried himſelf, that all men might ſee in all his actions, he had a ſpeciall eye to the Motto in his Eſcudcheon, *Jey bonne cauſe*, for with *Mary* he alwayes choſe the good part, and ſtood up for the truth, which he conſirmed with his laſt breath. You have heard what he was in publick, but what was he in private? we have ſeen him in the Sun, how demeaned he himſelf in the Shade? True, Religion is like the precious ſtone *Garamantites*, which caſteth no great luſtre outwardly, but *ſemper intus habet aurei guttus*: but we may diſcern as it were golden drops within. Three of theſe after I have preſented to your view, I will then ſet free your patience, and give your ſorrow full ſcope to vent it ſelf in tears. The firſt of theſe waſtendernels of conſcience, which is one of the moſt infallible tokens and marks of the Child of God; ſo tender was he, that he would undertake no buſineſs before he was fully perſwaded of the lawfullneſs thereof, both by clear texts of Scripture, and the approbation of moſt learned and conſcientious Divines; he made ſcruple, not only of committing the leaſt known ſin, but of inbarking into any action which was questionable among thoſe that love the truth in ſincerity. And therefore, although God bleſſed him with great wealth, and ſtore of coin, yet he never put it to Uſury or Intereſt thereby to increaſe it, for he held the toleration of the Law in this Kingdom to be no ſufficient warrant for any violation of the divine Law, the diſtinctions lately coyned, of tootheſ and biting Uſury he no way allowed, judging truly, that all Uſury according to the Hebrew Erymology, is biting, and hath not only teerh, but Adderſteeth envenomed; for all Uſury if it bite not our Brother as *per accidens* ſometimes it may not, yet it biteth the conſcience of all ſuch who have any remorse of ſin. The ſecond *aurea gutta*, was Chriſtian compaſſion; whereby he took to heart the afflictions of *Joſeph*, and miſery of *Lazarus*, whoſe ſores he cured with the moſt precious *baſamum* he could buy for his money. What *Pliny* writeth (lib. 32. c. 8. *Arculus uſus eſt Thyſis recentiores adipe ad ulcera*) on the Fifth in Latin *Thymus*, that it is a ſoveraign remedy againſt many diſeaſes, and cureth all kind of ulcers, was truly verified in him; for he furniſhed himſelf with the beſt cordials and the rareſt medicinal receipts; and when he heard of any poor, ſick, or hurt; he not only ſent them money; but *Bezaz*, and *baſamum*, thinking nothing could coſt him too dear, whereby he might ſave the life, or recover the health of the pooreſt member of Chriſt Jeſus. In the years of death and ſickneſs, he ſent proviſion to all the Pariſhes about him, and thrice a week relieved a hundred at leaſt at his gate: neither did his compaſſion die with him, for in his Will and Teſtament confirmed by him the day before his Death, he bequeathed divers Legacies to the

the poor, whereof these following came to my notice. To Saint *Margaret* in *Westminster*, 10 pound. To *Kempford*, 60 pound. To *Coley*, 60 pound. To *Froome*, and the *Woodlands*, 100 pound. To *4 armester*, 100 pound. To *Deverill*, and *Mounten*, 100 pound. The last *aurora gutta*, which I shall present to your view at this time, was his fervency of zeal for the truth of the Gospel; in all the Benefices which he bestowed, he took special care to make choice of men sound in the Faith, no way warping either to Popish superstition, or schismatical separation: as he made greatest account of those Ministers of the Gospel, who were fervent in spirit, zealous for the truth; so he hated none more than temporizers, and luke-warm Laodiceans: he seldom spake of any Romanist without expressing a great detestation of their idolatry, and superstition: the night before he changed this life for a better, after an humble confession of his sins in general, and a particular profession of the Articles of his belief, in which he had lived, and now was resolved to die, he added; I renounce all Popish superstition, all mans merits, trusting only upon the merits of the Death and passion of my Saviour; and whosoever trusteth on any other, shall find when he is dying, if not before, that he leaneth upon broken reeds. Here after the benediction of his Wife and Children, being required by me to ease his mind, and declare, if any thing lay heavy upon his conscience; he answered, nothing he thanked God; yet like an obedient child of his Mother, the Church of *England*, both heartily desired, and received her absolution: and now professing that he was most willing to leave the world; he besought all to pray for him; and himself prayed most fervently, that God would enable him patiently to abide his good will and pleasure, and to go through this last and greatest work of faith and patience: and the pangs of Death soon after coming upon him, he fixed his eyes on Heaven from whence came his help, and to the last gasp, lifted up his hand, as it were, to lay hold on that Crown of righteousness, which Christ reacheth out to all his children, who hold out the good fight of Faith to the end, and conquer in the end; Which crown of righteousness, the Lord who hath purchased with his blood, after we have finished likewise our courses, of his infinite bounty bestow upon us all. *Cui, &c.*



TEMPUS



TEMPUS PUTATIONIS:

OR THE

RIPE ALMOND Gathered.

A

# SERMON

Appointed to be Preached at the Funeral of  
the Right Honourable, the Earl of Exeter,  
in the Abby Church at *Westminster*.

SERMON XLII.

Gen. 15. 15.

*And thou shalt go to thy Fathers in peace, thou shalt be buried in a good  
old Age.*



It was the manner of the *Egyptians* and *Greeks* to embalm the dead bodies of great Personages, and anoint them all over with Honey, which kept them a long time from corrupting and putrifying in their Sepulchres. Thus the *Macedonians* preserved the Corps of *Alexander* (as some Historians report) above a hundred years from rotting in his Coffin. But *Gemistus Phileon* being to perform a like Rite to *Agesslaus*, for want of Honey, laid his Corps in Wax made of Honey-combs. I am sorry I am at this time to give the Motto to this Emblem. A person of quality, a person of wealth, a person of noble birth, a person of Honour, a person of fame and renown, whose soul is already bound up in the *bundle of life*, is now to be brought with Honour to his long home; and though not his Body, yet his Name to be *Embalmed*, and preserved as it were in Honey, in the sweet Commemoration of his *Virtues*: and the first Standard-bearer of Religion under his Majesty, and the great Master of these



designed to do this office, and he richly provided for it; of whom I may truly say as *Homer of Nestor*.

Τὸ δὲ καὶ ἡλικιωστὸς μάλιστα ἡλικίῳ ἵεν αὐτῷ.

*Cujus ex ore melle dulcior fluebat oratio.*

But sith it hath pleased the Divine Providence, whose footsteps are not known, to take away for a time the use of his feet, who should at this time have stood on this holy Mount. Bounden duty and service hath laid upon me *Genistus Phletons* task; and I am constrained as he was *in-opia mellis, cera mortuum circum linere*, to use Wax for Want of Honey, and vulgar oyle in stead of precious balm: my best Apology is, that I prayed heartily with *Moses*, that God would send the message (I am to deliver) by him by whom he should send: But he will make choyce of his own instruments, and sometimes of set purpose he will make use of the weak and ignoble, the more to shew his power through the infirmity, and glory through the ignobleness of the means. The walls of *Jerico* shall fall with a noise only, and this noise shall not be the shrill and sweet sound of silver Trumpets, but the harsh and hollow sound of Rams horns; and even from this disappointing of the chief actor in this mournful Scene, and taking a Novice in his room, you may gather this flower as it were by the way, and strew it with others upon the Hearse, that we cannot resolve, or certainly build upon any thing in this World; we are sure of nothing, not so much as of the Tomb, we shall be laid in, not of our winding-sheet, not of our grave-cloaths, not of our Mourners, not of our Preacher: We are not sure of our Tomb-stone, for when *Joseph of Arimathea* hewed out a Tomb-stone out of the Rock, he intended it for himself; yet was he not laid there, but our Saviour in it: We are not sure of our grave-cloaths, and winding sheet: for *Helio-gabalus* the Emperor provided himself of rich furniture in this kind; and moreover, in case he should come to a violent end, to be forced to make away himself, he kept by him golden fetters, and silken ropes, and made a Bath of Rose-water to drown himself in, yet none of all these were made use of at his miserable death and ignominious burial in a laystall. Nay, a man is not sure that his skin shall cover his flesh, for *Zisea* his skin was plucked off after his death, and a Drum made of it. Lastly, a man is not sure of his Bearers or Mourners, nor the Preacher who shall make his Funeral Sermon, as you learn to your costs this day. For that excessive speech of Saint *Jerome*, abusing himself in comparison of *Rassinus* will prove defective, in expressing the difference between him whom you hear, and whom you should hear. I shall think my self happy if I can but tread in any of his steps, or imprint, but one of his notes in your heart. Which that I may do the better, I have borrowed his characters, I mean the words of that Text which he chose, as best befitting this occasion, wherein we see that performed to one of the sons of *Abraham*, which was long ago promised to the Father of the faithful, that he should go to his Fathers in peace, and be buried in a good old age.

The hand of a dead man stroaking the part, cures the Tympany, and certainly the consideration of death, is a present means to cure the swelling of pride in any; for in this life many things make odds between men and women; as birth, education, wealth, alliance and honour: but Death makes all even, respice Sepulchra, saith Saint *Austin*. Survey mens graves, and tell me then who is beautiful, and who is deformed: all there have hollow eyes, flat noses, and ghastly looks; *Nirens* and *Tibesites* cannot be there distinguished: tell me who is rich, and who is poor; all there wear the same weed, their winding-sheet: Tell me, who is noble, and who is base and ignoble, the worms claim kindred of all: tell me, who is well-housed, and who ill, all there are beddowed in dark and dankish rooms under ground, if this will not satisfie you, take a sieve and sit the dust and ashes of all men, and shew me which is which. I grant there is some difference in dust: there is powder of Diamonds, there is gold dust, and brass pin-dust, and saw-dust, and common dust; the powder of Diamonds resembles the remains of Princes; gold dust, the remains of Noble-men; pin-dust, the remains of the Trades-man; saw-dust, the remains of the day-labourer, and common dust, the remains

*Cochens hist.*

I may add,  
Gravitationis elo-  
quentie, & eru-  
ditionis vestigia  
ego cinis & ve-  
lissima pars lu-  
si, & scintilla  
dum versor sa-  
tis habeo si  
splendorem illi-  
us imbecillitas  
oculorum ferre  
possit.

*Aug. l. de Nat.  
& grat. respice  
sepulchra, &  
vide quis servi-  
quis Dominus,  
quis dives, &  
quis pauper, de-  
serve si potes  
vinculum arge,  
fortem a debilis  
pulchrum a de-  
formi.*

remains of the vulgar, which have no quality or profession to distinguish them; yet all is but dust. At a game of *Chess*, we see Kings and Queens, and Bishops, and Knights upon the board, and they have their several walks, and contest one with the other in *points of State* and honour: but when the game is done all together with the Pawns are shuffled in one bag; in like manner in this life men appear in different garbs, and take divers courses, some are Kings, some are Officers, some Bishops, some Knights, some of other ranks and orders. But when this life like a game is done, which is sometimes sooner, sometimes later, all are shuffled together with the many or vulgar sort of people, and lie in darkness and obscurity till the last man is born upon the earth, but after that,

*Erunt ipsi quoque, fata sepulchres.*

the Grave which hath swallowed up all the sons of Adam, shall be swallowed up it self into victory. Till then we shall all go *in nuncius idem*, in our several rank and order, take our last walk, the way of all flesh; and it is happy if we go it as Abraham did here in peace, and a special blessing, if we be gathered as he was to his Fathers in the Autumn of a good old age.

*Sophocles, in Antigone.*

In which words we have two Acts of a Tragedy, the former acted upon his Stage, thou shalt go to thy Fathers, the latter under the scaffold, and be buried in a good old age. None die better than they, who have life in their hope: and none live better than they, who have death in their mind and thought; especially if it be in the time of their health, and bloom of their beauty, and pride of their youth, and top of their earthly happiness. For this cause Joseph of Arimathea, is supposed by many, to have set his Sepulchre in his Garden, as it were to sanctify his sweetest pleasures, with the sad thoughts of his Funeral: and John surnamed the Almoner began his Sepulchre, on the day he was Consecrated Patriarch of Alexandria: and it was the manner of the ancient Emperors at their Coronation feast, to have several sorts of Marble shewed them, to the end that they might choose one of them for their Tombstone; and agreeable hereunto the interlineary gloss yieldeth a reason why God commanded that the oyle wherewith the Kings were annointed, should be compounded with Cinnamon, and other spices, *quod sit cinericii coloris*, because it is of the colour of Ashes, or rather such mould as is digged out of Graves, to put them in mind that very day in which they were made Gods upon earth, that they should die like men. In which regard we have great cause to bless the providence of our heavenly Father, who in the midst of our Marriage feasts, and many occasions of mirth and joy, presents us with such sad spectacles, as here we see; to the end we should not exceed in our mirth, or too far set our heart upon the pleasures and comforts of this life, which like sticks under a pot after a blaze fall suddenly into ashes. Let us learn from all the changes and chances of this mortal life, not to sing a requiem to our souls here, with the fool in the Gospel, because we have wealth laid up for us for many years, for if our riches take not their wings, and fly away from us, we shall be taken away from them, we shall be arrested by Gods Bayliff, Death, and then we must go.

*But thou shalt go.*

Our observations from this Scripture ariseth from two Springs,

1. } The manner.
2. } The matter.

The former divides it self into two Rivelets, the latter into three: In the former, to wit, the manner I observe,

1. That these words were spoken to Abraham in a Dream, (when the Sun was going down a heavy sleep fell upon him.)

2. That they were spoken by way of Gracious promise.

In the latter, to wit, the matter I observe three blessings bestowed upon Abraham.

1. A comfortable death, *Thou shalt go in peace.*
2. An honourable burial, *and be buried with thy Fathers.*
3. A seasonable time for both, *in a good old age.*

First, of the manner. When the Sun was setting, a deep sleep and dreadful darkness fell upon Abraham, and God shewed him in a dream, the misery and thralldome of his posterity in Egypt: *Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 430 years,* verl. 13. and lest at the sight thereof his heart should utterly have failed him, and his bowels dried up within him like a pot-sheard; God cleareth the skye which was clouded with a smoke of a fiery furnace, verl. 17. and cheareth his heart, reviving him with a promise of safety, and peace for himself, and of deliverance of his posterity also out of their grievous servitude, after a certain period of years allotted for the promise of the growth and ripeness of the Amorites sins.

*Arist. Eth.*

For dreams in general, the great Secretary of Nature discovereth unto us, that the Dreams of good men, are better than the Dreams of bad; and he will have his *felix* or happy man, to have a singular privilege above other men, even in his sleep. And doubtless, as a good conscience is a *full feast in the day*, so it is a *light banquet* in the night; for better thoughts, and phantasies in the day, beget better dreams in the night: as the brighter colours in the Window, when the Sun shineth cast clearer *Species intentionales*, or reflections from them on the Wall. God is with his children, as well in the night, as in the day, and he imparts his counsels, and discloseth his secrets, as well by dreams in the one, as by visions in the other. The prophesie of *Joel*, *I will pour out my Spirit upon all flesh, and your young men shall see visions, and your old men shall dream dreams*, though it were fulfilled in the day of Pentecost, (as Saint Peter instructeth us) yet ought it not to be restrained to that day, or the Apostles time only. For it hath been verified in all after-ages, and holdeth still for profitable, and comfortable irradiations of Gods Spirit upon the soul, by day and night, though not for supernatural and propheticall revelations, or not so frequent: Dreams therefore as they are not with the Eastern people superstitiously to be observed; so neither are they utterly to be neglected, as idle and vain nocturnal phantasies; The Poet could say:

*Homer Hæ.*

*Ὀνείδων δὲ δύναμις.*

*Aristot. phy.*

Jupiter sends Dreams, and Aristotle dreamed not, when he wrote his exact discourse of Divination by dreams; nor *Artemidorus* when he published his curious tract, intituled *ἑρμηνεία, judgment of Dreams*, for the experience of all times proveth, that the Dreams of many men, especially a little before their death, have been very considerable: When the window of the senses are shut, the soul hath best leisure to look into her self: and after sickness hath battered down the walls of the dark prison of the body, in which she was close kept, more light breaks in upon her, and she seeth farther off than she could before; and this is the meaning of the Platonicks, in that their *Apophthegme*, *anima promonet in morte, the soul looks out*, as it were *near death*: For this particular in my Text, God is gracious to many of his children now adays by Dreams, or otherways to give them notice of their departure hence. To some he maketh known the year, to some the month, to some the very day and hour, when they shall go the way of all flesh. And as here he fore-shewed Abraham his departure from hence, *per viam lacteam, by the milky way*, as it were, that is by a sweet and pleasant passage of a natural death in the autumn of his life: so also in a Dream he represented to Saint Polycarpe, and Saint Cyprian, their passage, *per viam sanguineam, The bloody way of martyrdom*. Polycarpe not many months before he was sacrificed for a whole burnt-offering to God, dreamed that his bed was all on fire under him: and Saint Cyprian saw in a Dream the Proconsul give order to the Clerk of the Assizes, to write down his sentence (which was to have his head cut off with a Sword) which when the Clerk by signs made known to Saint Cyprian, the godly Bishop earnestly desired a little delay of the execution, that he might see his house in order; and the Clerk answered him in his dream, that his petition was granted;

*Acts and mon.  
p. 1.  
Pontius Diacon.  
in vit. Cyp.*



ted; and so it fell out accordingly, that that day twelve month (after he had this Dream) this Saint of God closing first his own eyes, lost his head on earth, but received a glorious crown of martyrdom in heaven.

The second thing I observed in the manner was, that these words were uttered by way of promise to Abraham, whence Calvin rightly inferreth, that Abraham's long life, was a favour of God unto him, not the purchase of his own merits, much less the fruit of his own care, for although speaking, in ordine ad secundas causas, a man may be said by the observation of physick rules, to prolong his dayes upon earth, as Galen did, who was otherwise a man of a very crazy body, and could not in all likelihood have held out half so long; yet if we speak simply and absolutely; it is certain, that as no man can by his care add a cubit to his stature, nor an hour to his life, beyond the period set by God before all time; for my times are in thy hands, saith David, and our dayes are determined, saith Job, the number of our months is with thee; thou hast appointed man his bounds, which he cannot pass. Job 14. 5. and 7. 1. Is there not an appointed time to man, are not his dayes as the dayes of a hireling? The Almond-tree groweth not upon the head of any, without dew from heaven; here it grew and bloomed in a seasonable time. If life be a blessing, long life is a greater blessing; especially if it be crowned with a happy death; for the last Act maketh our life a Comedy, or a Tragedy; and as the evening proves the day, so a mans estate at his death, and after, over-rules the verdict of his life.

Psal. 31. 13.

Diciq; beatns,  
Ante obitum nemo supremaq; funera debet.

and so I fall into the road of my Text, and begin to treat of the peaceable end of those who die in the faith, and lie in the bosome of Abraham.

Go to thy fathers in peace.

There is a great difference about the interpretation of this phrase, *Ibis ad patres*, and the reason of the difference is, the difficulty which insueth upon every interpretation: For if we refer these words to the body of Abraham, and the burial thereof to the Sepulchres of his Fathers; this Exposition complieth not with the truth of the story; for none but Sarah lay in this cave, Abraham's Fathers were else-where bestowed. If we refer them to the soul of Abraham, and illustrate them with this gloss, *Thou shalt go on in thy soul, to the glorious troupe of thy Ancestors*; a question then will grow, what that place is whither his Fathers went before him, is it Heaven? but some of Abraham's Fathers were Idolatours, and we have no warrant to place any Idolatour there. Is it Hell? thither no man goes in peace, neither did ever yet any Jew, or Christian so rub his forehead, or rather arms with brass; as to affirm that the soul of Abraham in whom all generations of the earth were blessed, was in Hell: shall we then send him to the Rabbin's Limbus, or the Popish purgatory, or the ancient Fathers, *occulis receptacula*, hidden receptacles, or unknown places; wherein Tertulian conceiveth, that the souls of the faithful departed, resemble those among the Romans, who stood for offices, and the day of the election, while the voyces were in calculation, expelled in a white gown, whether they were chosen or not. Saine Austin, also is very expresse for these hidden Cells; from the death of a man till the last Resurrection, the souls are bestowed in hidden receptacles, as every soul is worthy either rest or pain. To dispel this mist which hath caused many to miss their way, first by the light of the Scripture, I will clear the Point in question, and then interpret the phrase.

First then for the souls of the faithfuls flight after they are free from this clog of flesh, I answer, that it is straight to Heaven, to the assembly of the first-born there, and the spirits of just men made perfect; for of Enoch who was translated, that he might walk with God, and of Elias, who was carried up into Heaven in a fiery Chariot; there is little doubt can be made; and less of Abraham, to whose bosome in Heaven Laxa was carried: and last of all on the Thief, to whom Christ promised on the Cross,

Tertul. de resurrex. in candida expelluntur, ut candidas magistratum ambianis expellatibus suffragia. Eucharisti. ad Laurant. omne tempus quod inter homines moriens & ultima resurrectionis interpositum est animas abdita receptacula continent, sicut quicquid digna offit vel requie, vel examina, pro eo quod sortita est in carne dum vivit.

this day thou shalt be with me in Paradise. Why should Saint Paul so earnestly desire to be dissolved and to be with Christ; if after his dissolution till the day of judgment, he should not come near him nor see his face? Why should all godly Christians be so willing to be absent from the body, that they might be present with the Lord, if after they were absent from the body they should not come into the Lords presence? who dare question that which the Apostle so expressly and so confidently delivers, we know that if the house of our earthly tabernacle be dissolved, we have an eternal in the Heavens.

As for the phrase, thou shalt go to thy Fathers, it is but an elegant circumlocution of the period of our life; a quaver upon the close thereof, for the meaning is, thou shalt die, or go the way of all flesh.

*Quo pius Aeneas quo dives Tullus, & Ancus.*

Whither all thy Fathers went before thee, good and bad, rich and poor; for Deaths sickle like the Italian Captains sword, which could not distinguish between a Guelph and Gibelive, slays all, and makes a prey of all. The righteous soul must for a time be divorced from the body as well as the soul of the wicked, and in the graves the Worms claim kindred of the elect, as well as of the reprobate: the consideration whereof, put the Preacher into a passion, how doth the righteous man die as well as the wicked? as it is said of Abraham, that he is gathered to his Fathers; so it is said also of Ishmael, and may be of the wickedest man that breaths. And herein the language of Canaan, and the language of Ashdod, do not much differ: for what the Romans mean by that their phrase, abiit ad plures, he is gone to the many. The Hebrews in a sanctified phrase express by abiit ad patres, he is gone to his Fathers, or gathered to his people, whereof some interpreters give this acute reason. It cannot be said of us here whilst we live, that we are gathered to our own people in a spiritual sence, because here good and bad are gathered together, Elect and Reprobate sojourn together, all are as it were joynt Commeners upon the earth, the City of God, and the City of the world sayl in the same ship to the Haven of death. The Dragnet of the Gospel catcheth sweet and stinking fish; in Gods field, Tares grow with wheat; in his floor, there is much Chaff with good grain. But after death, God taketh his Fan in his hand, and purgeth his Floor. After we depart hence, God placeth and sorteth his Children by themselves, and the Children of the World and the wicked are by themselves; and so every man is exactly gathered to his own people; every star is set in his own constellation, every grain is put in his own heap, every person and family is joynted to his own tribe, we all pass by the same gate of death, but presently after we are out of it; some take the right hand, and are ranked with sheep; others, the left hand, and are ranked among his goats. We are all like Plate worn out of fashion, and we must all be altered, and therefore of necessity must be melted, that is dissolved by death; but after we have run in the fire of the judgment of God, of that which was pure metal God will make Vessels of honour, but of the drossy and alcumy stuff, that is the prophane or impure person or hypocrite, vessels of dishonour; and these shall shine like the sun in the Firmament, those shall glo like coals in the fire of hell for evermore. By this it should seem may some object, that the righteous have no prerogative in death above the wicked, but only after death; and consequently that God promised Abraham no blessing in these words, thou shalt go to the fathers; it had been rather a singular favour to have kept him out of the common track with Enoch, and have translated him, that he might not see death: this objection is answered in the next words.

In peace, it is no special blessing or favour to bring us to our fathers by death, for *statum est omnibus hominibus semel mori*, the Statute provideth sufficiently to send us to the place where we were born, but to send us thither in peace; is a singular favor which God vouchsafeth his dear Children, especially in such a peace as Abraham went in, wherein a three-fold peace concurred.

- 1 Peace of Estate.
- 2 Peace of Body.
- 3 Peace of Conscience.

First, thou shalt go to thy fathers in peace, that is, in a peaceable time, or the dayes of peace; the storms I torehewed thee hanging over thy Posterity, shall not fall in thy time, but thou shalt die in a blessed calm; thy house being set in order, and thy friends about thee, thy children shall close thine eyes, and they whom thou broughtest into the World, shall carry thee with honour out of the World.

Secondly, thou shalt go to thy fathers in peace, that is, thou shalt have an easie and a quiet pass *interitum* there shall be no great struggling at thy departure, but a kind parting of soul and body; thy soul shall earnestly desire to return to the Father of spirits, and though thy body shall contend in courtesie to stay it a while, yet it shall without much ado yield: thou shalt like a ripe Apple fall from the Tree without plucking, or a violent blast of Wind, thou shalt go out of thy self as a golden Taper when the wax is spent, and thou shalt leave a sweet smell, a good name like a precious perfume after thee.

Thirdly, thou shalt go to thy fathers in peace: that is, in peace of conscience, and peace with God, which passeth all understanding; thou shalt have no trouble in thy mind at the hour of death, no terrours of conscience, no fearful conflict with despair, no dangerous assault of Sathan, or flashes of hell fire, all thy sins shall be blown away like a cloud, and the beams of Gods countenance shall shine brightly upon thee, and dry up all thy tears, *non sic impiis, non sic*, it shall not be so with the wicked, it shall not be so with them, for there is no peace to the wicked saith my God, neither in life nor death; but as a ruff sea is ruffest of all, and most foaming and raging of all at the shore; so the life of a wicked man is alwayes unquiet, but most troublesome at all near the end. If he die not in some garboil, as *Sylla*; or in the act of uncleanness with *John the Twelf*; or voiding his entrails with *Arrius*; or rending his bowels with *Julian*; or falling upon his own sword, with *Nero*; or railing and raging, with *Latomus*; if he be not punished in body with some violent fit of sickness, or unsufferable pang of torment, yet he goeth not to his fathers in peace; for there is sent a hue and cry after him to apprehend him, and lay him in chains of darkness till the general Assizes at the dreadful day of Doom, when he shall not be found of God in peace, but in wrath, and reading in the look of the Judge of quick and dead his dreadful sentence; he shall cry to the hills to fall upon him, and to the mountains to cover him from the presence of God, and wrath of the Lamb.

Isay 48. 22.

Apoc. 6. 16.

And thou shalt be buried in a good old age.

Although the heathen Philosophers made little account of Burial, as appeared by that speech of *Theodorus* to the Tyrant, who threatned to hang him; *I little pass by whether my carcase putrifie above the earth, or in it*; and the Poet seems to be of his mind, whose strong line it was,

*Cælo regitur qui non habet urnam.*

which was *Pompeys* case, and had like to have been *Alexanders*, and *William* the Conquerors. Yet all Christians who conceive more diuinely on the soul, deal more humanly with the body, which they acknowledge to be *membrum Christi*, and *Templum Dei*, a member of Christ, and Temple of God. If charity commands thee to cover the naked, saith Saint *Ambrose*, how much more to bury the dead? when a friend is taking a long journey, it is civility for his friends to bring him on part of the way; when our friends are departed and now going to their grave, they are taking their last journey, from which they shall never return till time shall be no more, and can we do less than by accompanying the Corps to the grave, bring them as it were part on their way, and shed some few tears for them, whom we shall see no more with mortal eyes? The Prophet calleth the grave *Miscabin*, a sleeping chamber, or resting place, and when we read Scriptures to them that are departing, and give them godly instructions to die: we light them as it were to their bed; and when we send a deserved testimony after

*Evag. Apoph.*  
*Theodoro pa-*  
*rum interest*  
*humine an in-*  
*sublime putref-*  
*cat.*  
*Tertul de re-*  
*surrect.*



Jer. 22. 19.  
Psal. 79. 1. 2.

after them, we perfume the room. Indeed if our bodies (which like garments we cast off at our death) were never to be worn again, we need little care where they were thrown, or what became of them; but seeing they must serve us again, their fashion being only altered, it is fit we carefully lay them up in deaths Wardrobe the grave: though a man after he have lost the jewel, doth less set by the casket, yet he who loves much, and highly esteemed of the soul of his friend, as Alexander did of Homer, cannot but make some reckoning of the Desk or Cabinet in which it always lay; we have a care of placing the picture of our friend, and should we not much more of bestowing his body? If burial were nothing to the dead, God would never have threatened Coniah that he should have the burial of an Ass; nor the Psalmist so quavered upon this doleful note, *dederunt cadaver servorum tuorum cali volucris, O God the heathen are come into thine inheritance, thy holy Temple have they defiled, and made Jerusalem an heap of stones, the dead bodies of thy servants have they given to the fowls of Heaven.*

But thou shalt be buried in a good old age.

Procopius observeth it in Miriam, Aaron, and Moses, that as they exceeded one the other in holiness, so in dayes; for Aaron outlived Miriam; and Moses, Aaron; long life is a crown, when it is found in the wayes of righteousness, cum senectute bona: and albeit it is almost the burthen of every mans song, that age is a burthen, and a perpetual disease, or rather a continual tract of diseases, and a sequense of maladies; yet none for ought I see goeth about to lay down this burthen, or to be cured of this disease; even they who most eloquently declaim upon the vanity, and exclaim against the miseries of this life, and with a thousand times that they were dead, would be loath to be taken at their word. Reges in Greek signifieth premium a reward, as senectum old age, and doubtless old age in general is so to be accounted; for it is reckoned among the blessings which God bestowed upon Job, Isaac, David, and Jehoida, who are all said to have died in a good old age, or full of dayes, riches and honour. For howsoever to some men in some case, contraction of their dayes hath proved an advantage, by abridging their present, and preventing their future sorrows; as it was to good King Josiah, who was timely taken away, that he might not see the evil which after his death fell upon his people, and to Saint Austin, who died immediately before Hippo was taken. Yet length of dayes ordinarily is a blessing, and promised to such as obey their Parents; honour thy father and thy mother, that thy dayes may be long: as on the contrary, shortning the dayes of life is threatened by the Psalmist as a curse to the blood-thirsty and deceitful man; and Eli took it for such, when Samuel from God told him, there should not be an old man in his family. Howsoever if old age be not perpetually and simply a blessing in it self, yet as it is here qualified with bona, I am sure it is. The Almond-tree is beautiful of it self, how much more when it is hung with jewels and precious stones, as Xerxes his Platinas was, and crowned with health, riches, honour, and the comfort of a good conscience. These make old age such a burthen, as bladders are to him that swimmeth which bear him up; or feathers to a bird, which though they have some weight, yet by them the raised her self up and and flyeth.

Dofid, in vit.  
Exod. 20. 11.  
Psal. 55. 23.  
The blood-thirsty and deceitful man shall not live out half his dayes.  
1 Sam. 2. 31.

Hiero. epigraph  
Paul. senimus  
quid habuimus,  
postquam habere decivimus.

By this time you expect, I know, the application of this Scripture, but it is made already, not in word, but in deed; not by me, but by him whose empty Casket we behold with tears; yet rejoicing that God hath taken out the jewels to adorn his Spouse the triumphant Church in Heaven. He is already gone in soul to his Father, and is now going in body to them to be buried in their Sepulchre, his body and soul are now distracted, and we for his distraction; his soul is gone, and our hearts are gone. I ever held sighs the best figures, and tears the fluentest rhetoric in a Funeral speech; if I had better known this honourable Personage, I could have spoken more in his praise, yet no more than the City and Countrey will prove to be true, by the miss of him.

Desiderantur reliqua.



*I O PÆAN:*  
O R  
**CHRIST'S**  
**TRIUMPH**  
O V E R  
**DEATH.**

A Funeral Sermon Preached at *Lambeth*,  
*Aug. 3. 1639.*

SERMON XLIII.

1 Cor. 15. 55.

*O Death, where is thy sting? O Grave, where is thy victory?*



**I**Fear lest some here present, that are of a more melting disposition, stung with the sense of their present loss, and overcome with grief and sorrow for it, may frame an answer with a deep sigh to the Interrogations in my Text, saying, here is *Death's* sting, here is the *Graves* victory: here is *Death's* sting, for it hath stung him to death, who was the stay of my comfort, and joy of my life; here is the *Graves* victory, for it holdeth the Corps of my dearest Friend captive, and close prisoner in his Coffin. If any thus troubled in mind, hear me this day, let them stop the flood-gate of their tears, and lengthen their patience but to an hour, and by Gods assistance in the Explication, and Application of this parcel of Scripture, I will make it appear to them that their Friend is not dead, but

but sleepeth; and that death hath not swallowed up him, but he hath swallowed up death into victory; and that already in soul he insulteth over Death in the words of my Text, *O Death where is thy sting?* and shall hereafter in body, when *this corruptible shall put on incorruption*, insult in like manner over the grave saying, *O grave where is thy victory?*

This sentence is like a Ring of Gold enamelled, or cloth of Tissue unbrothered, or a piece of rich plate curiously wrought and engraved, *materiali sumptu*; the workmanship seems to go beyond, or at least equal the metal, for this sentence consisteth of three figures at least.

Jer. 22. 29.

First, an apostrophe which by a kind of miracle of art giveth life to dead things, and ears to the deaf, like to that, *O earth, earth, earth, hear the voice of the Lord.*

Esa. 37. 13.

Secondly, an insultation like to that in the Prophet *Esa.*, *where are the Gods of Hamar, and the gods of Arphad, or the gods of the City of Sepharvaim.*

Thirdly, a double Metaphor, the former taken from a Serpent, Bee, Wasp, or Hornet: the latter taken from a Conqueror: for Death is here compared to a Bee; Wasp, Hornet or Serpent, without a sting: the Grave to a Conqueror that hath

lost his booty, or prisoner, *O death, &c.* Such *Drawn-work*; wrought about with diverse colours of Art, we find often in the Sacred context, especially in the Prophecies of the Old Testament, and the Epistles of Saint Paul in the new. If we look up to the heavens, we find in some part of the skie single stars by themselves; in others a

Matth. 25. 35.  
36.

Constellation or conjunction of many stars: so in some passages of holy Writ you may observe one figure or trope, as namely a *membrum* or *similitier cadence*, as, *I was hungry, and you gave me meat; I was thirsty, and you gave me drink; I was naked, and you clothed me; I was sick, and in prison, and you visited me;* or an Allegory, as, *Where the body is, there the Eagles will be gathered;* or an Apostrophe, as, *Hear, O heavens, and hearken, O earth;* or an Exclamation, *Oh that they were wise, then they would understand this! Oh that my people would have hearkened to my voice, and that Israel would have walked in my ways!* In other passages, a conjunction and combination of many figures, and ornaments of speeches in that Text of the Prophet *Jeremy*,

Matth. 24. 28.  
Esa. 1. 2.  
Deut. 32. 29.  
Psal. 81. 13.  
Jer. 3. 22.

*Is there no balm in Gilead, no Physician there? Why then is not the health of my people restored?* In Which one verse you may note four figures. First an *interrogation* for more emphatical conviction. Secondly, a *communication*, for more familiar instruction. Thirdly, an *Allegory* for more lively expression. Fourthly, an *Aposiopesis* for safer reprehension: and the like we observe in our Saviours exprobatation, *O that thou knewest in this thy day, the things that belong to thy peace! O Jerusalem, Jerusalem, which killest the Prophets, and stonest those that are sent unto thee; how often would I have gathered thy children, as a hen doth her chickens, and thou wouldst not!* Here is a *posie* of rhetorical flowers, and Exclamation, *O si cognovisses, a reticentia*; at least in this thy day, *saltem in hoc die tuo*; A repetition, *Jerusalem, Jerusalem*, an interrogation; *how oft would I? quoties volui?* And lastly, an Icon or lively expression to the eye; *sicut galina congregat pello suos; As the hen gathereth her chickens under her wings.*

Luke 19. 47.  
Matth. 23. 27.

Where are now our Anabaptists, and plainpack staff methodists, who esteem of all flowers of Rhetorick in Sermons no better than stinking weeds, and of all elegancies of speech then of prophane spells? For against their wills, at unawares they censure the holy Oracles of God in the first place, which excel all other writings; as well in eloquence, as in Science; doubtless as the breath of a man hath more force in a Trunk, and the wind a lower and sweeter sound in the Organ-pipe, than in the open air, so the matter of our speech, and the theam of our discourse, which is conveyed through figures, and forms of Art, both sound sweet to the ear, and pierce deeper into the heart, there is in them *plus elegans* and *congruus*, more evidence, and more efficacie, they made a fuller expression, and take a deeper impression. Secondly, where are our prophane Criticks, who delight in the *flesh-pots of Egypt*, and loath *Manna*, admire carnal eloquence in Poets, and heathen Orators, and task the Scriptures for rude simplicity, and want of all Art and eloquence? It is true, the Scripture is written in a style peculiar to it self, *the elocution in it is such* (as *Laëtantius* observeth) *that it bestudied no other books, as neither doth that we find in other books besit it.* As the

Divin. institut.  
L. 1. ne nec ipsam  
docens alia, nec  
alios ipsa.



the matter in Scripture, so the form is divine (*nec vox hominum sonat*;) which consisteth not in the words of mans wisdom, but in the evidence of the Spirit. Yet is there admirable eloquence in it, and far surpassing which, we find in all other writings. Wherefore *Politian* the Grammarian, who pretended he durst not touch any leaf in the Bible, for fear of defiling the purity of his language, or slurring the gloss of his style, is condemned, as well by learned humanists, as Divines: and *Theopompus* who went about to cloath Gods word with gay and trim phrases of heathen Orators, and Poets; was punished by God with loss of his wits. Thus have we viewed the form; let us now have an eye to the matter, our Lords conquest over Death, and the Grave. There are two things most dreadful to the nature of man, Death and the Grave, the one severeth the soul, the other consumeth the body, and resolveth it into dust: the valiantest conquerors that with their bloody flags and colours, have struck a terror into all Nations; yet have been affrighted themselves at the displaying of the pale and wan colours of Death: the most retired Philosophers, and Monks, who have lived in Cells, and Caves under the ground; yet have been startled at the sight of their Grave. How much then are we indebted to our Christian faith, that not only overcome the world, but also conquer the fear of Death, and the grave, and dareth both in the words of my Text, *O death, sting me if thou canst; O grave conquer me if thou be able; O death, where is thy sting; O grave, where is thy victory.*

In which words the Apostle like a Cryer, calleth Death and the Grave into the Court, and examineth them upon two Articles, first concerning the sting of the one, secondly concerning the victory of the other: Will it please you then to fix the eye of your observation upon the parts of this Text, as they are laid before you in terms of Law.

1. A Citation.

2. An Examination.

In the Citation upon

1. the manner of it,
2. the parties cited.

1. Death.
2. Grave.

In the Examination

1. Upon the first Interrogatory put to Death, touching the ledging of his sting.
2. Upon the second Interrogatory put to the Grave, touching the field of his victory.

First, for the manner of Citing, it is by an Apostrophe, a figure often occurring in holy Scripture, as in the book of Kings, *O altar, altar, O ye mountains of Gilboa*, and of the Psalms; *lift up ye gates; and be ye lift up you everlasting doors*: and of the Canticles, *Arise O North, and blow O South*; and in the Prophets, *O earth, earth, earth*. In intimation of which strings of rhetoric, the Auncient Fathers in their funeral Orations, many times turned to the dead, and used such compellations as these, *and Constantine, vale Paula, bear O Constantine, farewell, O Paula*. From which passages our adversaries very weakly, if not ridiculously infer the invocation of Saints departed, making weapons of plumes of feathers, and arguments of ornaments; and which is far worse, Divinity of rhetoric, and articles of faith, of tropes of sentences. By a like consequence, they might conclude that hills and trees, and the earth, and gates, and death, and hell have eyes to look upon us, or ears to hear us, or that we ought to invoke them, because the holy Ghost maketh such Apostrophes to them, as the Fathers do to the souls of Saints newly departed out of their bodies.

§ § §

Secondly,

Bellar. l. 1. de  
Verb. Dei. c. 2.



- Some
1. By fire, as the *Sodomites*.
  2. By water, as the old *World*.
  3. By the infection of the Air, as *threescore and ten thousand* in *David* time.
  4. By the opening of the earth, as *Corah, Dathan and Abiram, Amphiramus*, and two Cities, *Burii*, and *Helice*.

Some meet with Death

1. Their Coach, as *Antiochus*.
2. Their Chamber, as *Domitian*.
3. Their Bed, as *John the Twelfth*.
4. Their Theater, as *Caligula*.
5. The Senate, as *Cesar*.
6. The Temple, as *Zenacherib*.
7. Their Table, as *Claudius*.
8. At the Lords-Tables *Pope Victor*, and *Henry of Luxemburge*.

Death woundeth and striketh some

1. A Pen-knife, as *Seneca*.
2. A Silletto, as *Henry the Fourth*.
3. A sword, as *Paul*.
4. A Fullers-beam, as *James the Lords Brother*.
5. A Saw, as *Isaiah*.
6. A stone, as *Pyrrhus*.
7. A thunderbolt, as *Anubastus*.

What should I speak of *Felices de se*, such as have thrown away their souls.

*Sardanapalus* made a great fire and leaped into it.

*Lucretia* stabbed her self.

*Cleopatra* put an Aspe to her breast, and stung therewith died presently.

*Saul* fell upon his own sword.

*Judas* hanged himself.

*Peronius* cut his own veins.

*Heremius* beat out his own brains.

*Lucianus* choked himself with a napkin.

*Pornia* died by swallowing hot burning coals.

*Hannibal* sucked poyson out of his ring.

*Demosthenes* out of his Pen, &c.

What seemeth so loose as the soul and the body, which is plucked out with a hair, driven out with a snell, fraied out with a phancy? yerily that seemeth to be but a breath in the nostrils which is taken away with a scent; a shadow which is driven away with a scare-crow; a dream which is frayed away with a phansie; a vapour which is driven away with a puff; a conceit which goes away with a passion; a toy that leaves us with a laughter: not grief kild *Flomer*, laughter *Phileman*, a hair in his milk *Robin*, a flie in his throat *Adrian*, a smell of lime in his nostrils *Javian*, the snuff of a candle *Child*, in *Almy*, a kernil of a Raisin *Anagreu* and an Iceside one in *Martial*, which causeth the Poet to melt into tears, saying,

*Ubi mors non est, si jugulatis aqua?*

what cannot make an end of us, if a small drop of water congealed can do it?

In these regards we may turn the affirmative in my Text into a negative, and say truly, though not in the Apostles sense, *On death where is not shuffling?* for we see it thrust



thrust out in our meats, in our drinks, in our apparell, in our breath, in the Court, in the Country, in the City, in the Field, in the Land, in the Sea, in the chamber, in the Church, and in the Church-yard, where we meet with the second party to be examined, to wit the Grave.

*O Grave, in the language of Asiod it signified one thing, but in the language of Canaan, another.*

The Heathen writers understand by it,

First, the first matter out of which all things are drawn, and into which they are last of all resolved. So Hippocrates taketh the word in his *aph.*

Secondly, the rule of the Region of darkness, or prince of Hell, so *Hesiod* taketh it, *Hes. op. & dies.*

Thirdly, the state and condition of the dead; or death itself, so *Romans* taketh it, *Il. a iθiμs ψυχs αιδι πρσιφs.*

In the Language of Canaan, it is either taken for the place of torment of the damned; And in hell he lift his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosome.

Secondly, for the Grave, and that most frequently in the Seventy Interpreters, as namely, *I will go down into Hades to my son*; that is, the Grave: and let not his hoary head go down into Hades, that is the grave, in peace, and in death there is no remembrance of thee, and who will give thee thanks in Hades, that is the Grave: and what man is he that liveth and shall not see death, and shall he deliver his soul from the hands of Hades? that is the Grave, and Hades that is the Grave cannot praise thee, Death cannot celebrate thee; and so it must be here taken. For though Hell in regard of the Elect be conquered, yet it eternally possesseth the reprobate men and Devils: whether shall it be destroyed at the day of judgment, or emptied; but enlarged rather, and replenished with the bodies of all the damned, whose souls are there already. But Hades that is the Grave, shall lose all her captives and prisoners, for the earth and sea shall cast up all their dead.

We have the parties to be examined, let us now hear the Articles upon which they are to be examined. First Death is to answer to this Interrogatory, where is thy sting? these words may be understood two manner of ways.

1 Actively.

2 Passively.

1. Passively, where is thy sting? that is the sting thrust out by Death; in which sense the sting of Death is no other than the present sence of the desert of death, and guilt of conscience, and a dreadful expectation of damnation and hell to ensue upon it: take away this sting from the death of the body, that it is a punishment for sin, and an earnest as it were of eternal death, and it can hurt no man. This sting Christ hath plucked out of the death of all his Saints, and of a curse, made it a blessing; of a torment, an ease; of a punishment of sin, a remedy against all sin; of a short and fearful cut to eternal death, a fair and safe draw-bridge to eternal life.

2. Actively, where is thy sting? that is the sting which causeth and bringeth Death: In this sence the sting of death is sin, *non quem mors fecit sed quo mors facta est peccatum enim morimur non morte peccamus*, as Saint *Austin* most acutely and eloquently: Sin is said to be the sting of Death, as a cup of poison is said to be a potion of death, that is a potion bringing death, for we die by sin; we sin not by death, sin is not the off-spring of death, but death the off-spring of sin, or as the Apostle termeth it the wages of sin. And it is just with God to pay the sinner this wages, by rendering death to sin, and punishing sin with death: because sin severeth the soul from God, and not only grieveth and despitfully entreateth, but without repentance, in the end thrusteth the spirit out of doors: And what more agreeable to Divine justice, than that the soul which willingly severeth her self from God, should be unwillingly severed from the body? and that the spirit should be expelled of his residence in the flesh, which expelleth Gods grace, and excludeth his Spirit from a residence in the soul? This sting of death is like the

*Hippoc. Aph.*  
*Nemini nē*  
*adū ēē nē qūē*  
*autē dē dīvīdē*  
*nē dī ēē nē qūē*  
*ēē dīvī mēō*  
*ēē dīvī mēō*  
Luke 16. 23.

Gen. 37. 35.  
1 King. 2. 6.  
Psal. 89. 41.  
Psal. 6. 5.  
Isa. 38. 18.

Apoc. 20. 13.

the Adders; two forked or double; for it is either original or actual sin; original sin is the sting of death, in the day whom eldest of the Tree of knowledge, thou shalt surely die: and as by one man sin came into the world, and death by sin; and so death passeth upon all men, for that all had sinned. Secondly, actual sin is the sting of death; the soul that sinneth, it shall die; the son shall not bear the iniquity of the father, nor the father the iniquity of the son, the righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him. Howbeit, if we speak properly, original sin as it is a proneness to all sin, so it maketh us rather obnoxious to death, than dead men: but actual sin without repentance, slays out-right. Adam did not die the day he eat the fruit, but that day became mortal; for he was obnoxious, guilty of death, or liable to it; original sin alone maketh us mortal, but actual mortals, dead men. The Devil like to a Hornet, sometimes pricks us only, but leaveth not his sting in us, sometime he leaveth his sting in us, and that's far the more dangerous. He is pricked only with this sting, who sinneth suddenly and presently repenteth: but he who the Devil bringeth to a habit or custom in sin, in him he leaveth his sting.

Now we know what the sting is, let us enquire where it is? The answer is, it we speak of the reprobate men, or Devils, it remaineth in their consciences, if we speak of the Elect, it is plucked out of their souls, and it was put in our Saviours body, and there deaded and lost, for he that knew no sin, was made sin for us, to wit, by imputing our sin to him, and inflicting the punishment thereof upon him. That we might be made the righteousness of God in him, for the chastisement of our peace was upon him, and by his stripes were we healed, who his own self have our sins in his own body on the tree. Athanasius representeth the manner of it, by the similitude of a Wasp losing her sting in a Rock. *Vespa aculeo soderens petram, &c.* as an angry wasp thrusteth her sting into a rock, cannot pierce, or enter far into it, but either breaketh her sting, or loseth it all: so Death assaulting the Lord of life, and striving with all her might to sting him, hurt not him, but disarmed her self of her sting for ever.

The first interrogatory is answered, we know where Death's sting is: let us now consider of the second interrogatory, concerning the victory of the Grave, *O grave! where is thy victory?* If the Grave, as she openeth her mouth wide, so she could speak, she would answer: My victories are to be seen in *Marshall, Golgotha*; in all the gulphs of the Sea, and caves and pits of the Earth, where the dead have been bestowed since the beginning of the world. My victory is in the fire, in the water, in the earth, in all Churnels and Camitaries, or dormitories, in the bellies of fish, in the maws of beasts, in holy shrines, tombs and sepulchres, where soever corpses have been put, and are yet reserved. Of all that ever Death arrested, and they by order of divine Justice have been committed to my custody, never any but one escaped, whom the heaven of heavens could not contain, much less any earthly prison, he might truly say, and none but he; *O grave! where is thy victory?* all save him I keep in safe custody, that were ever sent to me.

Yet may all that die in *Jesus*, and expect a glorious Resurrection by him, even now by faith insult over the Grave, for Faith calls those things that are not, as if they were, it looketh backward as far as the Creation, which produced all things at the first of nothing: and as far forward to the resurrection which shall restore all things from nothing, or that which is as much as nothing; Faith with an eye anointed with the eye-salve of the spirit, seeth death swallowed up into victory, and the earth and sea casting up all their dead, and upon this evidence of things not seen triumpheth over Death and Hell, saying, *O Death, where is thy sting? O Hell, where is thy victory?*

We have spoken hitherto of Death and the Grave, let us now hear what they have to say to us. Death saith, fear not me; the Grave, keep not immoderately for the dead: Death bids us die to sin: the Grave, bury all thy injuries and wrongs in the pit of oblivion; both say to us, flee sin, and neither of us can hurt you; both say to us, Give thanks to him, who hath given you victory over us both, the sting of death pricks you not, but if you die in the bosome of Christ, rather delights and tickles you. Death is no more Death, but a sleep; the Grave is no more a grave, but a bed. Death is but the putting off of our old rags, the Grave is the Vestry; and the Resurrection, the new dressing, and richly embroydering them.

Enough

Gen. 2. 17.  
Rom. 5. 12.  
Ezek. 18. 10.

2 Cor. 5. 21.  
Isa. 53. 5.

1 Pet. 2. 24.

*Musculus in  
Gen. fides in  
id quod futurum  
est proficiat,  
ac de eo  
non fecit ac  
si jam factum  
esset gloriatur.*

*Cic. consol.  
Periclem nar-  
rans historie  
iura quadri-  
dum audibus  
filiis orbatum  
quique eo for-  
tis et confidens  
suis ut nihil  
provis de pri-  
sino habitu  
cuiusq; dimi-  
nuitis, nec un-  
quam coronam  
de capite de-  
posueris.  
Horatius Pul-  
villus dum eo-  
dem Jovi dedi-  
cabis inter so-  
lemnem verbo-  
rum nuncupa-  
tionem possem  
tenens ut filium  
mortuum audi-  
vis, neque ma-  
num a postere  
movis, neq; sa-  
cra diremis.*

Enough hath been said to convince us, that Death which before was like a Serpent armed with a deadly sting, is now but like a silly fly that buzzeth about us, but cannot sting. Yet as long as there is sin in us, we cannot but in some degree fear Death: and as long as natural affection remains in us, *take on* for them that are *taken away*. Neither doth Christian religion pluck out these affections by the root, but only prune them. All that my exhortation driveth unto, is but to moderate passion by reason; fear by hope, grief by faith, and hatred by grace: Let love express it self, yet so that in affection to the dead, we hurt not the living: Let the *natural Springs* of tears swell, but not too much *overflow* their *banks*; let not our eyes be all upon our loss on earth, but our brothers gain also in heaven; and let the one counter-balance at least, the other. The parish hath lost a great stay, his company in London a special ornament, his Wife a careful Husband, her Children a most tender Father, the poor a good friend; for besides that which his *right hand* gave in his life-time, which his *left hand knew not of*; by his Will he bequeathed certain sums of money, for a stock to those Parishes wherein he formerly lived, and to the poor of this, twenty pounds to be distributed at his Funeral. Many shall find loss of him, but he hath gained God, and is found of him (no doubt) in peace, for there were many tokens of a true child of God, very conspicuous in his life and death. *He loved the habitation of Gods house; and the place where his honour dwelleth*: He was just in his dealings, and *sought peace* all his life, and *ensued it*; he forgot nothing so easily as wrongs, and though he enjoyed the blessings of this world in abundant measure, yet he joyed not in them, his heart was where his chief treasure lay, in heaven: he foretold his own death, and the manner thereof, that it should be sudden; and sudden it was, yet not unexpected, nor unprepared for; for three dayes before, he *set his house in order*, and desired to converse with Divines, and all his discourses was of the *kingdom of God*, and the *power of the life to come*. When the pangs of death came upon him, he prayed most earnestly, and desired if it so stood with Gods good pleasure to be eased, yet uttered no speech of impatience, but being asked how he did, answered that he *was in Gods hands, to whom he committed his soul in his faithful Creations*, and so died as quietly as he lived; wherefore sith he lived in Gods fear, and died in his favour, and shall rise again in his power: though the loss of him be a great cut unto us, as the loss of their children were to *Pericles* and *Horatius Pulvillus*; yet as the one hearing of their death as he was at a solemn sacrifice kept on his Crown; the other as he was at a dedication, held still the pillar of the temple in his hand, till the whole Ceremony was performed. So let us continue our devotion notwithstanding this Parenthesis of sorrow, and make an end of our evening sacrifice, concluding with the words of the Apostle immediately following my Text; *Thanks be unto God, who hath given unto our brother, and will give unto us all, victory over Death and the Grave; yea, and Hell too; through Jesus Christ, &c.*

FATO





F A T O F A T U M :

OR THE

K I N G

OF

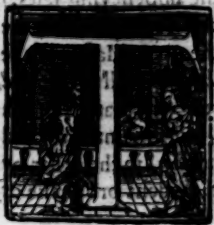
F E A R E S

Frighted and Vanquished

SERMON XLIV.

Hosea. 13. 14.

O Death, I will be thy plagues.



He Rose is fenced with prickles, and the sweetest Flowers of Paradise, (as this in my Text) are beset with thorns or difficulties, which after I have plucked away, the Holy Spirit assisting me, I will open the leaves, and blow the flowers in the Explication of this Scripture, and in the Application thereof smell to them, and draw from thence a savour of life unto life.

The Thorn groweth upon the diversity of Translations, for Rabbi Shalomo bar Chis reads the words, *Egyra uarba uena e mors*, I will be thy words O Death. *Aben Ezra*, *ero confusio, morsu*, I will be the cause of thy death. *Saint Jerome*, *Ego mors tua e mors*, O Death I will be thy death. *O Hell* I will bite thee. . . and he conceiveth that when our Saviour descended into Hell, and his flesh in the Grave saw no corruption, he spake these words to Death and Hell.

Plin. l. 21. c. 4.  
Rosa nascitur  
spina variis  
quam frutice.

Hieron. com-  
ment. in Proph.  
Hosea c. 13.  
*ero mors tua e  
mors ideo mor-  
tus sum, ut  
in mea morte  
moriaris, ero*

mors tua inferne quia omnia tuis faucibus deuorasti.

Aug. l. 1. de remis. peccat. c. 11. ubi est peccatum quo puni-  
bitur & veniatur.

Calv. in Hoesa-  
tis constat Pan-  
tum 1 Cor. 15.  
non citasse Pro-  
phetam testimo-  
nium ad confir-  
mandam uiam  
doctrinam de  
qua disseris.

Hell. O death, I will be thy death, for therefore I died that thou mightest be slain by my death! O hell, I will bite and devour thee, which devourst all things in thy chops. The Septuagint render the Hebrew *ubi mors tua & mors mea* & where is thy plea or thy indictment? what hast thou now to say against the chosen of God? Saint Paul *ubi stimulas tuus ubi mors mea*, O death where is thy sting? that is saith Saint Austin, where is sin wherewith we are stung and poisoned? Is not this *Chius ad Choum*? do not these Translations as well agree as harp and harrow? neither can it be answered, (to salve the repugnancy, and solve the difficulty) that Saint Paul (1 Cor. 15. 55.) his words have no reference to this Text in the Prophet, for the last Translation approved by our Church in the marginal note upon the 1 Cor. 15. 55. sends us to this verse in Hosea; and we find no other place in all the Scriptures of the old Testament, to which the Apostle should allude but this. And although Calvin endeavouring to untie this Gordian knot, saith peremptorily, that it is evident that the Apostle 1 Cor. 15. doth not alledge the testimony of the Prophet to confirm any Point of Doctrine delivered by him; yet Calvin his evidence, for it seems to me obscure and inevident, his satis constat, minime liquet, for the expresse words of the Apostle, 1 Cor. 15. 53. 54. 55. are, for this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory, O Death where is thy sting? O Grave where is thy victory?

What shall we say then hereunto? With submission to those who out of better skill in the original, and upon more exact examination of all Translations, may bring them to a better accord for the present, I thus resolve.

First, that Rabbi Iarchi his translation is utterly to be rejected; for it is like the white of an egge that hath no taste: what sense can any man pick out of these words *ero verbo tua & mors*, I will be thy words O Death, unless we help them with our English phrase, I will do thine errand.

Secondly, Aben-Ezra is to go packing with his fellow Rabbin, for his interpretation is a manifest contradiction to the former words of the Prophet, I will ransom them from the power of the grave, I will redeem them from death; he that will redeem them from death, can in no sense be said to be the cause why they die, but why they die not. Besides both he and Iarchi stumble at the same stone, to wit the word *Deberica*, which they derive from *dabar*, signifying *verbum* or *causa*; whereas they should have derived it from *Dever* signifying *pestem*, or a plague.

Thirdly, for Saint Jerome his translation, though it differ somewhat from the original, yet it is no Antithesis to the Text, but an elegant Antanaclasis, or at least a Metonymie, *generis pro specie mors pro peste*, I will be thy death, for I will be thy plague.

Fourthly, for the translation of the Septuagint, (which Saint Paul most seemeth to follow, because writing to the Gentiles who made use of that translation, and understood not the original, he would not give them any offence, nor derogate from it, which was in great esteem among all, in regard of the antiquity thereof; and it stood the Christians in those dayes in great stead to convince the unbelieving Jews.) It well agreeth with the Analogy of faith, and the meaning of the holy Spirit, and the Hebrew letter also will bear it; For *Ehi* (as Buxtorphius the great Master of the holy tongue, out of David Kimchi observeth) signifieth *ubi* where, as well as *ero* I will be; and a *venemous sting*, and *pestis* the plague differ but little: so that although the words in the original seem to be spoken by an affirmation, but in Saint Paul, and the Septuagint, by an interrogation; in the one by a commination, in the other by an insultation; yet both come to one sense, and contain an evident prophesie of Christ his conquest over Death and Hell.

I have plucked away the thorn, and now I am come to blow the flower, and open the leaves of the words; O death I will be thy plagues; that is, I will take away from Death the power of destroying eternally; and from the Grave, the power of keeping the dead in it perpetually. If we take the words as spoken by way of insultation, & mors

*ubi est aculeus tuus? O death where is thy sting?* thus we are to construe them; as a hornet or serpent when his sting is plucked out can do no hurt to any other, but soon after dieth it self; so Death is disarmed by Christ and left as good as dead: for as David cut off Goliaths head with his own sword, and Brasidas ran through his enemy with his own spear; so Christ conquers over Death by death; in as much as by his temporal death he satisfied both for the temporal and the eternal death of them that believe in him. And as he conquered Death by his death, so he destroyed the Grave by his burial; for suffering his body to be imprisoned, and afterwards breaking the gates and bars of the prison, he left the passage open to all his members to come out after him their head. These sacred and heavenly mysteries are shined in the letter of this Text; for although the Prophet speaketh to the Israelites, and maketh a kind of tender unto them of redemption from temporal death, and deliverance from corporal captivity; yet to confirm their faith therein he bringeth in the promise of eternal redemption, from whence they were to infer, if God will redeem us from eternal, how much more from temporal death; if he will deliver us out of the prison of the grave, how much more out of common Goals? what though our enemies have never so great a hand over us, what though they exceed in their cruelty, and put us to all extremity, and do their worst against us; their cruelty cannot extend beyond death; nor their malice beyond the Grave: but Gods power and mercy reacheth farther. For he can, and he promiseth that he will revive us after we are dead, and raise us after we are buried; he will pluck deaths sting out of us, and us out of the bowels of the Grave. *Death hath not such power over the living, nor the grave over the dead, as God hath over both, to destroy the one, and swallow up the other into victory.* For therefore the Son of God vouchsafeth to taste death, that Death might be swallowed up by him into victory. Although Death swallow up all things, and the Grave shut up all in darkness, yet God is above them both; therefore when we are brought to the greatest exigent, when nothing but death and torments are before us; when we are ready to yield up the buckler of our faith, and breath out the last gasp of hope, let us call this Text to mind; *O death I will be thy plagues!* neither Death nor the Grave shall be my peoples bane, because I will be both their bane, and change their nature, which destroyeth all nature. For to all them that believe in me, Death shall not be a postern, but a street-door, not so much an out-let, of temporal, as an in-let of eternal life: and though the grave swallow the bodies of my Saints, yet it shall cast them up again at the last day.

Thus the words yield us singular comfort, if we take them as a commination, and they afford us much or more, if we take them as Saint Paul, and S. Chrysostome do by an insultation. As a man offering sacrifice for victory, and full of mirth and jollity, he leaps and tramples upon Death, lying as it were at his mercy, and sings an *so Paean, a triumphant song*; wherewith Gerardus a great friend of Saint Bernard, breathed out his last gasp, of whom he thus writeth; *In the dead time of the night my brother Gerard strangely revived, at midnight the day began to break, I sent for to see this great miracle, found a man in the very jaws of death, insulting upon death, and exulting with joy, saying, O death, where is thy sting? Death is not now a sting, but a song, for now the faithful man dieth singing, and singeth dying.*

And so having plucked away the prickles, and opened the leaves by the Explication of the letter, I come now to smell to them, and draw from thence the savour of life unto life, *Ero pestes tua o mors.* As Saint Jerome writeth of Tertullian his Polemical Treatises against hereticks, *Quot verba tot fulmina, Every word is a thunder-bolt*: so I may truly say of this verse, *quot verba tot fulmina*; So many words, so many thunder-bolts striking Death dead: by the light whereof we may discern three parts.

1. The menaced, or party threatned, *Death.*
2. The menacer or party threatening, *I.*
3. The judgment menaced, *plagues.*

Calv. in hunc loc. ero pestes tua o mors, id est ego ero interitus mortis ut mors ipsa non possit nos amplius perdere.

Calv. in Hosi. quamvis mors absorbeat omnia quamvis sepulchrum aboleat omnia, Deus tamen est superior mortis & sepulchro, ergo si quando desperatio nostra deiciat, ut non gustemus omnia Dei promissiones, veniat nobis in mentem hic locus quod scilicet Deus sic exitio moris.

Chrysost. in I Cor. 15.

Πῶς οὐκ ἀντὶς,

ὡς νικῶντες

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1. The menaced, impotent *mors*, Death.
2. The menacer Omnipotent *Ego*, I.
3. The judgement, most dreadful, *pestes*, plagues.

1. First of the party menaced, Death. Christ threatneth destruction to none, but to his, or his Churches enemies: But here he threatneth Death: Death therefore must needs be an enemy, and so the Apostle termeth it; *the last enemy that shall be destroyed is Death*: For albeit Death by accident is an advantage, as oftentimes an enemy doth a man a good turn, which occasioned that excellent Treatise of *Plutarch*, wherein he sheweth us how to make an *Antidote of poyson*, and a good use of other mens malice: yet is it in it self an enemy alwayes to Nature, and to grace also; it sets upon the elect, and the reprobate; the believer, and the Infidel; the penitent, and the obstinate, but with this difference; it flies at the one with a deadly sting, but at the other without a sting: the one it wounds to death, the other it terrifieth and paineth, but cannot hurt.

But there being divers kinds of death, which of them is here meant? Death is a privation, and privations cannot be defined, but by their habits; that is such positive qualities, as they bereave us of; for instance, sickness cannot be perfectly defined, but by health which is impaired: nor blindness, but by sight which it destroyeth: nor darkness, but by light which it excludeth: nor death, but by life which it depriveth us of. Now if there be a four-fold life spoken of in Scripture, viz.

1. Of Nature.

3. Of Grace.

2. Of Sin.

4. Of Glory.

There must needs be a four-fold death answerable therunto.

1. The death of Nature, is the privation of the life of nature, by parting soul and body.

2. The death of Sin, is the privation of the life of sin by mortifying grace.

3. The death of Grace, is the privation of the life of grace, by reigning sin.

4. The death of Glory, is the privation of the life of Glory, by a total and final exclusion from the glorious presence of God, and the kingdom of heaven, and a casting into the lake of fire and brimstone, prepared for the devil and his angels. Of Death in the first sense, *David* demandeth *who is he that liveth, and shall not see death, and shall he deliver his soul from the hand of hell?* of Death in the second sense, *Saint Paul* enquireth, *how shall we that are dead to sin live any longer therein?* Of Death in the third sense, *Saint Paul* must be meant, where he rebuketh wanton Widows, *She that liveth in pleasure, is dead while she liveth*. Of death in the fourth sense, *Saint John* is to be understood; *blessed is he that hath part in the first resurrection, for on such the second death hath no power*. *Saint Austin* joyneth all these significations, and maketh one sentence of divers senses; *he is dead to death*; that is, *Death cannot kill, hurt, or affright him who is dead to sin*. And another of the Ancients makes a sweet cord of them like so many strings struck at once, *he that dieth before he dies, shall never die*; *he that dieth to sin before he dieth to nature, shall never die to God*, neither in this world by final deprivation of grace, neither in the world to come of glory.

Of these four significations of Death, the first and last sort with this Text, for that the first is to be meant, it is evident by the consequence here; *O grave, I will be thy destruction*: And by the antecedents in *Saint Paul*, *when this corruptible, shall put on incorruption, &c.* And that the second is included, may be gathered both from the words of *Saint John*, *And Death and Hell were cast into the lake of fire*; and of our Saviour, *I was dead, and I am alive, and have the keys of Hell, and of Death*.

And so I fall upon my second Observation, viz. the person menacing, 3. the second person in Trinity, our blessed Lord and Saviour *Jesus Christ*. The word here used *Ebi*, is the same with that we read, *Exod. 3. Ebi Ahsur Ebi, I am that I am*; and if the observation of the Ancients be current, that wheresoever God speaketh unto man in the

Plus moral.  
tract. de mili-  
tar. ex inimicu  
capienda.

Psal. 89. 47.

Rom. 6. 2.

1 Tim. 5. 6.

Rev. 20. 6.

Marionus of

mori qui mori

ne crimini.

Qui moritur

ante quam mori

ritur. mori

moritur.

Quia moritur

ante quam mori

ritur. mori

moritur.

Quia moritur

ante quam mori

ritur. mori

moritur.

Quia moritur

ante quam mori

ritur. mori

moritur.

Quia moritur

ante quam mori

ritur. mori

moritur.

Quia moritur

ante quam mori

ritur. mori

moritur.

Exod. 3. 14.

the old Testament in the shape of man of Angel, we are to understand Christ, for that all those apparitions were but a kind of *preludia* of his incarnation; then the Person here threatening can be no other than he; besides, the word *Egilam* in the former part of this verse, being derived from *Gaal*, signifying *propinquus fuit*, or *redemit jure propinquitatis*; pointeth to our Saviour, who by assuming our nature, became our *Alie* by blood, and performed this office of a *kindf-man*, by redeeming the inheritance which he had lost.

Levit. 25. 25.

But we have stronger arguments than Grammatical observations, that he who here promised life to the dead, and threatneth plagues to Death, was the Son of God, the Lord of quick and dead; for the same who promiseth to redeem from the Grave, threatneth to plague Death: but we all know that *Redeemer* is the peculiar stile of the Son, as *Creator* is of the Father, and *Sanctifier* of the Holy Ghost, *tu redemisti nos, thou hast redeemed us to GOD by thy blood, out of every kindred, and tongue, and people, and Nation.*

Apoc. 5. 9.

To the redemption of a slave that is not able to ransom himself, three at least concur; the Scrivener who writeth the Conditions, and sealed the Bonds: the party who soliciteth the business, and mediateth for the captive, and layeth down the sum agreed upon for his ransom; and the person in whose power the captive is, and who accepteth of the ransom; Which of these is the *Redeemer*? you will all say, he that is at the cost of all; so it is in our redemption from spiritual thralldome, the holy Spirit draweth the condition, and sealeth the Bonds; the Father receiveth the ransom, the Son both mediateth for the ransoming, and layeth down the sum; *For we were not redeemed with corruptible things, as silver and gold, but the precious blood of Christ, as of a Lamb without blemish, he took part of our nature, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through the fear of death, were all their life-time subject to bondage.* Hence we gather that he that destroyed death must die: but to affirm that the immortal and eternal Spirit of God expired, is blasphemy, and to say that the Father suffered, is heresie, long ago condemned in the *Patro-passions*; we conclude therefore with the Apostle, that the second person Christ Jesus, hath abolished death, and hath brought life and immortality to light by the Gospel. And so I fall upon my last Observation, the judgement here mentioned Davorica.

1 Pet. 1. 18.

1 Tim. 1. 10.

3. *Thy plagues*, there is no tittle or *iota* in the holy Scripture superfluous, some mystery therefore lieth in the number, *plagues* in the plural, not plague in the singular, which I conceive to be this, that *Christ put Death to many deaths, and foiled, and conquered in many ways*; first in himself; secondly in his members. First, in himself by destroying sin, the sting of Death. Secondly, by breaking the bonds thereof in his powerful Resurrection, *wherewith it was impossible that he should be held.* Secondly, in his members by changing the nature of it to them, and making it of a curse a blessing; of a loss, a gain; of a punishment, either a great honour, or a special favour, or a singular advantage: a great honour as to the Martyrs, *who thereby acquired so many Rubies to their crown of glory, as they shed drops of blood for their Saviour*: A special favour, as to *Abraham, Josiah, and Saint Austin*, who were taken away, *that they might not see, and feel the misery, that after their death fell on the posterity of the one, the subjects of the other, and the diocefs of the third.* A singular advantage to all the faithful, who thereby are discharged from all cares, fears, sorrows, and temptations, and presently enter into their *Masters joy*: *For blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them.* Now the means whereby Christ conquered death, and utterly destroyed it, are diversly set down by the learned; some argue a *contrariis*, *contraries say they are to be destroyed by their contraries*: as heat by cold, moisture by drought, sickness by health: Death therefore must needs be destroyed by life as the contrary, but *Christ, is the resurrection and the life, in him was life, and life was the light of men.* Saint *Austin* declareth it after this manner: *Life dying contended with Death living, and got a glorious and signal victory.* Nyssen thus, *the Devil catching at the flesh of Christs humane nature, as a bait was caught by the hook of his divine.* Saint *Leo*, and *Chrysologus* thus, *if a Bayliff or Sergeant arrest the Kings son, or a privileged person, and lay him up in a close prison without commission,*

Apoc. 14. 13.

Vita moriens  
confixis cum  
vincens morte.

he deserveth to be turned out of his place for it. So Death Gods Serjeant, seizing upon his Son (in whom there was no fault) without warrant or commission was justly discharged of his office.

Is Death thus discharged, hath Christ changed the nature of Death, and freed all his Members from the sting of the temporal, and fear of eternal death? hath he of a postern made it a street-door, of an out-let of mortal life, an in-let of immortality? why then are we so much afraid of death, which can no more hurt us then a hornet or wasp after her sting is plucked out? Christ fought with a living death, we with a dead death; which doth not so much sever our souls from our bodies, as joyn them to Christ, not so much end our life as our mortality; not so much exclude us out of the Militant, as render us to the Triumphant Church. Nothing is more dreadful I confesse to the natural man, than Death which dissolveth the soul and body, and the Grave which resolveth the body into dust and ashes. To cure this malady of the mind, there is no vertue in any Drug of nature; the Philosophers in this case are Physicians of no value, they tell us, that *sickness and death are, tributa vivendi*, and the Grave the common house of the dead. But what of this? what comfort is here? doth this speculation discharge us from the tribute, or make the payment thereof the easier? doth it enlighten the darkness of these prisons of nature? or take away the stench from these underground houses? no whit. Yet (God be thanked) there is a magazine in Scripture to pay these tributes; there is light in Goshen to enlighten these houses, there is Speck-nard to perfume these dankish rooms; there are Cordials in holy Scripture to strengthen the heart, not only against deadly maladies, but also against death it self: for there we hear of a voice from heaven, not only affirming the happiness of the dead, but confirming it with a strong reason, for they rest from their labours, and their works follow them: we hear of Tabernacles not made with hands, but eternal in the Heavens: we hear that when we are absent from the body, we are present with the Lord: we hear the Lord of life opening the ears and clearing the heart of the dead; and saying, *I am the resurrection and the life, whosoever believeth in me though he were dead, yet shall he live*. There we hear death not only disarmed of his sting, but also slain down right; O death I will be thy death, O grave I will be thy destruction.

Secondly, hath Christ destroyed Death, and hath he both the keys of Death and of Hell? then beloved, when we lie on our death-bed, let us not have recourse after the Popish manner to any Saint or Angel, no not to the blessed Virgin her self, but to her Son who is the Lord of life; who satisfying for our sins at his death, thereby plucked out the sting of death; and after his resurrection quite destroyed this serpent. In which regard he is stiled, *stella matutina*, the Morning star, because he ushereth in the day of eternity, and *primitia dormientium*, the first fruits of them that sleep, because in him the whole lump is sanctified: When therefore the fiery Serpent hovereth over us to sting us to eternal death, let us look upon the Brazen Serpent, and the other shall not hurt us.

Lastly, hath Christ conquered Death and Hell and that for us? let us then give him the honour of the greatest Worthy and noblest Conqueror that ever the World saw. Cyrus, and Alexander, and Cesar, were no way to be compared to him; for they subdued but mortal enemies, he immortal; they bodily, he ghostly; they with great Armies and power of men, but he alone; they when they were alive, and in their full strength and vigour, but he at the hour of his death, and afterwards. I conclude therefore with Saint Jerome his insultation over Death, and thanksgiving to the Lord of life. O death thou didst bite and wert bitten, thou didst devour, and art now devoured by him whom for a time thou didst devour; by his death thou art slain, by his death we live everlastingly: thanks be rendered unto thee, O Saviour, who hast subdued so powerful an adversary, and put him to death by thy death and passion.

The Ethiopians as Herodorus relateth, made Sepulchres of glasse; for after they have dried the corps, they artificially paint it, and set it in a glazed Coffin, that all that pass by may see the lineaments of the dead body: but surely they deserve better of the dead and more benefit the living, who draw the lineaments of their mind, and represent their virtues and graces in a Mirrour of Art: (for I am not of their judgement among us, who properly and deservedly are called *Precians*, because out of the purity of their

Apoc. 14. 13.

1 Cor. 5. 1, 8.

John 11. 15.

Apoc. 11. 28.

Apoc. 22. 16.

John. 3. 14.  
As Moses lifted  
up the serpent  
in the wilder-  
ness, even so  
must the Son  
of man be lift-  
ed up.

O mors devora-  
sti & devorata  
es, illius morse  
tu morsua es il-  
lius morse non  
viximus, gratias  
sibi agimus  
Christe salva-  
tor quod sam  
possemus ad-  
versarium dum  
occideris occidi-  
sti. Hier. epi-  
saph. Neposi-  
am. Herodorus  
in Thalia, E-  
thiopes post-  
quam mortuum  
arefecere gypso

precise



precise zeal, ita praevident they so near pair the nails of Romish superstition, that they make the fingers bleed; who out of fear of praying forsooth for the dead, or invoking them, are shy of speaking any word of them, or sending after them their deserved commendations,) for it is piety to honour God in his Saints; it is justice *sum cuiq; tribuere*, to give every one his due: it is charity to propose eminent examples of heavenly graces and vertues shining in the dead, for the imitation of the living. Such jewels ought not to be locked up in a Coffin, as in a Casket, but to be set out to the view of all; and surely they deserve better of the dead, who set a garland of deserved praises on their life, than they who stick their Hearse full with flowers. Tapers made of pure wax burn clearly, and after they are blown out, leave a sweet savour behind them; so the servants of Christ, who have caused *their light so to shine before men, that they may see their works, and glorifie their Father which is in Heaven*: leave a good name like a *sweet smell* behind them, and why may we not blow it abroad by our *breath*. *Deo Patri, &c.*

oblinunt pictu-  
rag, exhortan-  
tes represen-  
tans, deinde si  
Cippum caenum  
à viro circum-  
dant in cuius  
media mortuus  
interiuit.

The rest concerning the life and death of the party is lost.







# Vox Coeli: OR THE DEADS HERAULD.

## SERMON XLV.

Apoc. 14. 13.

*And I heard a voice from Heaven, saying unto me, write, blessed are the dead which die in the Lord, from henceforth, &c.*



*Bi Vultus, ibi manus;* From whence we took our Wound, from thence we receive the Cure: a voice from Heaven struck all the living dead, saying, *All flesh is grass, and the glory or goodliness of it, is as the flower of the field; The grass withereth, &c.* But here a voice from Heaven maketh all whole again, and representeth all the *dead in the Lord* living; yea, and *flourishing* too, saying, *Blessed are the dead that die in the Lord.* To give a touch at the Wound, that the smart thereof may make the sense of the cure

more delightful: *Omnia caro fanum, & omnis homo flos, All flesh is grass, and every man is a flower.* There is difference in grass, some is longer, and some is shorter; so some men are longer lived, some shorter; some grass shooteth up with one leaf, some with three; some with five, or more: so some men have more in their Retinue, some fewer, some none at all. Some grass withereth before it is cut, as the grass on the house-top; some is cut before it withereth, as the grass of the field: so some men decay before the *Sythe of Death* cuts them; all other after.

Likewise

May 40. 6.

Notion de  
de Causa.

ad 10. 10. 10.

10. 10. 10. 10.

10. 10. 10. 10.

10. 10. 10. 10.



Likewise, there is a great difference among flowers.

1. Some are for sight only, not for the smell, or any vertue in medicines; as *Tulips*, *Endims*, and *Crown Imperials*.

2. Some for sight and smell, but of no use in Medicines: as *Sweet-williams*, the *painted Lady*, and *July-flowers* generally.

3. Some are both for sight and smell, but of singular use in Medicines, as *Roses* and *Viola*s. So some men are of better parts, and greater use in the Church and Common-wealth, others of less. Some flowers grow in the field, some in the garden: To some mens lives and imployments are publick, others private. Some flowers are put in Posies, some in Garlands, some are cast into the Still: so some men are better preferred than others, and some live and die in obscurity.

Lastly, some flowers presently lose their colour and scent, as the *Narcissus*; some keep them both long, as the *red Rose*: So some men continue longer in their bloom, grace and favour; others for a short time, but all fade, and within a while are either gathered, cut down, or withered of themselves and die. And for this reason it is as I conceived, that we stick herbs and flowers on the Hearse of the dead, to signify, that as we commit earth to earth, and ashes to ashes; so we put grass to grass and flowers to flowers. For, *omnis caro fœnum*, All flesh is grass, and all the goodiness thereof as the flower of the field, the grass withereth, and the flower fadeth away; But the comfort is in that which followeth; *But the word of the Lord endureth for ever*, and this is the word which by the Gospel is preached unto you; Whereof this verse which I have read unto you for my Text, is part.

Which Saint *John* inferreth as a conclusion or corollary upon the conclusion of the Saints and Martyrs lives, this conclusion is inferred upon two premises.

1 } The end of their labours.

2 } The reward of their work.

The Syllogisme may be thus formed.

All they who are come to an end of their labour, and have received liberally for their work, or are paid well for their pains, are happy:

But all the dead that die in the Lord, are come to an end of their labour, for they rest from their labours, and receive liberally, for their works follow them.

Ergo, all the dead that die in the Lord are happy.

As in other Texts, so in this we may borrow much light from the occasion of the speech which here was this; Saint *John* having related in a vision a fearful persecution to fall in the latter times, whereby the earth should be reaped, and the Saints mowed like grass, and true believers like grapes pressed in such sort, that their blood should come out of the wine press, even to the horse bellies, breaketh into an Epiphonema, *vers. 12. here is the patience of the Saints*; that is, here is matter for their patience, and faith to work upon: *Here is their patience*, to endure for Gods cause, whatsoever man or devil can inflict upon them: to part with any limb for their head *Christ Jesus*, gladly to forfeit their estates on earth for a crown in heaven: cheerfully to lose their lives in this *vail of tears*, that they may find them in the *rivers of pleasures* that spring at Gods right hand for evermore. *Here is work for their faith also*, to see heaven, as it were, through hell; eternal life in present death, to believe that God *numbreth every hair of their head*, and that every tear they shed for his sake shall be turned into a pearl, every drop of blood into a Ruby to be set in their crown of glory. To confirm both their faith, and patience *Christ* proclaimeth from heaven, that howsoever in their life they seemed miserable; yet in their death they shall be most blessed, and that the worst their enemies can do, is to put them in present possession of their happiness; *Blessed are the dead, &c. So saith the spirit*, whatsoever the flesh saith to the contrary.

Here we have

Psal. 16. 11.

Borheus in  
hunc loc. adver-  
sus bestiam spi-  
ritus sanctus  
consolatur pios,  
si ab illa prius  
propter testimo-  
nium Iesu cru-  
cidantur quam  
de eâ supplici-  
um sumptum  
sit, nam vel sic  
morientes beati  
sunt, qui tem-  
porariam vitam  
amittentes in  
hic seculo, eter-  
nam adipiscun-  
tur in alio.

1. A Proposition, *De fide*, of faith.

2. A Deposition, or testimony of the spirit.

A Proposition of the happy estate of the dead.

A deposition of the holy Ghost to confirm our faith therein.

1. Saint John sets down his relation.

2. A most comfortable assertion.

3. A most strong confirmation.

The relation strange, of a *voyce from heaven*, without any *speaker*.

The assertion as strange, of a *possession without an owner*; a blessed estate of them, who according to the Scripture phrase, are laid *not to be*.

The Confirmation as strange as either, by an *audible testimony of an invisible witness*; So saith the spirit.

Or because this asseveration concerning the condition of the Saints departed, is *propositio necessaria* (as the Schools speak) we will cloath the members of the division with terms *apodictical*, and in this verse observe,

1. A conclusion *scientific*, whereof the parts are:

1. The subject indefinite, *morini*, the dead.

2. The attribute absolute, *beati*, blessed.

3. The cause, *propter quam*, the Lord, or dying in the Lord.

2. The proof *demonstrative*, and that two-fold.

1. *A priori*.

1. By a heavenly oracle, *I heard a voyce*, &c.

2. A divine testimony, *So saith the spirit*.

2. *A posteriori*, by arguments drawn.

1. From their cessation from their work, *They rest from their labours*.

Their remuneration for their works, *Their works follow*

2. *them*.

Where the matter is pretious, a decision of the least quantity is a great loss: and therefore (as the spie of nature observeth) the *jewellers will not rub out a small clowd, or speck, in an orient Ruby*, because the lessening the substance will more disadvantage them, then the fetching out of the spot advance them in the sale; Neither will the *Alcumists* lose a drop of *quintessence*; nor the *Apothecaries* a grain of *Bazar*, nor an exact *Commentatour* upon holy Scriptures any *syllables of a voyce from heaven*, the *eccho* whereof is more melodious to the soul, than any consort of most tunable voyces upon earth can be. In which regard I hold it fit to relinquish my former divisions, and insist upon each word of this verse. (as a Bee sitteth upon each particular flower) that we may not lose any drop of doctrine sweeter than the honey, and the honey comb, any leaf of the tree of life, any dust of the gold of Ophir.

1. J. there were three men in holy Scripture termed *Jedidiah*, that is, *Beloved of God*; *Solomon*, *Daniel*, and *Saint John* the Evangelist: and to all these God made known the secrets of his Kingdom by special revelation, and their prophecies are for the most part of a mystical interpretation. This Revelation was given to *John*, when he was in the spirit upon the *Lords day*; and if we religiously observe the *Lords day*, and then be in the spirit as he was, giving our selves wholly to the contemplation of Divine mysteries: we shall also hear *voyses from heaven* in our souls and consciences.

*Heard*, with what ears could *Saint John* hear this voyce, such he was in a *spiritual rapture*, which usually shutteth up all the doors of the senses? I answer, that as

U u u

spirits

Gen. 42. 36.  
Joseph is not  
and Simon is  
not.  
March. 2. 18.  
Rachel mourn-  
ing for her  
children, and  
would not be  
comforted be-  
cause they are  
not.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

*Ambrosius*  
*Ambros. in*  
*Apoc. c. 14.*  
ille nunc in  
spiritu raptus  
spirituali aure  
hanc vocem  
percipiens in-  
vis. eodem spi-  
ritu ecclesiam  
replendam esse  
ut eandem vo-  
cem audire pos-  
set in sua per-  
sona.

*Psal. 19. 1. 3.*

*Melo in Apoc.*  
*c. 14. audire*  
vocem non  
corporalem ne-  
que a foris irre-  
pentum. sed in-  
tus firmatam  
per Angelum  
qui totam ei  
Apocalypsin  
Christo jubente  
revelavit.

*2 Pet. 2. 18.*

*Act. 2. 2.*

*Act. 10. 13.*

*Amb. Ausuer.*  
quia maximum  
est quod nunc  
solus audis. filo  
exprime ut ad  
ejus aures per-  
venias. ejus si-  
gnam geris.  
*Gaspar Melo*  
scribere trans-  
volat quod ad  
Heavenum sola-  
tium ad finem  
usque pervego-  
rare debet.  
*Bellar. 4. de*  
*verb. Dei non*  
*scrip. c. 3. si*  
*Christo & A-*  
*postolo fuisse*  
*propositum ver-*  
*bum Dei cor-*  
*standi ad scrip-*  
*turam imprimi*  
*rem*

spirits have tongues to speak withal, whereof we read, 1 Cor. 13. 1. *Though I speak with the tongues of men and Angels: so they have ears to hear one another, that is a spiritual faculty answerable to our bodily sense of hearing.* The Apostle saith of himself, that *he was in the spirit*; and as *he was in the spirit*, so he saw in the spirit, and heard in the spirit, and spake in the spirit, and moved in the spirit, and did all those things which are recorded in this Book. When Saint Paul was *wrap'd up into the third Heaven*, and heard there words that cannot be uttered, and saw things which cannot be represented with the eye; he truly and really apprehended those objects, yet not with carnal, but spiritual senses; where with Saint John heard this voyce.

*A voyce from Heaven.* The Pythagoreans taught, that the *Cœlestial sphears by the regular motions, produced harmonious sounds*; and the Psalmist teacheth us, that the *Heavens declare the glory of God, and the firmament sheweth his hands work*, and that there is no speech nor language where their voyce is not heard; but that was the voyce of Heaven it self, demonstratively proving, and after a sort proclaiming the Majesty of the Creator. But this is *vox de cœlo*, a voyce from Heaven pronounced by God himself, or formed by an Angel; so *Gaspar Melo* expressly teacheth us. Saint John heard a voyce, not sounding outwardly, but inwardly framed by that Angel, who revealed unto him the whole Apocalypse.

Saint John here heard a voyce from Heaven commanding him to *Write*; and Saint *Austin* heard a voyce from Heaven commanding him to *Read, Tolle, lege*; and most requisite it is, that *where Heaven speaks, the earth should hear, and where God writes, that man should read.* There never yet came any voyce from Heaven, which it did not much import and concern the earth to hear. The first voyce that came from Heaven, was heard on Mount *Sinai*; and it was to confirm the Law to be of divine authority, and establish our faith in *God the Creator*. A second voyce from Heaven we hear of in *St. Peter* on the holy Mount, when the Apostles were there with Christ, and it was to confirm the Gospel, and to establish our faith in *Christ the Redeemer*. A third voyce, (or sound) was heard from Heaven in the upper room, where Christs Apostles were assembled in the day of Pentecost, and it was to confirm our faith in the *holy Ghost the Comforter*. A fourth voyce that came from Heaven, was heard by Saint *Peter* in a vision, and it was to confirm our faith in the *Catholick Church*, and the *Communion of Saints*, and the incorporating both *Jewes*, and *Gentiles* in one mystical body. Lastly, a voyce was heard from Heaven by Saint *John* in this place, to establish our faith in the last Article of the Creed, concerning the happiness of the dead, and the glorious estate of the Triumphant Church, and the life of the World to come. If we desire to be informed concerning the affairs of the *Abissens*, or those of *China*, *Sumatra*, or *Japan*; we confer with those that are of the same Country, or have travelled into those parts: and for the like reason, if we desire to be instructed concerning the state and condition of the Citizens of the *Heavenly Jerusalem*; their infinite number, their excellent order, their singular privileges, their everlasting joyes, their feasts, their robes, their palmes, their thrones, their crowns; we must enquire of them who either are inhabitants there, or have brought us news from thence; nothing but a voyce from Heaven can enforce our assent to these heavenly mysteries.

Now as all words of Kings are of great authority, but specially their *Edicts* and *Proclamations*; so all voyces from Heaven are highly to be regarded and religiously obeyed, but especially Decrees and Statutes which are commanded by the authority of the *high Court of Heaven*, to be written for perpetuity; such as this is, in my Text, *I heard a voyce from Heaven, saying Write, with a Pen of Diamond, in letters never to be obliterated; write it so that it may be read of men in all succeeding Ages, even to the last man that shall stand upon the earth.* Here I cannot sufficiently admire the boldness of Cardinal *Bellarmino*, who to disparage the necessity of holy Scripture, and cry up unwritten traditions, which are the best evidence he can produce for his new Trent Creed; blusheth not to publish it to the World in print, that the *Apostles and Evangelists had no command from God to write their Gospels and Epistles*, but that they wrote upon the en-

treary



treaty of some friends, or some emergent occasions. Were there no other Text in all the holy Scriptures but this, nor word in this Text but this one, *Write*, it were alone sufficient to convince him of gross ignorance, if not rather *giving the lie to his own knowledge*. But yet farther, rather to confound him with shame, then convince him with evidence; doth not the Apostle affirm in general of the whole Scripture, that it is *given by Divine inspiration*? and what is *inspiring* but a kind of dictating to all the Pen-men of the holy Ghost? and doth not he that dictateth to another, both tell him what he shall write, and bid him write it? Besides in the 1 of the *Apocalypse*, ver. 10, 11. Saint John heard a great voyce as of a trumpet, saying; *I am Alpha, and Omega, the first and the last, and what thou seest write in a Book*. Thirdly, besides the general command of committing the whole Word of God to writing, and a special mandate for the writing the *Apocalypse*, we have a singular precept for the writing the precise words of this Text; and must not that needs be *thrice worthy* our oblervation, which is written by a *threefold* command? and what is that?

*Blessed are the dead*, If the dead are blessed, the dead *are*, for an argument *à terito* *adjacente adscundum*, ever holdeth if the tearms be taken in the proper sence. The Metaphisicks demonstrate, *non entis nullus esse affectiones*, that such things as have no existence, have no qualities nor real attributes: but blessedness is here attributed to the dead, the dead therefore *are*. And the Philosopher who being demanded whether the living or the dead were more in number? answered, that doubtless the living, *quia mortui ne sunt quidem*, because the dead were not to be reckoned upon, in regard now they are not at all, spake without book, and uttered that which is most false, as we learn from the mouth of Truth himself; who not only affirmeth that the dead *are*, but that they are also living, though dead to this World, yet not to the World, yet not to the World to come; dead to men, but not dead to God, *have ye not read* faith our Saviour, *what is spoken unto you by God, saying; I am the God of Abraham, and the God of Isaac, and the God of Jacob, God is not the God of the dead, but of the living, for all live to him?* but are all the dead blessed? the Text answereth, *all the dead that die in the Lord; That die in the Lord?* Yea, but you will say, those that are already dead, cannot die. what then is the meaning of this phrase, *the dead that die in the Lord?* Saint Ambrose answereth, he that is dead already cannot die in the same sence that he is dead, but he that is already dead in one sence, may be said to die in another; *he that is dead to the World*, as all the regenerated who have *mortified the deeds of the flesh*, may afterwards *die to the body*, and so *die in the Lord*, that is, breath out his soul into the hands of the Lord. This is sound Divinity, and a true proposition, but not true exposition of this place; in which the latter seemeth to be a limitation of the former: as *God is near to all that call upon him, yea, all that call upon him faithfully*; so here, *blessed are the dead, what all dead, howsoever they die? no, but all that die in the Lord*.

There is much variety, among the interpreters about the interpretation of this phrase, to *die in the Lord*. Some will have the meaning thereof, to be those that *die for the Christian faith, and seal the truth thereof with their blood*. And they alledge for themselves, first parallel texts of Scripture, wherein the preposition *in*, is put for *pro*; for *Gen. 12. 13. Omnes in te benedicentur*, all Nations shall be blessed in thee, that is, for thee, and *in thy seed*, that is, for thy seed; and *Gen. 28. 18. servus Berachel*, word for word, *I served in Rachel*, that is for Rachel. Next they alledge the antecedents, together with the occasion of these words, verse 12. *here is the patience of the Saints, here are they thus keep the commandments of God, and the faith of Jesus Christ*; and truly the main scope of the Text seemeth to be, to arm the godly with patience, and to encourage them to fight against the Beast, upon whom before God execute vengeance, if it so fall out that many of Gods faithful servants lose their lives: Yet that none should be dismayed therewith, because all that so die are blessed, for they exchange a temporal life in this World, for an eternal in another. Thirdly, say they, it cannot be well conceived how any can die, *in Domino, in the Lord, who is the Lord of life*, if we take the preposition in the proper sence; for though in the natural body a member may be cut off and die, the head being alive;

*iansi momentu  
Christum praece-  
pisset, & Apo-  
stoli alicubi se-  
flarent, se ex  
Domini man-  
dato scribere, et  
id nuquam lo-  
gimus. Euseb. l.  
3. hist. ad Mas-  
thaeum de oca-  
sione scripsisse,  
&c.*

*2 Tim. 2. 15.  
The Hebrews  
who say of one  
that is dead,  
that he is not,  
mean not sim-  
ply that he is  
not at all, but  
he is not in the  
world, or ap-  
pear not a-  
mong the li-  
ving, or it is to  
us as if he  
were not,*

*Luke 20. 38.*

*Ambros. loc.  
supr. cit. qui  
mortuus mori  
potest;  
Resp. pii mori-  
antur mundo  
priusquam mori-  
antur corpori.*

*Psal. 145. 18.*

yet it is not so in the mystical body of Christ, no true Member thereof can be cut off, much less die, while it continues in that body, by dying in the Lord, therefore we must understand dying for the Lord, *so they*.

1 Cor. 15. 18.

But *contra*, all that die for the Lord, die in the Lord. So Martyrs, are not excluded though they are not included alone, but all true confessors with them.

Vid. *Alcagarrum in Apoc.* c. 14.

Others will have the words not to be restrained to Martyrs only, but to belong to all that die in the fear of God, and the faith of Christ. And they alledge for themselves also a parallel Text; 1 Cor. 15. 18. where to fall *asleep in the Lord*, is spoken generally of all true believers departing this life. Besides Saint Bernard and other of the Ancients apparently distinguish these phrases, *mori in Domino*, & *mori pro Domino*, to die in the Lord, and to die for the Lord: *mori pro Domino martyrum est*, *mori in Domino omnium confessorum*, *si beati qui in Domino moriuntur, quanto magis qui pro Domino moriuntur?* to die for the Lord is the glory of martyrs, but to die in the Lord, the glory of all Confessors: if they are happy who die in the Lord, how much more they that die for the Lord? Thirdly, the reward here promised is common to all believers, and not peculiar to the Martyrs: for all true believers when they die rest from their labours, and their works follow them. If the Spirit had meant Martyrs only, he would rather have said, they have ease from their torments, than rest from their labours, and their trophies and victories follow them. All that die for the Lord, die also in the Lord; but all that die in the Lord, do not necessarily die for the Lord: we deny not that the Martyrs have the greatest share in this blessedness, but all Confessors have their parts also: the Martyrs Crown is beset with a Rubie or some richer jewel than ordinary, their Garland hath a flower or two more in it, to wit, some red flower as well as white; yet the Crown and Garland of all Confessors are compleat. And therefore not only *Beda*, and *Bernard*, and *Richardus*, and *Andreas*, and *Primasius*, and *Haymo*, and *Ansbertus*, and *Ioachim*, but also the *Greek*, and the *Roman Church*; yea, and the reformed also understand these words, of all that die in Gods favour: for they read these words at the Funerals of all the dead, and not only at the Funerals of Martyrs. Yea, but how can any be said to die in the Lord, that is continuing his Member, sith Christ hath no dead Members? I answer that the faithful die not in the Lord in that sense in which they live in him; but in another, they die not spiritually, nor cease to be his mystical Members; but naturally, that is, they continuing in Christs faith and love, breath out their souls, and so fall asleep in his bosome, or die in his love, laying hold of him by faith, and relying on him by hope, and embracing him by charity. All they die in the Lord, who die in the act of contrition, as Saint *Austin*, who reading the penitential Psalms with many tears, breathed out his last gasp, sighing for his sins. Or in the act of charity as St. *Jerome*, who in a most fervent, or vehement exhortation to the love of God, gave up the Ghost. Or in the act of Religion, as Saint *Ambrose*, who after he had received the blessed Sacrament, in a heavenly rapture, and a holy parley with Christ, left the body. Or in the act of Devotion as *Aquinas*, who lifting up his eyes and hands to heaven, pronouncing with a loud voyce those words of the Spouse in the *Canticles*, *Come my beloved, let us go forth*, went out of this world. Or in the Act of gratulation, and thanksgiving, as *Petrus Celestinus*, who repeating that last verse of the last Psalm, *Omnis spiritus laudet Dominum*, *Let every breath, or every one that hath breath, praise the Lord*, breathed out his soul. Or in an Act of divine contemplation, as *Gerson* that famous Chancellor of *Paris*, who having explicated fifty properties of divine love, concluded both his Treatise, and his life with *fortis ut mors dilectio*, *Love is strong as death*. To knit up all, six sorts of men may lay just claim to the blessedness in my Text.

First Martyrs, for they die in the Lord, because they die in his quarrel.

Secondly, Confessors, for they die in the Lord, because they die in his faith, and in the confession of his name.

Thirdly, all they that love Christ, and are beloved of him, for they die in the Lord, because they die in his bosome, and embracing.

Fourthly, all truly penitent sinners, for they die in the Lord, because they die in his peace.

Fifthly, all they who are engrafted into Christ by a special faith, and persevere in him to the end, for they die in the Lord, because they die in his communion, as being members of his mystical body.

Lastly,

Lastly, all they that die, caling upon the Lord, or otherwise make a goodly end, for they die in the Lord, because they die in the works of the Lord, and happy is that servant whom his Master when he cometh shall find so doing.

From hence-forth *amen*. Beza and some other render the word in the original perfectly, because the dead obtain the blessedness they hoped for; but this Exposition cannot stand, unless we restrain this blessedness to the soul. For the perfect and consummate happiness of all that die in the Lord, consisteth in the glorification of their bodies and souls, when they shall see God face to face, and the beams of his countenance directly falling upon the soul, shall reflect also upon the body: and most true it is which *Paras* observeth, the deads blessedness, far exceeds the blessedness of the living: for here we have but the first fruits of happiness, but in heaven we shall have the whole lump: here we hunger and thirst for righteousness, there we shall be satisfied. To this we all willingly assent, but it will not hence follow, that they have their whole lump of happiness till the day of judgement: blessed they are from the hour of their death, but not perfectly; blessed, but not consummately: blessed *intensive*, as blessed as the soul by it self can be for that state in which it now is: not blessed *extensive*, not so blessed as the whole person shall be, when the soul shall be the second time given to the body, and both bid to an everlasting feast at the marriage of the Lamb. Others therefore more agreeable to the Analogy of faith, render the original *amen*, from hence-forth, and refer the *hence forth*, not to the time of the uttering this Prophecy; as if before it none were blessed (for before this prophecy all the Apostles (Saint John only excepted) and thousands of Saints and Martyrs had died in the Lord, and were at rest from their labours) but to the instant of their dying in the Lord, they no sooner lost their lives for Christ, then they found happiness in him. So soon as *Lazarus* died, his soul was carried by Angels into *Abrahams bosome*. So soon as the Thief expired on the Cross, he aspired to paradise, and was with Christ; So *Nazianzen* teacheth concerning every religious soul; I believe, saith he, that every noble soul which is in grace and favour with God, presently as soon as she hath shaken off the body, which kept down her wings, flieth joyfully straight up to her Lord; and Saint *Cyprian*, Death to the godly is not a departure, but a pass from a temporal to an eternal life, and no stay by the way, as soon as we have finished our course here, we may arrive at the goal there; And *S. Bernard*, The infidels call the parting of the soul from the body, Death, but the believers call it the Passover, because it is a pass from death to life. For they die to the world, that they may perfectly live to God.

To strike sayl and make towards the shoar, if all that die in the Lord are blessed, from the very moment of their death, and this blessedness is confirmed by a voyce from heaven: let us give more heed to such a voyce, than to any whisper of the flesh or devil. Whatsoever Philosophy argueth, or Reason objecteth, or sense excepteth against it: let us give more heed to God than man, to the spirit than the flesh, to faith than to reason, to heaven than to earth; although they who suffer for the testimony of the Gospel seem to be most miserable, their skins being fleyed off, their joynts racked, their whole body torn in pieces, or burned to ashes; their goods confiscated, their armes defaced, and all manner of disgraces put upon them: yet they are most happy in heaven, by the testimony of heaven it self, the malice of their enemies cannot reach so high as heaven, it cannot touch them there, much less awake them out of their sweet sleep in Jesus.

Secondly, if the dead are blessed in comparison of the living: let us not so glue our thoughts, and affections to the world, and the comforts thereof, but that they may be easily severed, for there is no comparison between the estate of the godly in this life, and in the life to come; for here they labour for rest, there they rest from their labour: here they expect what they are to receive, there they receive what they expected: here they hunger and thirst for righteousness, there they are satisfied; here they are continually afflicted, either for their sins, or with their sins, and they have continual cause to shed tears; either for the calamities of Gods people, or the strokes they themselves receive from God, or the wounds they give themselves; there all tears are wiped from their eyes. Here they

are

Mat. 24. 46.  
Beza in hunc  
loc. quid si lega-  
tur perfectè  
quia sum optam;  
piratam beati-  
tudinum.

Paras in A-  
poc.  
Ede primis in  
celo ipsa massa  
beatitudinis hic  
suis iustis  
am, illic Asia-  
mur.

Luke 16. 32.

Orat. 24. in  
laudem Cesar  
credo generosum  
omnem carumq;  
Deo animam  
postquam vin-  
culis corporis  
hinc soluta ex-  
cessu excussis  
compedibus qui-  
bus animi pen-  
na deprimi so-  
lebat hilarem  
ad Dominum  
suum convolare.  
Cyp. de mortal-  
mori non est ex-  
itum sed trans-  
itus & tempora-  
li itinere de-  
curso ad eterna  
transgressus.  
Bern. 4. 15. de  
amore Dei In-  
fideles mortem  
appellans fide-  
les pascha, qui  
morsus mundo;  
ut perfecte vi-  
vis Deo.

Apoc. 7. 17.



Herod. Hist. 1. 1.  
*beatum est nemo  
 nisi cuius pro-  
 speritatem De-  
 us felici exitu,  
 & morte confir-  
 mavit ut Cleo-  
 bid, & Bironu  
 ac viventi, &  
 periculum obnoxii  
 beatitudo ut  
 currentis præ-  
 mium, & coro-  
 na flaxa &  
 vana est.*  
 Cornel. & Lapid.  
 comment. in  
 Apoc. c. 14. ut  
*Roma mori  
 non potest, qui  
 Roma non  
 vixit, ita qui  
 in Domino non  
 vixit in eonon  
 moritur.*  
 Joh. 1. 5. 12. 4.

are alwayes troubled, either with the evils they fear, or the fear of evil: but when they go hence, Death sets a period to all fear, cares, sorrows, and dangers. And therefore Solon spake divinely, when he taught *Croesus*, that he ought not to spend his verdict of any mans happiness till he saw his end.

Thirdly, if those dead are blessed, that die in the Lord, let us strive to be of that number, *camus & nos moriamur cum eo*, Let us go and die with him, and in him: And that we may do so, we must first endeavour to live in him; For *Cornelius a Lapida*, his collection is most true; *As a man cannot die at Rome, who never lived at Rome: so none can die in Christ, who never lived in him*; and none can live in him, who is not in him: first then we must labour to be in him; and how may we compass this? Christ himself teacheth us: *I am the Vine, and my Father is the Husbandman, every branch that beareth not fruit in me, he taketh away, and every branch that beareth fruit, he purgeth, that it may bring forth more fruit; as the branch cannot bear fruit of it self, except it abide in the Vine, no more can ye except ye abide in me*. Hence we learn that we cannot bear fruit in Christ, unless as branches we be ingrafted into him; now that a graft may be inoculated.

1. There must be made an incision in the tree.
2. The graffe or syence must be impedin.
3. After it is put in, it must be joynd fast to the tree.

The incision is already made, by the wounds given Christ at his death many incisions were made in the true Vine: that which putteth us in, or inoculateth us, is a special faith, and that which binds us fast to the tree, is love and the grace of perseverance. If then we be engrafted by faith into Christ, and bound fast unto him by love, we shall partake of the Juice of the stock, and grow in grace, and bear fruit also more and more, and so living in the true Vine, we shall die in him, and so dying in him, we shall resourisb with him in everlasting glory.

Fourthly, if we are assured by a voice from heaven, that none but they are blessed, who die in the Lord: all Infidels, Jewes, and Turkes; yea, and such hereticks too as deny all special faith in Christ are in a wretched and lamentable case; for it is clear that unbelievers cannot live in Christ, for the just liveth by faith, and though hereticks, and among them our Adversaries of Rome have a general faith, yet because they want a special faith in Christ whereby they are to be ingrafted into him, and made members of his mystical body, they can make no proof to themselves or others, (at least unless they renounce some of the Trent Articles) that they live, or die in the Lord.

Apoc. 7. 13.

Lastly, if all that die in Christ are blessed, as a voice from heaven assureth us, we do wrong to heaven, if we account them miserable: we do wrong to Christ, if we count them as lost whom he hath found; if we shed immoderate tears for them from whose eyes He hath wiped away all tears; to wear perpetual blacks for them, upon whom he hath put long white robes. Whatsoever our losses may be by them, it cometh far short of their gain: our cross is light, in comparison of their super-excellent weight of glory; therefore let us not sorrow for them, as those that have no hope: Let us not shew our selves Infidels by too much lamenting the death of believers. Weep we may for them, or rather for our loss by them, but moderately, as knowing that our loss is their gain, and if we truly love them, we cannot but exceedingly congratulate their feasts of joy, their rivers of pleasures, their Palmes of victory, their robes of majesty, their crowns of glory. Water therefore your plains at the departure of your dearest friends, but drown them not. For whatsoever we complain of here, they are freed from there; and whatsoever we desire here, they enjoy there: they hunger not, but feast with the Lamb; they sigh not, but sing with Moses, having safely passed over the glassy sea; they lie not in darkness, but possess inheritance of Saints in light. They have immunity from sin, freedom from all temptations, and security from danger: they have rest for their labours here, comfort for their troubles, glory for their disgrace, joyes for their sorrows, life for their death in Christ, and Christ for all, Cui, &c.

VICTORIS



VICTORIS BRABÆUM:  
OR, THE  
CONQUERORS  
PRIZE.

A SERMON  
Preached at Rotheriffe, at the Funeral of  
M<sup>rs</sup> Dorothy Gataker, Wife to the Worthy and Reverend Divine,  
Master Thomas Gataker, B. D.

SERMON XLVI.

Apoc. 14. 13.

*So saith the Spirit, that they may rest from their labours, and their works follow them.*



He longer a man enjoyeth the benefit of life, the more cause he hath to desire death; for cares grow with years, and sins with cares; and sorrows with sins, and fears with sorrows; which trouble the quiet, and confound the musick, and blend the mirth, and damp the whole joy of our life: so that he who spinneth the thred of his life to the greatest length, gaineth nothing thereby but this, that he can give a fuller and clearer evidence of the vanity of the world, and yield a more ample testimony to the misery of man during his abode in the flesh; whom if we take at the best advantage of his Worldly happiness, he must needs confess that he hath nothing of all that is past, but a sad remembrance; nor of that which is to come, but a solicitous fear.

fear. As after a great feast at which a man hath glutted his appetite, nothing remaineth but loathsome and stinking fumes ascending from the stomach to the head, and offending the brain; so of all the pleasures of sin past, nothing remaineth but a bitter taste in the conscience, or rather to use Saint Bernard's Metaphor, *amara & fœda vestigia*, foul and stinking prints left in the floor where he danced after the Devils pipe; sorrow and shame for what he hath been, and fear for what he shall be, mingles and fours all the joy and delight in that he is. And what is he at the best? a poor tenant at will of a ruinous cottage of loam, or bank of clay ready to fall about his ears, with a Grasshoppers leap in a spot of ground. His apparel is but stolen rags, his wealth the excrement of the earth, his diet bread of ear of manna, got with the sweat of his brows, and all his comforts and recreations, rather as Saint Austin terms them, *solatia miserorum quam gaudia beatorum*, sauces of misery than dishes of happiness. For albeit a good conscience be a continual feast, and the testimony of the Spirit an everlasting jubilee in the soul, yet the most righteous man that breaths mortal air, either by frailty, or negligence, or diffidence, or impatience, or love of this present life, or subtilty of persuasions, or violence of temptations so woundeth his conscience, and grieveth the Spirit of grace; that this feast is turned for a time into a fast, and the jubilee into an ejulate or howling. All things therefore laid together, the scorn of the World, assaults from the flesh, temptations from the Devil, rebukes from God, checks from conscience, sensible failing of Grace, spiritual dissections, with many a bitter agony and conflict with despair; I cannot but perfectly accord with the Poet in his doleful note

*Falices nimium quibus est fortuna peracta  
jam sua.*

they are but too happy whose glass is well run out, and with the Evangelist in my Text *beati mortui*, blessed are the dead for they rest from their labours, and their works follow them; they rest from those labours, which tie us that live, and the works which we are to follow, follow them. A three-fold cable saith the wise man is not easily broken; and such is this here in my Text, on which the anchor of our hope hangeth.

Eccles. 4. 12.

1. The testimony of Saint John, *Yea.*
2. The testimony of the Spirit, *so saith the Spirit.*
3. A strong reason drawn from their rest and recompence, *they rest from their labours, and they receive the reward of their labours*, they are discharged of their work and for their work.

If they were discharged for their work, and not discharged of their work, they could not be said blessed, because their tedious and painful works were to return. And much less happy could they be termed, if they were discharged of their work; but not for it, for then they should lose all their labour under the Sun, they should have done and suffered all in vain: but now because they are both discharged of their work, for they rest from their labour, and discharged for their work, for their works follow them, they are most blessed.

The Spirit here taketh the ground of this heavenly musick ravishing the souls of the living, and able to revive the very dead either from the labourers pay, or the racers prize. If the ground be the labourers joy for their rest and pay, the descant must be this; our life is a day, our calling a labour, the evening when we give over, our death, the pay our penny. If the ground be the racers joy for their prize, the descant may be this, the Church is the field, Christianity is the race, death is the last post, and a garland of glory the wager, let us all so run that we may obtain.

1 Cor. 9. 24.

1 Tim. 4. 1.

Apoc. 1. 7. 17.

Apoc. 22. 17.

*Yea, saith the Spirit.* We read in the Law and the Prophets, *Thus saith Jehovah, the Lord*: in the Gospel, *Thus spake Jesus*: But in the Epistles, and especially in the Revelation thus saith the Spirit, now the Spirit speaketh evidently, hear what the Spirit saith unto the Churches, he that hath an ear, let him hear what the Spirit saith unto the Churches; and the Spirit and the Bride saith come. While Christ abode in the flesh, he taught with his own mouth the Word of life; but now since his

his



his Ascension, and sitting in state at the right hand of his Father, he speaketh and doth all by his Spirit. By the Spirit he ordaineth Pastours, furnisheth them with gifts, enlighteneth the understanding of the hearers, and enclineth their wills and affections, and so leadeth the Church into all truth. In which regard *Tertullian* elegantly termeth the Spirit, *Christi Vicarium*, *Christ his Vicar*, preaching in his stead, and discharging the Cure of the whole World.

Secondly, so saith the Spirit, not the flesh, the earth denies it, but Heaven avoweth it: when a man removeth out of this World, the flesh beholdeth nothing but a corps brought to the Church, and a Coffin laid in the Grave; but the spirit discerneth an Angel carrying the soul up to Heaven, and leaving it in *Abrahams* bosome, till the Father of spirits shall give her again to the body, arrayed in glorious apparel. There is no Doctrine the Devil, the Flesh, and the World more oppose than this here delivered by the Spirit, concerning the blessedness of the dead; for all Atheists, all Heathen, all carnal men, all Saduces, and sundry sorts of Hereticks deny the Resurrection of the body; and the greater part of them also, the immortality of the soul: A wicked and ungodly person believeth not his soul to be immortal, because he would not have it so, he would not that there should be another World, because he can have hope of no good there, having carried himself so ill in this, vain he would fiddle the light in his conscience; which if he would open his eyes would clearly discover unto him a future tribunal; yet sometimes he cannot smother it, and therefore as *Tully*, who saw a glimmering of this truth, observeth, he is wonderfully tormented out of fear, that endless pains attend him after this life. Well, let the flesh, and fleshly minded men, deem or speak what they list concerning the state of the dead; the Spirit of truth saith, that all that die in the Lord are blessed.

But where saith the Spirit so? In the Scriptures of the old, and new Testament, and in this vision, and in the heart and conscience of every true believer.

First in the Scriptures, let me die the death of the righteous, and let my last end be like unto his, refrain thy voice from weeping, and thine eyes from tears, for thy works shall be rewarded, and there is hope in thine end, saith the Lord; precious in the sight of the Lord, is the death of his Saints: the Righteous shall wash his feet in the blood of the wicked, so that a man shall say, verily there is a reward for the righteous, *Christ* is in life and death advantage; for I am in a straight between two, having a desire to depart, and to be with *Christ*, which is far better.

Secondly, in this vision; for *Saint John* heard a voice from Heaven saying, Write it as it were with a Pen of Iron, upon the Tomb of all that are departed in the Lord, for so saith the Spirit.

Lastly, the Spirit speaketh it in the heart and soul of every true believer lying on his death-bed, or on the Gridiron, or in the dungeon, or on the gibbet, or on the gallows; did not the Spirit seal this truth above all other at such times to his servants, were not then their hope full of immortality, they could never have welcomed death, embraced the flames, sung in their torments, and triumphed over death, even when they were in the jaws of it. When *Job* was in the depth of all his misery, the Spirit spake in his heart, I know that my redeemer liveth, and that he shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. Likewise when *Saint Paul* was now ready to be offered, and the time of his departure was at hand, the Spirit spake in him; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to them also that love his appearing. Likewise when *Gerardus* was giving up the ghost, the Spirit spake in him, O death where is thy sting? *Mors non est stimulus sed iudicium*. And though *Robert Glover* the Martyr all the night before his Martyrdom, prayed for strength and courage, but could feel none, yet when he came to the sight of the stake, he was mightily replenished with Gods holy comfort, and heavenly joyes, and clapping his hands to his breast, the Spirit the Comforter himself spake in him; He is come, he is come.

You have heard where the Spirit saith so, give ear now to a voice from heaven, declaring

Cic. consol. animorum aeternitatem propriis instantibus constantibus in medium quasi flagitiosa actum vitam. I pena etiam sit immortalis consuetudo.

Numb. 23. 10.

Jer. 31. 16. 17.

Psal. 116. 15.

Psal. 138. 11.

Phil. 1. 23. 24.

1. Cor. 13. 12.

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clarifying why the Spirit saith so, for *they rest from their labours*; *οὐκ ἔτι κινῶνται*, signifieth as well pain, as pains, broyls as toyls, as *πῶς* and *πῶς* in Greek: so pain and pains in English, are of kin, for labour is pain to the body, and pain is labour to the Spirit; and therefore what we say to be punished and tormented with a disease, the Latine say, *laborare morbo*, and the throngs and throes which women endure in Child bearing, we call their *labouring*. Here then the dead have a double immortality granted them.

1. From the labours of their calling.

2. From the troubles of their condition; freedom from pain, and pains taking.

What then (may some object) do the dead sleep out all their time from the breathing out their last gasp, to the blowing the last trump? as they suffer nothing, so do they nothing? but are like Consul *Bibulus*, who held only a room; and filled up a blank in the Roman fasts,

*Nam bibulo factum consule nil memini.*

or like *mare mortuum*, without any motion or operation at all? that cannot be, the soul is *ἐνδύχου* or *ἐνδύχου*, a most perfect Act; or as *Tully* renders the word, a continual motion, as the word is taken in that old proverbial verse;

*Κοιλαίνῃ πνεῦμα ζῶντος οὐδὲν ἐνδύχου.*

and it can no more be and not work, than the wind can be and not blow, the fire and not burn, a diamond and not sparkle, the sun and not shine; therefore it is not said here simply, that they rest from all kind of motion or working; but *ἀπὸ τῶν ἰσχυρῶν* and *ἀπὸ τῶν κινήσεων*; but from toylsome labours, sore travels; and gain from their own labours or works, not the Lords. They keep an everlasting Sabbath in not doing of their own works; but Gods; they rest from sinful and painful travels, but not from the works of a sanctified rest, for they rest not day and night saying, *holy, holy, holy, Lord God Almighty, which was, which is, and is to come*. The rest of the soul is not a ceasing from all motion or operation, that cannot stand with the nature of a spirit, but a setting it self with delight upon an all-satisfying and never satiating object, such was the rest, the sweet finger of Israel called his soul unto, *return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee*. Bodies rest in their proper places, but spirits in their proper object; in the contemplation, fruition, admiration, and adoration whereof, consisteth their everlasting content. This object is God, whom they contemplate in their mind, enjoy in their will, adore in both, and this is their continual work, and their work is their life, and their life is their happiness, which the Divines fitly express in one word *glorification*, which must be taken both actually, and passively, for they glorify God, and God glorifieth them; God glorifieth them by casting the full light of his countenance upon them: and they glorify him by reflecting some light back again, and casting their crowns before him, saying, *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created.*

*They rest from their labours.*

This Text of holy Scripture containeth in it, the waters of *Siloah* not so much to refresh those that are tyred with their former labours, having born the heat of the whole day, as to leape out the false fire of Purgatory, for blessedness cannot stand with misery, nor rest with trouble, nor reward with punishment, but all that die in the Lord are blessed, *ἀπὸ τῆς ὥρας τῆς θανάτου*, from the time of their death (as venerable *Beda*, and other expound the words) and so blessed are they, that they rest from all pain and pains; and so rest that their works follow them; that is as I shall declare

Vid. vitam A-  
merbach &  
Lod Vives lib.  
I. de in.

Apoc. 4. 8.

Psal. 116. 6.  
Apoc. 4. 10. 11.  
Vid. Molin.  
tract. Eau. de  
Siloam.  
Eccles. 11. 13.  
Olymp. in es-  
cles. in quocumque  
igitur loco five  
illustri, five se-  
nebroso, five  
in turpi sceler-  
um statione,  
five in honesta  
virginitate de-  
prehenditur,  
homo cum mori-  
atur in eo gra-  
du, atque se or-  
dine permanet  
in eternum  
nam vel requi-  
escit in lumine  
felicitatis eter-  
nae cum iustis  
& Christo Do-  
mino: vel in se-





message that thou art called to Christ? why dost thou not rejoice that thou shalt be rid of the devil?

Fifthly, 1 John 1. 7. The blood of Christ purgeth us from all sin; no sin is therefore left for Purgatory fire to burn out. Were there sins to be purged yet after the night of this present life, there is no place left. (saith Gregory Nazianzen) for purging, it is better to be corrected and purged now (saith he) than to be sent to torments there where the time of punishing is, and not of purging.

But to leave other springs, this in my Text affordeth store of water to extinguish Purgatory fire; and therefore our adversaries seek to dam it up two manner of wayes: First by restraining this Text to Martyrs only, who die in the Lords quarrel, though their souls flie to heaven, their wings being not singed with this fire: yet others (say they) are not saved, but after some time of abode in it.

Secondly, by cooling the heat of this fire, and making it not only tolerable, but also comfortable, bearing us in hand that they that are in Purgatory may be said to be blessed, because they rest from the labours of this life, and they are secure of their eternal estate, they are sure to feel no other hell. From the first starting-hole I have beaten them already, by demonstrating, that all that believe in Christ are ingrafted by faith into his mystical body, and consequently, that as they live in him, so they die in him; in which regard the Apostle speaking of all that depart in the faith of Christ, saith, *they sleep in the Lord, and die in Christ*. Their second starting-hole is less safe than the former, for to say that this blessedness and Purgatory pains may subsist in the same soul, is an assertion neither politick nor reasonable. First it is not politick; for if they cool Purgatory fire in such sort, they will stop the Popes Mine from going, perfwade the vulgar that the souls in Purgatory are in a tolerable way (in some sort) in a blessed estate, because *they rest from their labours, and their works follow them*, and the Priests may set their heart at rest for gaining any remarkable sums for Dirges, and the Popes tole-gatherers also for sucking any great advantage out of pardons to ransom souls out of Purgatory.

And as this answer standeth not with their profit: so neither agreeth it well with their own tenents; for they teach that Purgatory fire is as hot as Hell for the time, surpassing the smartest torment that can be devised, or ever was endured on earth: and call they those happy who lie soutring in this fire? yea, but when they are there they receive singular comfort in this; that they are sure they shall never go to hell. Surely small comfort to one who is in hellish torments and shall continue there he knows not how long, to tell him that he is sure he shall go to no other Hell: and how prove they that Purgatory is a superdecas to Hell? What security have they for it? Gods Word? but in all Gods Word there is no syllable of purgatory, neither let they the people to know Gods Word; for in Spain, and generally where the inquisition is in force, the proverb is, that he smells of a Fagot, who is found with a Bible about him in the mother tongue.

These things being so, I wonder that any ordinary Papist be willing to die, seeing the best he can hope for is to be cast presently into the flames of Purgatory, and there to fry he knows not how long, perhaps a hundred, perhaps a thousand years.

But (God be blessed for it) we have otherwise learned of Christ and his blessed Apostles. *We know that if our earthly tabernacle be dissolved, we shall presently have not a temporary habitation in Purgatory, but an eternal in Heaven*: we know, that *those who believe in Christ come into no condemnation, but pass from death to life*. Wherefore let us not take on too much for those whom God hath taken away from us; let us not trouble our selves for them that are at rest; let us not shed over-many tears for them who can now shed no more tears; let us not too much grieve for them who are free from all pain and grief. And for our selves, let us not be as some are, stricken dead with the very name of death; let us not draw back when God calleth for us, when we draw on and our Sun is setting, when the pangs of death give us warning again and again to go out from hence out of our houses of clay; let us embrace the day which bringeth us to our everlasting home, which having taken us away from hence, and loosed us from the snares of this world, returneth us to Paradise and the Kingdom of Heaven.

Cyp. de mortal.  
amplectamur  
diem quibus sig-  
nat singulos do-  
mi filio suo &  
laqueis secula-  
ribus exolatos  
paradiso resti-  
tuit & regno  
caelestis.

It followeth; *And their Works follow them.*

In the handling of this branch, before we taste of the sweet juce, we must pill the root, wherein we shall find a four-fold difficulty.

1. How works are here distinguished from labours,
2. How works may be said to follow them,
3. Whither they follow them,
4. When they overtake them.

The first difficulty is thus expedited: the works of the dead are here distinguished from their labours, as the fruit from the branches that bear them, the hire from the day labour, the prize from the race. As those who taste the fruit of a tree, are said by an Hebraism to eat of the tree, *to him that overcome, (saith the Spirit) I will give to eat of the Tree of Life which is in the midst of the Paradise of God.* So here in this Text works are taken for the fruit of works, or their recompence of reward.

But how are works in this sence said to follow the dead? For all the works of the dead are either transient, as meditations, prayers, pious ejaculations, present relieving the poor, and the like; or, they are permanent as their writings, their building Colledges, Hospitals, Churches and other Monuments of Piety: the former cannot follow the dead because they remain not now, nor the latter, because they stay behind them here on earth. I answer, the speech is figurative, and signifieth no motion of the deads works, but rather promotion of their persons, and plentiful remuneration for their works the phrase imports no more than that all their works, whether they be actions of Saints, or passions of Martyrs, shall not come short of their guerdon, but shall be most certainly and undoubtedly rewarded. If we follow this interpretation of the verb, *ἀποδοῦναι*, (may some say) will not Popish merit follow there-upon? is not Heaven compared to servants wages? to the souldiers crown? to the racers garland, and here to the labourers pay? and doth not a true labourer merit his pay? a faithful servant his wages? a valiant soldier his crown? a speedy facet his prize? this doubt may be cleared, and the question resolved by these Assertions following.

1. That our good works shall undoubtedly be rewarded; for it is the very dictate of nature, that he that soweth should reap; and it is one of the first principles of Divinity, that there is a God, and that he is the rewarder of them that diligently seek him: yea, so exact a rewarder is he, that not a widdows Mite, nor a cup of cold water, but shall have an allowance for it. Did Abraham, did Isaac, did Jacob, did Joseph, did Job, did Solomon, did Constantine, did Theodosius and other prime servants of God serve him for nought, did he not open the treasure of his bounty in such sort to them all, that they could not but in thankfulness subscribe to that protestation of the Prophetical King, *verily there is a reward for the righteous*, even in this life, and much more in the life to come, for *Ecce venio, behold I come quickly, and my reward is with me, to give to every man according as his works shall be, to them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life*; whence Saint Bernard draweth this corollary, *though charity is not mercenary, yet she never goes from God empty handed.*

2. That this reward is some way due unto our works, for the labourer, saith Christ, is worthy his hire; and the Apostle is bold to say, *it is just with God to recompence them that trouble you, tribulation, but to your rest*; and he seemeth to claim a crown to himself as his due, *I have fought a good fight, henceforth is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me*; it is said to be given indeed, but given by a righteous judge, and as a crown of righteousness, and therefore some way due.

3. Our good works concur actively to the attainment of this reward: the words of our Saviour, *seek ye first the kingdom of God, and the righteousness thereof; labour for the meat that perisheth not, and strive to enter in at the narrow gate, and of the Apostle, work out your salvation with fear and trembling, and this momentary affliction*

The second difficulty.

Heb. 11. 6.

Mat. 10. 42.

Whoever shall give drink to one of those little ones, a cup of cold water, only in the name of a Disciple; verily I say unto you, he shall not lose his reward.

Apoc. 22. 12.

Rom. 2. 7.

Rev. in Cant. *charitas varia non est nec nomen est mercenaria.*

2 Thes. 1. 6.

2 Tim. 4. 8.

worketh unto us a superexcellent weight of glory, import no desire.

4. Notwithstanding all this, our good works no way merit at Gods hand their reward, neither absolutely, neither by the contract of the Law, nor by the covenant of grace: Not absolutely.

1. Because no creature can simply merit any thing of the Creator, as Saint *Augustin* proves by many invincible arguments.

2. Because our works are no way advantageous or beneficial to God; we indeed gain by them, but he gains nothing.

3. Because there is no proportion between our work which is finite, and the reward which is infinite.

Neither can we be said to merit by the contract of the Law, as our Romish adversaries would bear us in hand.

1. Because what God requireth by the written Law, we are bound to perform even by the Law of nature; and when we do but that which we ought to do, our Saviour teacheth us not to tearm our selves arrogantly meritours at Gods hands, or such as he is engaged to recompence, but unprofitable servants.

2. Because we do not our work sufficiently, and therefore cannot challenge as due by contract our reward, our best works are scanty and defective.

3. Because we loyter many dayes, and though at sometimes we do a dayes work such as it is, yet many times we do not half a dayes work, nay for one thing wherein we do well, we fail in a thousand.

Lastly, neither can we be truly said to merit, no not by the covenant of Grace.

1. Because the Grace which worketh in us all in all, is no wayes due to us, but most freely given us of God; our works as they are good, they are not ours, as they are ours they are not good.

2. Because whatsoever we do in fulfilling the Covenant of Grace, we are bound to do for the inestimable benefits which we receive by our Redeemer.

3. Because we employ not our Talent to our Masters best advantage; no man walketh so exactly, as he might do by the power of grace; which would not be wanting to us, if we were not wanting to our selves.

But because we may seem partial in our own case, and take these reasons for demonstrations, our Adversaries will not acknowledge to be so much as probable arguments: let the ancient Fathers give in the verdict; Saint *Augustin*, when the Apostle might truly have said, the wages of righteousness is eternal life, he chose rather to say, but the gift of God is eternal life, that we might understand, that he brings us to eternal life, not for our merits, but for his mercys sake. And Saint *Basil*, There remains an everlasting rest to those who fight lawfully, not for the merits of their works, or verbatim, according to the Greek original, ἡ ἀνάπαυσις τῶν ἡρώων οὐκ ἐστὶν ἐκ τῆς δικαιοσύνης, (supple) ἀλλ' ἐκ τῆς χάριτος, Not according to the due debt of their works, but of the grace, or by the favour of our most munificent God. And *Fulgentius*, To possess the kingdom prepared for us, is a work of grace, for of meer grace there is given, not only a good life to those that are justified, but eternal life to those that are glorified. And Saint *Ambrose*, our momentary afflictions are not worthy the glory that shall be revealed, therefore the form or tenour of the heavenly decrees upon men, proceed not according to merits, but the mercy of God. And *Mark* the holy Hermite, The kingdom of heaven is not a reward of works, but a gift of God prepared for his fruitful servants. And let Pope *Gregory* conclude all, As *Eleazar* who killed the Elephant, yet was killed by the Elephant in his fall upon him; so those who subdue vices, if they grow proud of their victory (as all do who conceive they merit heaven by it) are subdued by, and lie under those vices, which they before subdued, for he dies under the enemy whom he hath discomfited, who is extolled in pride for the vice which he conquered.

L. 13. confes.  
c. 12. ex plenitudine bonitatis sue creatura sua subsistit, ut bonum quod tibi nihil prodesset nec de se quale tibi esset tamen quia ex se fieri potuit, non de se esset quid enim te promeruit celum & terra, &c.

De grat. & lib. arbit. c. 9. cum posset Apostolus rectè dicere stipendium iustitiæ, est vita eterna, maluit dicere gratia autem Dei est vita eterna. Ut intelligeremus Deum non pro meritis nostris, nos ad vitam eternam, sed pro sua miseratione perducere, Basil. in Psal. 114. Manes sempiterna requies illos, qui in hac vita legitime certant, non ob eorum merita factorum sed de munificentissima Dei gratia. Fulgem. de predestinat. p. 18. ad Monimum. osidere Regum peratum vobis, sed & hoc ipsum opus est gratia.

op gratie enim datur non solum justificati vita bona, sed & glorificati vita eterna: Ambrose in Psal. 118. Non sunt condigna, non ergo secunda merita nostra, sed secundam misericordiam Dei celestium decretorum in homines forma procedis. Marcus Evemita de op. iustif. Οὐκ ἐστὶν μισθὸς θεῶν ἡ βασιλεία τῶν ἁγίων ἀλλ' χάρις δωροῦ τοῦ πνεύματος διὰ τὴν ἀποκατάστασιν. Greg. I. 19. in Job c. 17. Eleazar in prelio Elephantem stravit, sed sub ipso quem extinxit occubuit, sic qui vicia superavit sub ipsa qua subiungunt superbiendo succumbunt.



The third difficulty was, whether the works follow the dead? which may thus be expedited: their good works follow them not to the grave; for there the soul is not, nor to Purgatory, for I have already proved there is no such place: nor to Hell, for none are blessed that come there. The works of the damned indeed follow them thither; there they meet with them, and with the Devil who seduced them, to torment them for them; there the swearers and blasphemers gnaw their tongues; there the lascivious wantons are cast into a bed of fire: there they who swim here in pleasures, are thrown into a river of brimstone. But the works of the godly follow them to the place where they receive their recompence for them.

The third difficulty.

The fourth difficulty was, when the works follow the dead? which may be thus expedited; some of their works follow them immediately after their death, others at the day of Judgement. Those works which they have done by, and in the soul only without the help or use of the body, follow them immediately after death, when the soul receives her reward for them; but those which were performed partly by the soul, and partly by the body, follow them at the day of judgement; *When the King shall say, Come ye blessed of my Father, possess the kingdom prepared for you; for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me; I was sick and in prison, and ye visited me.*

The fourth difficulty.

Mat. 25. 34, 35.

We have peeled off the rhine, let us now taste of the sweet juyce: if our works shall most certainly, and plentifully be rewarded: *Let us be Zealous of good works, let us be filled with the fruits of righteousness; let us in no case be weary of well-doing; let us not cast away our confidence which hath great recompence of reward: if a cup of cold water shall be reckoned for, what think ye of a glass of hot water to revive many a fainting soul? If two mites cast into the treasury shall be taken notice of, what think ye of ten talents? If Christ hath a bottle for every tear shed for him, how much more for every drop of blood?*

Hcb. 10. 35.

There are infinite motives in holy Scriptures to incite us to good works, I will touch at this time only upon three.

1. Our great Obligation to them.
2. Our exceeding comfort in them.
3. Our singular benefit by them.

Hcb. 10. 35.

Hcb. 10. 35.

First, our Obligation to them is two-fold;

1. As men.
2. As Christians.

As men, vve are bound to serve him vwith our hands vwho gave us them.

As Christians, vve are to employ them in his service, vwho loosened them after they vvere manacled, and restored unto us the free use of them.

2. Our comfort in them is exceeding great, they assure us of our spiritual life; for as the natural life is discerned by three things especially.

1. The beating of the pulse.
2. The letting out of breath.
3. The stirring of the joynts or limbs: so also is the spiritual; if the pulse of devotion beat strong at the heart, if vve breath to God in our fervent prayers; and lastly, if we stir our joynts in walking in all holy duties, and performing such good vworks as are required at our hands, vve may be sure, that vve have spiritual life in us, vve may build upon it that Christ dyvelleth in our hearts by faith; and that vve live in him by grace.

3. Our benefit by them is manifold in this life, and the life to come. In this life peace of conscience, *their soul shall dwell at ease*; 2. Good success in all vve undertake, *whatsoever we do it shall prosper*. 3. The service of the creatures, for *all things work for the best to them that love God*. Lastly, a comfortable pass out of this vworld, vve are sure our end *shall be peace*. In the life to come, the benefits are such as never eye

Psal. 119. 11.

Rom. 8. 28.

back

Cor. 2. 9. hath seen, nor ear hath heard, nor ever entered into the heart of man. God grant therefore our heart may enter into them: *quia Aristoteles non capit Eurispm, Eurispm capiat Aristotelum*, because we cannot comprehend the joys of heaven, let them comprehend us.

You expect something to be spoken of our dear Sister deceased, and much might be said, and should by me in her praise, but that one of her chiefest commendations was that she could not endure praise; *Laudes quia merebatur contempsit, & quia contempsit magis merebatur*, because she deserved praise, she despised it, and because she despised it, she the more deserved it. Silent modesty in her was her crown in her life, and modest silence of her, was the charge at her death. Her life was well known to most of this place, and her death was every way answerable to her life: all that visited her in her sickness might behold with sorrow a pitiful anatomy of frail mortality, and yet with joy a perfect pattern of Christian patience, and a heavenly conversation: and though she were full of divine conceptions, and she had a spring by her of the waters of life, in the devotion of her dearest helper, especially in the best things: yet when I come to her, she desired she might be *partaker of some of my meditations* (they were her own words) and when I prayed with her, and for her; she joyned not so much with me, with her tongue, as her affections, and answered more in sighs and tears, than in words: often she complained of her tough heart that would not yield to her dissolution, and long, long she thought it, till she should come to appear before the God of Gods in *Sion*. Her last words were, *sweet Father help me*, and she had her request, for presently he helped her both by the zealous, and most feeling prayers of her Husband, and by the holy spirit assisting her in her own prayers, with sighs and groans that cannot be expressed, and immediately her *sweet Father* released her of her pangs, and received her to himself on his own day: On the Lords day morning, before the morning watch, I say, before the morning watch she entered into her rest, and began to keep her everlasting Sabbath in heaven, where she reapeth what she sowed, and seeth what she believed, and enjoyeth what she hoped for, and is now entered into those joys, which never entered fully into the heart of any living on earth, nor shall into ours, till we with her be made perfect, and all of us come to *Mount Sion*, and the heavenly Jerusalem, and innumerable company of Angels, and to the Congregation of the first-born, whose names are written in heaven, and to the spirits of just men and women made perfect. Whither the God of peace bring us in our appointed time, who brought again from the dead the great shepherd through the blood of the everlasting Covenant. To whom with the holy Spirit, &c.

Heb. 12. 22,  
23.

Heb. 13. 20.

FAITHS



F A I T H S  
E C C H O,  
OR THE  
S O U L S  
A M E N.

SERMON XLVI.

Revel. 22. 19.

*Amen, Even so come Lord Jesus.*



Hese words they afford to us a comfortable and sweet argument to be conversant in. From the sixt verse of this Chapter is set down to us the confirmation of the whole Prophesie and Book of the *Revelation*; partly by the affirmation of God, as likewise of Jesus Christ, and of *John* himself, that heard and saw all these things; and likewise of the Church of God in *verse* 17. It is likewise confirmed by the promise of Blessing and Happines, pronounced upon them that shall do all these things, and shall faithfully expect the accomplishment of them. This Verse (a part of which I have read to you) is the Repetition in few words of all that matter that goeth before, from *verse* 6. to it; and hath in it:

First, an attestation of our Lord and Saviour Christ, in the former part of the Verse; *Behold I come quickly.*

Y y

Secondly.



Secondly, an acclamation of the Church, in the latter part, these words I have read to ye; *Amen, even so come Lord Jesus.*

In the attestation of Christ, he promiseth he will come to his Church, he will come shortly, both for the accomplishment of all his promises, and likewise for their safety and deliverance from all enemies, and all miseries, and molestations whatsoever. To this the Church makes an acclamation, and saith, *amen, even so come Lord Jesus.*

In this acclamation of the Church (to which we must now come) we are to consider,

First, the person of the Speaker, whose words they be.

Secondly, what is the matter or substance contained in them.

Ye shall see whose words they be, if ye look back but to the 17 verse of this Chapter, there ye shall find, that first it is said, *the Spirit saith, Come.* By the Spirit is not meant the third Person in Trinity the holy Ghost, because he is not subject to these passions, to these desires, but he resteth himself in the execution and present disposing and dispensing of things, according to his own will and pleasure. Neither by Spirit here is meant any wicked spirit or Angel, for they do with fear and horror expect the same coming of our Lord and Saviour Christ; because his coming shall be the accomplishment of their misery and eternal infelicity. But by Spirit here is meant, the spirit in all the Elect and holy people of God; in whomsoever the Spirit of God is, that Spirit doth say, *come*, and doth with the accomplishment of all these most gracious promises: For this is not the desire of the flesh, or of nature; but an earnest and vehement desire of the Spirit of God in the Elect, that saith, *come.*

Again secondly, the same verse telleth us, that the *Bride saith, come.* That is, the Church of God in general, the Catholick Church, the whole Church of God, being now hand-fast to Christ, and entred into a spiritual contract with him; She desireth the consummation of the Marriage, the solemnization of the Marriage which is already begun in the contract of it; and not only every particular member of the Church in whom the Spirit of God is, *saith come*; but the Church of God in general, the *Bride saith come*, the whole Church saith *come*; wishing and desiring the accomplishment of the Marriage which is already begun.

In the third place, the same verse telleth us, that as the *Spirit* and the *Bride* say, *come*, so he that heareth saith, *come*; that is, not only the Church of God that is now present here upon the face of the earth, but the successive parts of the Church in all future Ages; they are all of the same mind, having received the same Spirit, they all say *come*. Whosoever heareth this Prophecy, whosoever heareth of these promises in any Age or Country of the World, all they having the same Spirit, they must needs say *come*, *he that heareth, saith come*, he that is acquainted with the promises, that cometh to the knowledge of them, and doth mingle them with the faith of his soul, this man must needs say, *come*, to the accomplishment of them.

And lastly, *He that is a thirst saith, come too*; that is, whosoever hath tasted of the sweetness of Christ in any measure whatsoever, and thereby hath wrought in him a vehement thirst after more, this man will say, *come*. Whosoever hath such a sense of Christ in his promises, as to taste of the sweetness of these never so little; as he that hath tasted a drop of honey witheth for more, so he that hath tasted of the sweetness of Christ, a drop of his grace and mercy, this setteth upon his spirit a heavenly thirst, he saith *come*, he would have more, he is never quiet till he have the promise accomplished to him. These are the persons, every particular member of the Church that hath the Spirit; the whole Church in general, not only the particular part of the Church now in the World or in any Age, but the several parts of the Church in several Ages; whosoever is a thirst, that hath tasted of Christ, must needs say, *come. Even so come Lord Jesus.* These are the persons.

The second thing, is the matter of this acclamation of the Church. First the matter contained in it, it is a vehement and earnest desire of the people of God after Christ's most happy return, in these words, *Amen, even so come Lord Jesus.* The matter of it therefore is either infolded and implicate in the word, *Amen, even so*, or unfolded and explicite in the latter words, *Come Lord Jesus.*

It is infolded I say in the word *Amen*. This word signifieth in the Scripture, either the Author of the truth himself, or else it is an affirmation of the truth.

In the Revelation, thus saith the *Amen*, the faithful and true witness; here Christ himself is called *Amen*, because he is the Author of all truth and verity, the faithful and true witness.

Sometime this word is used, and most frequently in Scripture, for the affirmation of the truth, either witnessing of the truth, or wishing the truth.

For the witnessing of the truth, as in all those vehement speeches of our Lord and Saviour Christ, *Amen, Amen, I say unto ye*; or *verily, verily, I say unto ye*: this is a vehement asseveration and a witnessing to the truth, which a man ought to believe, or would have to be believed.

Or otherwise for a wishing and earnest desiring of the truth to be accomplished. So in the conclusion of the Lords prayer, and all our prayers, we add this word, *Amen*, that is, *so be it*, or *Let it be so*: we wish it with earnestness of affection and desire, and with a confidence and faith of our hearts, we hope and believe that this shall be so.

This is that we profess when we say *Amen*.

In this place, this word is used both for affirmation, and witnessing of the truth; and likewise it is a vehement wish and desire of the accomplishment of these promises, with an earnest and certain hope and expectation of faith, that all these promises and good things shall be accomplished to the soul of a Christian.

Again, the matter of this Acclamation is unfolded, and explained in the latter words, *Come Lord Jesus*. Where there is both the Action, and the person to be considered.

The Action, *Come*. Christ cometh to his Church many ways. He cometh in his Word; He cometh in his Spirit; He cometh in his mercies. He cometh in his Judgments and Justice. None of these are here meant.

But he cometh to his Church in person and appearance, even in the appearance of his body and humane nature. Thus Christ cometh two ways to his Church in person. First in his Incarnation, he appeareth to the world in the similitude of sinful flesh, he came in humility, he came to suffer, to die. That is not here meant, for that was past, when as the Evangelist Saint John wrote this prophesie.

But the Second coming in person of our Lord and Saviour Christ, is his coming in the flesh in glory, in exaltation to judge the quick and the dead, to shew himself a mighty God from heaven. This is the coming which is here meant, Christs second coming to Judgment in glory. That is the Action.

The Person, is described by these two Titles; *Lord: Jesus*. Wherein the Church desireth that he may come both as a *Lord*, and as a *Jesus*. That he may come as a *Lord* to vindicate the Church, and revenge him upon his enemies, to destroy the kingdom of darkness, the kingdom of the Devil, the kingdom of Antichrist, which hath been a great argument in this book of the Revelation.

And not only come thus as a *Lord*, but as a *Jesus* to save his Church, to vouchsafe to her, comfort and peace, and joy; that he would come to cloath her with immortality and glory, which she cannot expect on earth in a mortal state. This is the sum and substance of this Petition and request, that the Lord would come in majesty and glory, both as a *Lord*, against the enemies of the Church to destroy them utterly; and as a *Saviour*, to bestow upon the Church, even all saving mercies, especially that great mercy of everlasting blessedness, that is not mixed with sin and corruption, that is not mixed with any infirmity and defect whatsoever. This is the sum and substance of the Text which I have in few words shortly explained to ye.

Hence the point I observe (wherein we will insist by the grace of God at this time) is this,

That it is the nature and property of every true member of the Church of God, earnestly, and longingly to desire the second coming of Christ for the full redemption of his Church.

The Spirit saith; *Come*, and the Bride saith, *Come*; and whosoever heareth saith,

41.2.10.2

Come, *whosoever will* & *take* the *water of life* freely. *Come* T. therefore every godly man that hath the Spirit of God, that is a part of this Bride, this is partaker of this expectation, that hath a taste of Jesus Christ every one of these must necessarily say, *Come, O Lord Jesus, Come* Lord Jesus.

This is so proper to believers, and to every one of them, as they are all of them described by this property in Scripture.

2 Tim. 4. 8. *The Crown which the righteous Judge shall give me at that day, and not only to me, but to all them that love his appearing.* The Apostle he might have said it to all saints, and godly whatsoever, and to all faithful believers, but he makes choise of this Epiphorus, he describeth them by this, that they are such as love his appearance.

Heb. 9. 28. *Jesus Christ that was for him shall appear the second time for salvation.* The godly are there described by this very property, they wait and long, and desire after his appearance the second time: *Matthew 24. 42.* *Watch ye therefore, for ye know not the day nor the hour of the Son of Man's coming.* In the 24. of Saint *Matthew's* Gospel, it is made the property of a good and faithful servant there, that he waiteth for his Masters coming, and prepareth all things in a readiness, it is opposed to the faithless servant that doth cleave otherwises.

To see the truth of it in Scripture, *1 Peter 1. 7.* *The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, because it is able to save your souls.* But ye will say, is this the property of the Faith and faithful? Do not ungodly men and sinners believe the coming of Christ, and that he shall come to judge the quick and the dead? Doth not every man make this profession of his faith? *1 Peter 4. 13.* *Christ shall come to judge the quick and the dead.* Why then do ye make it the property of Believers, since every man believeth and looks for it?

To this I answer, There is a twofold expectation of Christ his return to Judgment, and the one, *An expectation with desire, and with an earnest longing, the expectation of the faithful, of a Lord, of a gracious Redeemer, of a loving Husband.* Therefore every faithful soul cannot but wait upon him. As a faithful servant that hath done his work longeth for his Masters coming home, that he may give an account of his faithful service, and may be acceptable to his Master for his faithful service that he hath done in his absence, that he may expect his Masters remuneration.

But there is another expectation of Christ to come, that is not with desire, but with horror, and dread, and fear, out of guiltiness of Conscience. This is the expectation of a Malefactor in the Jay, he waiteth and looks for the coming of the Judge to pass sentence on him, and so to be dragged to execution; thus wicked men expect Christ; thus wicked Angels expect him. But the expectation of the godly is an expectation with love and desire; an expectation not of a severe Judge, but of a loving husband, of a faithful Master that hath promised a recompence to the service of believers, even the least and lowest; if it be the gift of a cup of cold water in his name. Therefore ye must take knowledge of the expectation here meant; this I say is proper to believers.

Let us see the truth of the Doctrine, in the Reason of it; why every faithful soul must needs long and desire the second coming of Christ.

First, because it is a part of Christ's gracious promise, which the faith of the soul leaneeth upon. The proper object of faith is the promise of the Gospel, this ye may see in the Text, Christ had promised to come, *Amen, even so*; here is the reason of this desire; because his promise goeth before it. The faithful soul apprehendeth every other inferior promise, and every less promise, much more this main promise, the very knot of all, the very complement of all. Faith must needs expect and clasp fast hold upon this promise, and give assent and acclamation to it, as in the word, *Amen, even so, come as thou hast said and promised.*

Many promises to this purpose, hath our Lord and Saviour Christ pronounced, for the stirring up of our faith and affection: as namely that in the 14. of Saint *John's* Gospel to ward the beginning, where he comforteth his Disciples in his absence, *For I will come again.* And so in *Acts 1. 11.* *Ye see him ascend with your bodily eyes in his Person and flesh, so ye shall see him descend.*

But we need not go far for promises, for immediately before the words, and two verses besides in this Chapter, the 7. and 13. *Behold, I come shortly.*

This



This is the property of every godly man having the promise of the coming, to lean upon it, and to desire the accomplishment of the promise. In the old Testament they had the promise of the first coming of Christ, that they earnestly desired, as *Jacob Gen. 49. Lord I have waited for thy salvation,* and *Abraham saw Christs day afar off, and rejoiced.* And in the New Testament we read of *Anna*, and *Zacharias* and *Elizabeth*, and the faithful that wait for the consolation of Israel: they waited for the accomplishment of this promise, the coming of Christ in the flesh, his first coming. Shall they wait, and earnestly desire the first coming of the Son of God in humility, and humanity and baseness? and shall not we earnestly expect his second coming in glory, to manifest not only his glory, but our glory? Shall not we expect that coming of his, wherein we shall be married to himself, and whereby we shall be took up to himself? Thus ye see the promise of Christ is one ground, yea, and a principal ground of this expectation of the faithful.

The second Reason is drawn from the Union and conjunction between Christ and the faithful soul. That is in the Text too, *the Bride saith, Come.* Now there is a neer union and conjunction, in this same conjunction of Marriage among men wherein the love must needs be imperfect, and but a drop of that Ocean, and wherein the love of the parties must needs be sinful, yet notwithstanding we see how vehement it is, in the absence of one another: the one longeth and pineth after the other, and one party enjoyeth not himself without the other. Much more ought it to be so here in this heavenly contract between Christ and his faithful Spouse: should not hear the Spouse be sick of love? as the Spouse professeth of herself in the second of *Canticles*. This vehement desire must needs arise out of the neerness and undividedness of that conjunction that is between Christ and a Christian. There is little love, where there is little desire of the thing beloved, when it is absent. Why doth the member of the Body, desire immediate conjunction with the head, but because it knows that the separation from the head, is the death of the member? So it is in this neer conjunction between Christ the head, and his members the Church, they must needs desire immediate, and inseparable conjunction with the head, because the separation from the head, must be the death of the members. That is the second Reason.

The third Reason of the Point is this, because the Saints of God they know that the accomplishment of the full happiness of the Church of God, and likewise of themselves that are members of the Church, it consisteth in this, in Christ his second coming again to judgment; therefore they do earnestly desire it, and affect it, and say, *Amen, even so, Come:* because (I say) they know this is the coming that perfects the Church of God, perfects their glory in the state of happiness, which the Church and every member thereof doth expect: they know that that is the time which shall be the *Revelation of the sons of God*, who are here obscure, and shall be till that day come. They know well that all the graces and perfections that the child of God can attain to in this imperfection, all is but the first fruits, all is but a taste, and therefore they cannot possibly but lift up their heads, and raise up their hearts to the expectation of that day wherein these first fruits shall be perfected, with *full measure shaken together, and running over;* whereas there shall be an absolute freedom from all sin, and from all the appurtenances of it: an absolute perfection not of grace only, but of glory, which is the highest grace. They shall be one with the head, this is that which makes them look for it. *Heb. 9. 28.* (the place I named before) it is said, *(Christ shall appear to save them that wait for him.* He shall bring a full horn of salvation, he shall perfect the salvation of the Saints; till that day there is no perfection in the salvation of the Saints; No, though they go to heaven, yet before that day there is no perfect salvation, because their bodies are not joyned to their souls. This is a third Reason, even the expectation of the full accomplishment of all the promises. The Lord hath dealt with us as he dealt with his own Israel in their wilderness; he gave them a taste of the fruit of the good land; he caused the searchers to carry some clusters and bunches of the fruit to the Israelites in the Wilderness; that they tasting of it might hie themselves to that rich and goodly, and far countrey: so the Lord giveth us some drops of grace, and only giveth us a taste of that happiness that we wait for, that we may hie our selves so much the faster through this

this wilderness, to enjoy it. This therefore is a strong reason, wherefore the people of God must needs say, *Come, Even so, Amen*; let it be so, because (I say) they know till Christ come the second time, they must not expect the accomplishment of their hope, and the perfection of their happiness.

The fourth and last Reason of this Point may be this, because we are taught by our Lord and Saviour Christ to pray, *Thy kingdom come*. That is, not only that the kingdom of grace may come into our hearts while we are here, but that the kingdom of glory may hasten upon us: and we are sure that this Petition shall never be granted to us, till Christ his return again to judgement, till he come to accomplish this main promise of all: for then only Christ cometh as our Lord and Jesus. Then he cometh as a Lord, and makes an end of all the wars of the Church, then he shall throw down all enemies before him, treading Satan, and all his instruments under his feet, then he shall manifest to the world that he hath the *Keyes of hell, and of death*, then he shall destroy the kingdom of Antichrist, that must be abolished by the brightness of his coming. And then, and not till then, he shall come as a Saviour to perform perfect salvation for his Church, to deliver his Church, not only from condemnation, but from the molestation of sin, not only from tyranny and oppression of enemies, but even from all the presence of enemies, that at that day a separation being made, it may be said to the Saints of God, as *Moses* said to the Israelites when they were afraid of the Egyptians, stand still, *fear nothing, the enemies that your eyes have seen to day, ye shall never see them more*, they shall be so far from oppressing the Church, that they shall never molest the Church not so much as by their presence, then he shall dispose the kingdom to his members, as the Father hath disposed the kingdom to him.

These are strong and effectual reasons to prove this point to us, that the members of the Church, true believers cannot possibly but wait and expect, and vehemently desire the coming of Christ the second time, for the salvation of his Body, the final salvation of his people.

Here one objection may be made by the way, and so we will descend to the Use and Application of it.

Here it may be said; But why do the people of God thus expect and wait for the coming of Christ, in all the Ages of the New Testament for the space of 1600 years, and yet he cometh not? What reason have they to be commanded to expect and wish, and wait for the coming of Christ, when he cometh not in so long a time? Have not all been frustrate of their expectation? And may not we as well as they that lived in the Ages before us, for we see no appearance of his coming, no more than was many hundred years since?

To this we answer; That the patient abiding, and waiting of the just never miscarrieth: the Saints of God never lost nor shall lose for their expecting, and waiting for Christs second coming to Judgment. The Saints of God in former ages 1600 years ago waited for Christs coming; but were they losers by it though he came not? This expectation of his coming, it kept them in the exercise of their faith, of their hope, of their patience, of their watchfulness, it kept all their graces a working, therefore they were no losers by it, though they had not the accomplishment of the main promise: in expecting the promise, they were savers and no losers, because all their graces were kept in exercise.

Besides this, in the second place, the very expectation of Christ in the Ages of the New Testament, though he came not, it is fruitful and useful to draw up the hearts and minds of the godly to heavenly thoughts, and to a heavenly conversation: and so in the very first Ages of the New Testament, the Apostle tells us that this is the use of their expectation: *Phil. 3. 19. Our conversation is in heaven, from whence we look for a Saviour*: they looked for a Saviour then, when he was but newly ascended: was it fruitless because he came not of 1600 years after? No, but *Our conversation is therefore in heaven, because we wait for his coming*. In all ages since, this expectation hath been a means to raise the heavy mold of earth, the heart of man to heaven and heavenly-mindedness: therefore this expectation doth not fail, because it is of use to help them to the full fruition of it in the time of it.

Besides, the Saints of God never murmur, because Christ cometh not, they never murmur

murmur as those that shall lose their hopes and expectation, because they are taught to frame their minds and wills, to the will of God, and of Jesus Christ their head: Now, the will of God is that we should still wait, though Christ come not, because hereby the Lord doth glorifie himself in the gathering in together, the number of the faithful. The number of the Saints must be gathered in, and none must be neglected: Now, is there any Saint of God, and believer in the world that desireth not that every Saint should be gathered in, and the whole body of Christ perfected in the whole members of it, before Christ come to judgement? None must be neglected, and every believer must frame his will to the will of God; God hath revealed that the number must be gathered in, and when it is so, Christ will come and gather all together under his wing. Now the Saints of God think not much that the number should be gathered in, they are well contented with it. So likewise God hath revealed his will, that though he be exceeding patient to wicked men, yet he is not forgetful of his promise; God will be contented though he be provoked every day infinitely by the highest sins of the world, patiently to endure all this, and to offer conditions of peace and mercy, even to the worst, to shew himself rich in mercy, and so full of goodness, that he makes offer even of goodness to the worst. Now the Saints of God here frame their will to Gods, and are content still to wait, because God still putteth forth his patience, and still offereth Conditions of mercy and peace to those that are wicked, and out of the way, whereby some are converted, and others convinced, and prepared for the work of Gods justice. So this question need not trouble men, or hold them off from a chearful, and fruitful expectation of Christ, though he come not in our age, as he hath not in others before.

The use of the Point is this: First, if this be the property of the godly to wait and earnestly to expect the coming of Christ, then we may observe the general ungodliness of the World, by the general want of this expectation.

And if ye say, but who is there that doth not expect the second coming of Christ? and who doth not believe that he shall come to judge the quick and the dead?

I answer, notwithstanding that every man confesses this Article of faith with his mouth, yet every man believeth it not with his heart; for every man frameth not himself according to the faith of it. Very few are those faithful servants that wait and prepare for their Masters coming; Christ when he cometh he shall scarce find faith on the earth. What a number of Men and Women are there, though they hear these things, and they are beaten upon them upon many occasions, and they are in their judgments convinced that it must be so; yet notwithstanding the faith of their hearts apprehend it not, they do not believe it, they do not listen and frame to it. We (like *Caleb*) tell them of the good Land, and the fat of the Land, and the fruit of the Land, and the fulness of the Land of *Canaan*, but generally men (like the unthankful *Israelites*) murmur, and repine, and rebel, and scarce hear us; or if they do, they do not believe it: For if men did believe it, it could not be that men should live like *Saduces* as they do; that neither believe the soul, nor immortality, neither that there are spirits, nor Devils, nor resurrection, nor nothing: the lives and conversations of men plainly bewray that they believe not this Doctrine, though they can profess with the mouth, that Jesus Christ shall come again to judge the quick and the dead, but like the Cardinal of whom we read; that profest he would not give his part in *Paris*, for his part in *Paradise*; so men live as if they would not give their part here on earth, for a Childs part in Heaven. Like that wicked Pope that we read of when he was about to die, now (saith he) *I shall know that which I never believed, whether there be a Heaven or Hell, an immortality of the soul or no*. So men live as if they never meant to know those things or believe them, till they come to the trial and experience of them.

And besides, what a number of men and women are there that can profess these things with their mouth, but they cast themselves into a fast sleep in sin and security, and sleep on both sides, Gods Messengers and Ministers cannot awake them, but as though their souls were to sleep everlastingly; so they sleep on in their lusts and sins, and will not be awakened.

And (my brethren) who doth not observe that it is not the fashion of men even

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of those that profess themselves Christians, to say, *come Lord Jesus*, till they be on their death-beds, and till they be scarce able to speak or breath out a word; they never say *come Lord Jesus*, till they know not what to do with themselves, till they can enjoy their lusts, and the World, and their sins no longer; they cannot tell how to bequeath themselves longer to the service of sin and unrighteousness, till then they never call after the Lord Jesus to come to them: and when they do, it is not out of love and affection to Christ, but out of self-love to help them out of the hands of death, that is too strong for them; and to fetch them out of that misery, they are too weak to sustain. Therefore they call Lord Jesus, but (as I said) it is far from the love of him in their hearts; for were these men to live over their lives again, and to be restored to health again, it would be the last breath of their lives still to call the Lord Jesus.

My Brethren, where these things are (and we find them too general, every man that looks into his own heart, may find himself in some measure touched therein) certainly it cannot be that this same lively desire of a Christian can be there, and these persons can have little comfort in themselves, they have few arguments to prove themselves Elect of God, having the Spirit of God, or to be those that hear the promises with faith, or those that thirst after Christ; there is no argument in them that they are Christs, because they long not, and desire after him.

But therefore in the second place, since this desire is so rare; let us try our selves a little, even those that profess better things, and hope well that they are indeed the Spouse of Christ. Let us try and search our selves whether this expectation be with us or no, that we may find comfort in our estate, and in our union and conjunction with Christ.

For trial of this Point, first we must know that a necessary attendant and companion of this expectation of Christ, and waiting for him; is sighing, and longing, and a vehement desire after him. It is no slight, no superficial desire, but an inward vehement desire, a sighing and panting after Christ, as those that see the need of him. And therefore as the Wise man saith, *hope deferred, pains the heart*: the godly desires of the soul, bring pains to the soul for want of Christ in the absence of Christ. And as the Apostle expresseth it in *Rom.* the 8. *we sigh in our selves* (saith he) *waiting for the redemption of our bodies*. We sigh in our selves, as men that are sick, or in pain, or oppressed with a heavy burden, sigh out their sorrows and griefs; so the godly soul must labour to find this expectation, in the sighing, longing, earnest desiring after Christ; we sigh in our selves, saith the Apostle, this is an argument of true love to Christ indeed, when we earnestly desire him in his absence. As a true faithful Spouse enjoyeth not her self when she enjoyeth not her Husband; so it is with the Spouse of Christ, therefore the Apostle in the *2 Thes.* 3. 3. joyneth them together, *The Lord direct your hearts into the love of God and into the patient waiting for of Christ*. As if he should say, there can be no love of Christ, if there be no waiting for Christ, and according to the vehemency of your love, will be the vehemency of your sighing and longing after him. That's the first attendant of this expectation whereby we may examine our selves.

A second attendant is, a comfortable sweet joy in the soul, a fruit of the spirit, not a fruit of presumption, or of the flesh, but a fruit of the spirit, as the Apostle saith, *Rom.* 5. 1. *Being justified by faith, we rejoyce under the hope of the glory of God*: where there is an earnest and certain expectation of Christ (saith giving assurance to the soul of Christs return for the happiness of it) it rejoyceth under the hope, the heart resolveth it self into joy, because it shall enjoy Christ. That which the Apostle Saint Peter saith, confirmeth this notably, *whom* (saith he) *having not seen, and yet we love him, and rejoyce with joy unspeakable and glorious*.

Do we find this joy in our hearts? this heavenly joy? that which shall be perfected in the presence and full fruition of Christ? But alas! where shall we find this joy in the World? Men joy in Corn, and Wine, and Oyl, in the encreasing of their Money, and Stocks, and Estates; where is the joy the heart is resolved into, to consider and remember the return of Christ to the full and perfect happiness of the soul? Certainly (my brethren) this is a rare grace upon the earth; and yet where it is

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Prov. 13. 12.

1 Pet. 1. 8.

not, that man can have no sound argument in his own heart, that he hath this expectation of the coming of Christ, for with it there is a sound joy in the heart that the world breeds not, nor cannot take away.

A third companion to try the truth of this expectation is, an endeavour after purity of heart and life, this must needs go with this expectation: 1 *Joh. 3. 3. He that hath this hope purgeth himself, and is pure as he is pure*: He that hath this hope that expects Christ hopefully and joyfully, he purgeth himself: he that waiteth for Christ, waiteth for him that he may be like him, that he may be holy as Christ is holy, (still reserving the proportion of a member) and be pure as Christ is pure.

What a number be there, that profess they look for Christs return for their final salvation, and yet this expectation doth not purge their hearts, doth not cleanse those nasty and filthy corners that are there. It purgeth not their mouth from falsehood, and lying, and deceitful and cursed speeches, nor their hands from injustice, and oppression and the like; they are no whit like Christ in their conversation, and yet they hope for and expect Christ, no, he that hath this hope purgeth himself.

What shall we think of them that oppose, that seek to oppress purity of heart and life? that cast scorn upon purity and holiness? what shall we think of those persons? Shall we think that they have this expectation? They will tell ye I, and justify it before any man, and boldly stand upon the expectation of their Saviour as well as others; but if thou hate purity in others, then thou hatest it in thy self, and he that purgeth not himself hath not this hope, for he that hath this hope, purgeth himself as he is pure.

A fourth companion and attendant of this expectation, is Christian fortitude and valour, and unweariedness in labouring and suffering for Christ. Where this expectation is, the soul is invisible in labouring and sufferings: He careth not what he endures, what he sets on for the name of Christ, This we shall see in the Apostle Saint Paul, when he had the white in his eye, when he had this aim set before him, *the high price of the high calling of GOD in Christ, I forget the things (saith he) that are behind, and press hard to the things that are before*. Though his labour and pains, and sufferings were marvellous great, he forgetteth all them, and still pressed hard to the mark, the price of the high calling of God in Christ Jesus. So holy *Moses*, because he looked for the recompence of the reward, he chose to suffer affliction with the people of GOD, rather than to enjoy the pleasures of sin for a season. Besides, those faithful servants of GOD, many other instances might be added, to shew that when a man hath this expectation that Christ will come, and give him the end and recompence of his labour, and eternal joy and glory for his short sufferings, which are not worthy of the glory that shall be revealed, he refuseth no pains, no labour, no passion, no sufferings for Christ and a good conscience. But what need we go further than the example of Christ himself, the example of all examples, *who for the joy that was set before him, endured the Cross, and despised the shame?* and why was this? but for our example, that we should despise the crosses that are before us, and go on unweariedly, and unfaintly through all crosses and persecutions; if we meet with never so many oppositions, with never so many Devils, yet to go cheerfully on in the ways of God, why? because we have a hope, and an expectation before us of Christ appearing.

Further, another attendant of this expectation is this, It blunteth and abateth the fiery edge of our affections to the things of this world. He that hath this expectation is weaned from the world, it looseth the soul from the world every day more than other; Whereas naturally we are rivetted to earthly things, fastned to the world; this expectation wrought in the heart, causeth us to walk more loosely and unjoynted, it blunteth and abateth those eager desires that are in us to earthly things. See it in the example of that worthy servant of God *Moses*, because he looked for a City, and for the recompence of reward that was set before him; he scorned the treasures of Egypt, he despised them, he cared not for honour or treasures, or all that Egypt could afford, he had rather suffer afflictions with Gods people, why? because he looked for the recompence of reward.

Be there not a number of persons that profess they expect Christ his return for their

their final salvation, and yet notwithstanding they are so fixed to the world; they gather the world as greedily, grappling the things of this life together so earnestly, with such vehement affections, as if they were to live their age over a hundred times; be there not a number of politicians that profess this hope too, that hold it most unwise and foolish thing in the world to lose any thing for conscience-sake, and for Christ? Alas! these things will not stand with this expectation. When a man hath a good title to heaven, he is content to part with the broken title to the things of this life: as long indeed as a man hath not a better title, he will hold to that worse: but when he hath a blessed title to the inheritance of the Saints in light, he careth not for this broken Tenour and title, he will not hold them, because they cannot hold him.

In the last place, another note that attendeth this expectation is, where this is, there will be an answerable affection, there will be a promoting of all the means to further it, there will be a grief and sorrow for all things that come against it to hinder it. Thus we do in other expectations. When we expect this or that reversion, when any thing cometh between our hope, we grieve for it, any thing that cometh, or falleth out to further our hope, we rejoyce in it. And thus it will be likewise in this expectation of Christ, if it be true, whatsoever it is that may further our hope, and further Christ his coming, that we desire and pray for, that we rejoyce in, that we promote and put on with all our power and strength; and because a powerful ministry of the Word, promoteth the kingdom of Christ, and fetcheth in the company that shall be saved, and hasteneth his coming: therefore we will with all our power and strength, hold up the ministry of the Word of GOD, (that Scepter of Jesus Christ) for the gathering in of people to God, for the perfecting of the number of the Elect, that so Christ may come and finish our salvation. And whatsoever it is that may hasten this his coming and appearing, we are glad to see it in the means of it, when the Word is preached, when the Sacraments are administred, when people are gathered to God, when grace appeareth in the hearts and lives of men, when we see the power of godliness manifest it self any where, when we see godly men encouraged and entertained, when we see the fear of God to prevail in Families and the like, we rejoyce at this. Why so? because this increaseth and confirmeth our hope, it gathereth in the number that must be accomplished, before our final deliverance. And contrarily, when we see things to impair, and hinder the coming of the kingdom of Christ, that hinders the salvations of men, when we see the Church of God left without able teachers, and in stead of them, to come in unprofitable and unsufficient ignorant men, when we see the free passage of the Gospel hindered, many excellent lights shut under a bushel, and their light hid from the people of God, and the Gospel from the Church of God, when we see faction prevail, and both Civil and Ecclesiastical goverment despised, when Heresies are countenanced, and the people of God discouraged and disheartened, when we see the state of the Church of God abroad, that many sad blows are given by the enemies, and the sword of the enemy is sharp upon the Church, when we see these things, these dazle our hopes, they come between us and the kingdom, and second coming of Christ, the halting of it: therefore there must be grief for it.

Thus it will be; We pray for every thing that may hasten it, and pray against every thing that stands between, and hinders the conversion of men, and the glory of God, and the proceedings of Christs kingdom: thus (I say) it will be with us.

But where is the man that takes these things to heart? who setteth himself on these holy and conscionable courses? If this be so, it appeareth manifestly, that this expectation, though it be every where exprest, is hard to be found any where; there be very few that believe our report, few there be that set themselves to sift and examine the soundness of their expectation, and desire after Christ, yet where it is not (these attendants) it is not sound and sincere.

In a word, to stir us up to this, as the Church and the Spirit, and the Bride, and he that is a thirst here, saith *Come*, to stir up (I say) our desires to this, we will use a Motive or two.

Do we not see by all this discourse a plain difference between godly men and unbelievers? A godly man that hath the Spirit of God in him, saith *come*. A wicked man



man hath no such spirit in him; with his tongue he may say *come* sometime, when he is forced, but he hath not the spirit to say *come*. Here is the difference in their present estate, but afterward the difference is greater; when the evil servant will not wait for his Masters coming, but sits with the drunken, and Libertines, he shall be made a spectacle of his Masters fury; *The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers.* There's then another difference.

Again, consider though the coming of our Lord Christ be certain, yet the particular time to our knowledge is uncertain; but though the particular time be uncertain, yet it is hastening, it is not far off. In the time of the Apostle, there was but an hour, saith Saint John, *now is the last hour*: if it were the last hour in the Apostles time; certainly it is the last minute now, the very last minute of an hour now.

Mat. 12.45, 46.

And I beseech you, let us consider the promise that is made to persons that expect the coming of Christ, *Blessed is that servant, whom his Master when he cometh shall find so doing*: how doing? watching, and preparing for, and expecting of his Masters coming; *Blessed is the servant that his Master shall find so doing*: he speaks there in the singular number, there are not many that he shall find so doing; therefore he speaks of one that is blessed, one of many that shall be found so doing. *Blessed are they that watch and keep their garments clean*, that purge themselves as he is pure, that labour to be holy as he is holy; blessed is he that doth so.

If it were not for these promises, how were it able for Christians to get over the rubbs and hinderances that lie in the way of this expectation? how were it possible for a Christian to leap over the brunt of reproaches, the execution of sentences, and persecutions that the Saints of God go under? only because they have an eye upon this White, the expectation of the coming of Christ.

The faithful Martyrs in this Kingdom, and in other Countries; what did drive them to embrace the flames, and the cruellest death and torments that Persecutors could devise? but only this was in their eye, this bore them out against all the threatnings and sufferings of the World, this was that that did give them encouragement and comfort above all discouragements.

And to conclude, above all let us encourage our selves, by the fruit and recompence of all this expectation; what is that? the Apostle Saint John saith, that when this hope shall come into our hand, when our faith shall meet with fruition, then we shall see Christ so as to be like him: here is such a sight of Christ, as never the eye of flesh saw, nor can see; to see Christ and to be like him, to see him as he is; here is such a sight as would ravish us if we knew what it was, and we cannot know while we are on earth; eye hath not seen that which we shall see in Christ: but when we shall enjoy this expectation, we shall see him as he is, and see him so as to be like him. *Father* (saith he, John 17.24.) *I will that where I am they may be, that they may see my glory.* Wicked men see his glory, what priviledge then between them and the godly? it is true indeed wicked men see the glory of Christs person, and they shall see and feel the glory of his justice; but the godly see the glory not only of his person, not only of his justice, but the glory that no wicked man ever shall see, the glory of his Mercy, and goodness, and grace; here is the difference. God getteth himself glory upon *Pharaoh* in drowning of him; but God getteth himself the glory of his Mercy in Israel, in saving them in the bottome of the Sea: so the godly, they see the glory not only of the person of Christ (and that is infinite and surpasseth apprehension) but they see the glory of his Mercy, of his eternal goodness, and they see it so as to be like him, to be translated into that glory, to get a part and share of it (as much as they are capable of) they make themselves all glorious with his glory, and shine with his brightness and beauty.

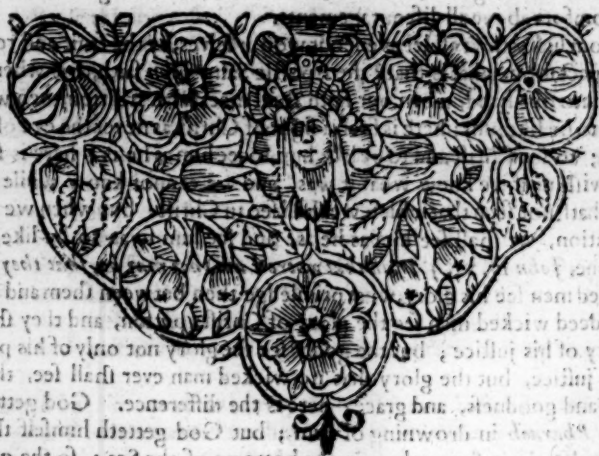
Alas brethren, all the sight we can get of Christ in this world, it is like the sight of the blind man that Christ cured, he bad him look up, and lift up his eyes, and he saw men walking as trees, an imperfect sight; so we have here but an imperfect glimpse of Christ, we see him through a glasse, through the Word and Sacraments, and these means that he hath appointed, an imperfect sight, till Christ give us a clear sight, and makes us see perfectly, and this is in the day of his return. All the sight and

vision

vision of Christ in this life, it is but to see him in a glass (saith the Apostle) as in a looking-glass, but then we shall see him face to face, we shall see him as he is. What difference there is between the shadow in a glass, and the face it self, so much difference there is between the sight of Christ here, and hereafter, when we shall see him as he is, when we shall see him with open face, and not in a mirrour. Therefore let this incourage us; and stir up our hearts, to expect and wait for the coming of Christ with vehemence and daily prayers, with fervency of spirit, with the Church, and the Bride, and the Spirit to say, *Even so, Amen.*

*Come Lord Jesus.*

## FINIS.



As I have said, the light we can get of Christ in this world is like the light of the sun. When the sun is up, we can see all things; but when it is down, we cannot. So it is with Christ. When he is in our hearts, we can see all things; but when he is not, we cannot. Therefore, let us strive to keep him in our hearts, that we may always see his light. And let us not be content with a little light, but let us desire to see him face to face, as he is. For this is our hope, and our comfort, and our joy. And let us not be discouraged, for we shall see him at last. Amen.



# DEATHS

## PREROGATIVE.

### SERMON XLVIII.

Gen. 3. 19.

*For dust thou art, and unto dust thou shalt return.*



*See the tender mercies of the wicked are cruel, Prov. 12. 10. or the seeming cruelties (at the highest but severities) of the God of Heaven have much of mercy in them. Witness this carriage in this Chapter, towards our first Parents: not to speak of his mercy of mercies, (obvious to every eye) Christ the second Adam, promised before the first Adam was punished, the woman is sentenced in sorrow to bring forth Children. It might have been better and better; whereas it is Bitter-sweet, though sorrow, yet she shall*

*bring forth Children.*

Travellers will assure us, that there is a small Island nigh *Nombre de dios* in *America*, where no woman as yet could be delivered of a child, and therefore, when neer their time, are conveyed over to the neighbouring continent, whether this proceedeth from the Astringency in the Air, Earth, or Water; or any other occult Quality, let the privy Counsellors of Nature discuss and decide.

God might have extended the Malignity of this Island all over the World. *Cain* might have been the *Ben-nony* to *Eve*, but his goodness was so merciful, that her comfortable pain was for the time abated with the hope, for future forgotten with the fruition, *John 16. 21. That a man was born into the world.*

Secondly, for *Adam*, he is censured vers 17. *In sorrow to eat of the ground all the dayes of his life. In sorrow, there is Justice; shall eat, there is mercy:* God might have made the Earth Deaf, and Dumb, to the desires of the Husbandman: *ut non parerent arva coloni.* Man might have Fallowed, and Stirred, and Plowed, and Sown, and Harrowed, and Roused, and Weeded, and Mown, and yet not have brought home to the Barn; or not have eat of what he brought home. How easily can God make an ill-conditioned and unseasonable autumn, defeat the promises of the most pregnant Springs, and Summer? How may a *snowy January*, *Frosty February*, *Dusty March*, *showry Aprill*, *windy May*, *warm June*, *Hot July*, (all very kindly in their kinds) be married with a constant and continued rain in *August*, even to the famishing of all man-kind, had not God graciously promised



promised that man should, though in sorrow, verse 17. and in the sweat of his face, vet. 19. eat bread from the ground.

A second favour is herein conferred on *Adam*, that God in his due time would put a period to his painful life, his toil, trouble, and turmoil, occasioned by his tilling the earth, and other intervening afflictions should not last always, but end and expire with his life, *for dust thou art, and unto dust thou shalt return.*

This text I may term the **GRAND LEVELLER** as which equalleth *Showels and Scepters, Pen-knives and Swords, Schollars and Souldiers, Captains and Captives, Princes and Peasants, high and low, rich and poor*, one with another.

*St. Paul, 2 Tim. 4.* compareth mans life to a race, *I have finished my course,* and *Heb. 12. 1.* *Let us run with patience the race that is set before us*, let us improve his *Metaphor* into an *Allegory*, and it will serve us very conveniently for the dividing of our text; wherein we may observe,

1. *Carcer*, the *Bar*, from whence we do start, *for dust thou art.*
2. *Meta*, the *mark*, to which we run, *and unto dust thou shalt return.*

Be it here remembred, that this *Metaphor* is confined to the *Terrestrial* earthly part of man, without the least reference to his *best moiety*, I mean his *Soul*; man consisteth of two parts, *vis* and *vis*, *Soul* and *dust*, the former not coming within the compass of the Text, fall not under the notion of dust, appropriated to the body alone.

I cannot with comfort and conscience proceed, to the collecting of observations out of a Text, whilst conscious to my self, that the same is incumbered with difficulties, and we meet with two main ones in the Text which must first be removed:

#### *First Question.*

This being, (as I may say) the *first day of Judgement*, when God in the text legally proceeded to the sentencing of *Adam* (cast by the confession of his own conscience) how cometh it to pass that only *Temporal punishment* is inflicted upon him. One might justly have expected, that God rather would have said, *from Hell came thy sin, and to Hell let thy sin return, and thy soul go along with it.* Or *you shall go from the place wherein you stand, to the place of eternal Damnation*, where the *worm* dieth not, and the *fire* is not quenched, there shall be weeping and gnashing of teeth. Whereas now the mention only of *Temporal death*, hath given the hint to *Prophane* persons in this licentious age (greedy to snatch at all shadows of advantage) no less boldly than falsely to maintain, that sin in its own nature, doth only deserve, and shall only receive *Temporal Death*.

I answer, first *Negatively*, It was not because sin in its own nature, deserveth only *Temporal Death*, seeing (were it the work of the day, and the time as proper as the place for that purpose) Legions of Scriptures might be produced to prove that *eternal* (as well as *temporal*) death is due to the *demerit* of sin, yet none can wonder at prophane persons, if willing to kindle comfort to themselves at every Gloworm they meet with, it being for the interest of thieves and murderers to believe (if they can so perswade themselves) that there never will be *Goals, Judge, Sizes, Sessions, Sheriffs, or Executioners*. But for most weighty reasons, *Obvious* and open to our apprehension, (besides others no doubt concealed in his own bosome) Divine wisdom adjudged it not convenient to besentence our first Parents with eternal Damnation, though according to his justice and their deserts, it might have been inflicted upon them.

First in general I answer, *why should any mans eye be evil because Gods is good?* What if he were pleased to abate of legal extremity, and mercifully to remit much thereof who shall say unto him, *why dost thou so?* Indeed *Itinerant Judges* bound to observe the letter of the Law, may not, but a King by his Prerogative may commute

commute the Gallows into the Brand; qualifie the Brand into the whip, under-punish offences without wrong to any, because therein be doth only, *vis imperio suo*.

Descend we now to more particular answers, and before we go further; the Audience will grant this unto me (which if denied me I shall be bold to take, as an undoubted truth) that had the sentence of eternal condemnation, been once pronounced by God, and passed on Adam; It, like the Laws of the Medes and Persians, Dan. 6. 8. could not ever after be reversed, or repealed. This being premised, I tender to your consideration, how inconsistent it was with Gods goodness, to curse Adam and Eve to the Pit of Hell, beheld either in their Personal Nation, as single souls, or in their collective capacity; as the Representatives of all man-kind.

For the former, God would not curse Adam or Eve, as private persons, because foreseeing, that both of them would repent, and lay hold on the Promised seed, and so eternally be saved; indeed there were in the primitive time a sort of Hereticks, no less uncharitable than Erronious, who maintained that both Adam and Eve were damned, (base birds thus to defile their own nest) whose Doctrine was exploded by conscientious Christians, and the contrary avowed and asserted by the Church of God.

Secondly, consider Adam and Eve as the representatives of all man-kind, and so all the ELECTS lay hid in the Loyns of the one, and Womb of the other; I have blessed him (said Isaac of Jacob, Gen. 27. 33.) yea and he shall be blessed; by the same proportion it followed more firmly, that if God had cursed the elect in Adam and Eve, they should have been cursed, which was diametrically opposit to Gods gracious intent, yea, would have proved destructive to his design, having fore-appointed from all eternity, in due time to say unto them, Mat. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Yea, which is most material, Christ himself, of whom it was said, Gal. 3. 8. In thee shall all Nations be blessed, according to his humanity, and as concealed in his causes, had even then a Seminal existence in our first Parents. What said Balaam, Numb. 23. 8. How shall I curse whom God hath not cursed, or how shall I desire, whom the Lord hath not desired? But it followeth, a fortiori, that God could not, that is, would not, issue out an eternal malediction on them, who had him in them, who was the fountain of all blessedness, and that by Gods own fore-appointment, an Act as much precedant to my Text, and which by due seniority took place of Adams punishment, as eternity is before time, 2 Tim. 1. 9. who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

In further illustration of this our answer, it is very observable, that God in this Chapter, twice discharged the terrible word Cursed, and yet both times designedly no doubt, (he can best, if so pleased miss the mark, who if so pleased, can best hit it) missed both Adam and Eve.

Once verse 14. Thou art cursed above all Cattle, and this Cursed he bestowed on the Serpent.

The other on the earth, verse 17. Cursed be the ground for thy sake.

When Sons of Princes committed faults, it was usual for the servants of those sons to be beaten. As here the earth is punished for the fault of man his Master, and the curse is on it inflicted which by him was deserved.

#### Second Question.

Seeing God threatned Adam, Gen. 2. 17. In the day that thou eatest thereof, thou shalt surely die; how came he to live so long after that fault committed. The Barbarians, Act. 28. 6. looked when St. Paul, (Stung with the Viper) should have Swollen, or fallen down dead suddenly. And it might rationally have been expected that Adam, invenomed with sin and the guilt thereof, should in the same minute,

and moment have sunk down into Death. Whereas the words in the Text are still; *de futuro*, *To dust thou shalt return*: yea, we read *Gen. 3. 5*, *And all the dayes that Adam lived, were nine hundred and thirty years*, and he died *Josuah's* was a long day, made up of two coupled together, without any night interposed, whilst the Sun stood still; but here was an extensive day, indeed lasting well nigh a thousand years.

*Answer.*

Some please themselves in returning this answer, which to me seemeth a witty foolish one, though by some highly approved; it is said, say they, *Psal. 90. 4*. *For a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night*. Thus taking one thousand years for one day, (according to the computation, *islo Dei*) Adam, died in the same day he sinned, as whose life though exceeding the ninth century, never attained to a full thousand. But this by some is justly censured not for expounding, but abusing the word of God:

*First Answer.*

Waving therefore this *mock-answer*, I present two solid ones to the readers choice, to prefer which he pleaseth, or, (if so disposed) to twist them both together; the first is, that sentence of God, *Gen. 2. 17*. is not *definitive*, but *comminatory* parallel to that, *Jonah 3. 4*. *Yet forty dayes and Nineveh shall be destroyed*; such comminatory sentences alwayes run with a clause of revocation; (concealed though not expressed) in case God conceiveth the contrary more conducing to his glory; I say these comminatory sentences, done *ad terrorem*, are not so conclusive, but that they are still coinclusive, admitting of a revocation at Gods pleasure and mans repentance, as our first parents no doubt were true Penitents for their offence.

*Second Answer.*

Adam became mortal from that very instant, that he eat the forbidden fruit. Sickness then arrested him, though he was not imprisoned in the grave till many years after; before his full *natural heat* and *radical moisture*, knew and kept their respective bounds in his body, without the least natural encroachment, since his fall they are turned fierce foes, lying at the catch and waiting advantages to invade one another: since the very minute of his prevarication, his body sickness-proof before, was subject to be drowned with the Dropsie, burnt by the Fever, swelled by the Gout, shrivelled by the Consumption: In a word, he carried in his Soul the seeds of all sins, in his body of all diseases.

In common discourse we date a Malefactor dead (though not *naturally*, *legally*) from the sentence of condemnation passed upon him; It is but a *dead life* which he leads after that time, such being the *Chancery*, as I may say of *Common Law*, to allow him a few dayes to dispose himself for death; in the same sense we behold Adam, as no man of this world, as *Dead* and *defunct*, (though respited and reprieved for some years) from the time that he eat the forbidden fruit.

We must not forget that St. *Hierome*, in whose mouthing languages (departing consfessedly from *Babel*) met methodically then in any other Father, highly commendeth the translation of *Simacus*, reading these Words, *Gen. 2. 17* *Morieris*, thou shalt die; *Mortalis eris*, thou shalt be mortal; herein if he rendred not the letter like an exact Translator thereof, he hath given in the true sence of the word, as a judicious commentator thereon.

And now we may march on with *becoming confidence*, to collect some Doctrines from the words, being secured from any ambush to surprize us on our backs. We may say with *Isaac*, *Gen. 26. 22* *Rehoboth*, now the Lord hath made room for us. These two grand objections thus satisfied, come we now to the place, whence all man-kind starteth, *Dust thou art*.



## Doctrine.

All man-kind derive their original from dust. Adam immediately, Gen. 2. 7. And the Lord God formed man of the Dust of the ground, and breathed into his nostrils the breath of life, and man became a living Soul. Eve, mediately made of flesh; made of dust, and so all mankind since, being one remove further from dust in their composition, but at the same degree of distance from dust, at their Dissolution, Dust thou art, &c.

First Use, to retrench our Pride, at the serious consideration of our mean original; Virgil tells us, Georgicks the fourth; that when Bees fiercely fight in the Air; the speediest way to part them, is by casting dust upon them.

*Hi motus animorum, atque hac certamina tanta,  
Pulveris exigui jaculis composita quiescunt.*

But when Swarms of lusts in our proud Souls fight one against another; and all against the word and will of God; the quickest means to compose them, is by throwing some dust, pouring meditations of mortality upon them.

Second Use, to confute the curiosity of such, who expend so much precious time, care and cost, in pargeting, painting, pouldering, patching, and perfuming of their bodies, which came from, and go to the dust. Here first, I allow a necessary neatness due to our bodies, lest otherwise we antedate our own stench, lest otherwise before our time, this our dust turn dirt, and become offensive to our selves and others.

Secondly, I allow (for God allows) an ornamental decency, proportionable to the condition and estates of persons, and I find, Gen. 24. 22. Ear-rings in the ears, and bracelets in the hand of *Rebeckah*, though to any judicious eye; those hands seemed more beautiful for the *Buckets* she did bear, than for the *Bracelets* she did wear. But blame-worthy their pride, and vanity, who spend about their bodies time and cost, to the neglect of their Souls.

It is reported of Queen Katherine Dowager, first Wife to King Henry the eighth, that she accounted no time worse spent than what was wasted in dressing of her; indeed; seeing nature was not over bountiful of beauty unto her, and having a humorous Husband to content, art might the more excusably be indulged unto her; but how many are there who esteem no time well laid out, but what is spent in tricking, trimming, decking and adorning themselves. The Comedians could complain, *dum moluntur, dum comuntur nunc est*; but the Divine may complain, *dum precantur, vix semihorula est*. To tell that Sex of their faults in that language they best understood, too much time is lost by them in their dressing, too little in their devotions.

Here let me humbly tender a motion to the Gallants of our time, and may it but meet reception, and entertainment futable to the seasonableness thereof, when they do curiously powder their Hair, (how welcome is the meal of old age of mans, unwelcome of Gods besprinkling) let them even then call to mind, this is but anticipating the work and Words formerly used at mens burials, Dust to dust, for dust thou art, and unto dust thou shalt return.

Third Use of comfort. Of comfort (may some say) that is impossible to arise naturally from this Text, *can meat come from the devillers, can any good come out of a Galilee?* Behold the Text is hung about on all sides with mourning, and therefore little chearfulness, and less comfort, can thence rationally be expected, however most clarified, and distilled consolation may be extracted from the Text, and it is pity to express it in any other than in *David's* words, *Psal. 103. 14. For he knoweth our frame, he remembereth that we are but dust*, and therefore of his gracious goodness will not expect, Golden performances, from dusty performers. He will be pleased to accept, dusty Prayers, and dusty Preaching, dusty Reading, and dusty Almes-giving, from us, as proportionable to our extraction.

God

Sand. de scisma  
Anglicano.

God knoweth that the Angels are *not Dust*, and therefore he may justly expect from them, and require of them, to serve him, in *altitudinibus*, in height of performance, having a fourfold advantage above men, by their very origination.

First, the Angels are incorporeal, who can act quicker than I can think : My sluggish imagination cannot keep pace with their performances. It was but a Poetick fiction, that the Spanish gowets were conceived of the wind. But it is a Theological truth. Heb. 1. 7. *He maketh his Angels Spirits; and his Ministers a flaming fire.* Whereas we poor men, do drole and drag a cumbersome corps about us, which much hindereth us in all our devotions.

Secondly, Angels have no *flesh*, and we have *flesh*, this will some say *interferreth* with the former : Oh no. Our Saviour had a body, and that a real one, but no *flesh* in this sence, that is no relique and remnant of original corruption, whereas we have both *body*, and *flesh* too, in the worst acception of the latter ; This *Esquire* of our *body* (as I may call it) is over officious in his daily attendance, so that whilst the *Wind of Gods Spirit* bloweth us one way, the *tide* of our corruption hurrieth us another way, a mischief from which Angels are secured by their nature.

Thirdly, Angels have no *world* to tempt them. We live *in medio mundi*, in the middle of *Snarcs*, so bad that we should not look upon them, but so common that we can hardly look beside them.

Fourthly, and lastly ; Angels are free from any Devil, effectually to tempt them, should Satan endeavour, he could not accomplish it. The match cannot be lighted where there is no tinder to take fire ; Whereas such our corruption, it is quickly enflamed with Satans temptations.

Angels having thus a fourfold advantage above men, and seeing they, *Psal.* 103. 20. *Excel in strength*, whilst we poor mortals *exceed in weakness*, God will expect from us service suitable to the mean matter we are made of, and in his accounting with us, will give us *grains of allowance*, make favourable abatements, and accept of proportionable defalcations, *remembering that we are but dust.*

Let me here make a supposition, not only feasible in it self, but which *de facto*, we see daily performed ; suppose a man had two Sons, the one grown to the full strength and stature of a man, the other ( which usually happeneth by the same venter ) an infant which hath newly learned the method of going alone. Suppose further, that the Father at the same time, commandeth them both to come to him, and bring with them somewhat proportionable to their strength, in obedience whereunto, the *man-son*, bringeth a Beam or Log on his shoulders.

The *Child-son* cometh also, and what doth he bring with him ? It is very well if he bringeth himself, for every step he stirreth, he ventureth a stumbling if not a falling, but what if also over and above himself, he bringeth a *straw* or *reed* in his hand.

I appeal to you who are Parents of Children ( others being but incompetent judges of the case in hand ) to you I say, who have paternal affection resident in your breasts, and maternal leagure in your bosoms, whether you would not take it in as good part, a reed of your *Child-son*, as a Beam of your *Man-son's* bringing ; I trow you would. Have earthly Fathers, who are but *parcel-pitiful*, such a *Court of Chancery* in their hearts, and shall not God, whose mercy is over all his works, exceed us in all *bowels of compassion* ? God I say, who may be said to have two sorts of Sons, *Angels*, already arrived at their full strength and perfection. In the laws of *England*, the Kings eldest Son, as *Duke of Cornwall*, was presumed to be to all legal intents and purposes of full Age, on the first day of his *Nativity* ; sure I am that Angels at the very instant of their creation were out of their *non-age*, and in full maturity, whilst men during their living in this life, are still in their minority ; until *Ephes.* 4. 13. *We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* ; and therefore God will dispence with our *dusty* performance, *remembering that we are but Dust.*

However none can without manifest usurpation entitle themselves to the least share in this Use of comfort, if the connection of *Dauids* words ( whereon they are

are founded) be seriously considered, *Psal. 103. 13, 14. Like as a Father pitieth his Children; so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.* See here God only reflecteth with favours on the *dusty expectation of those that fear him, and no others.*

Therefore let no prophane person, suck *posson* out of the *sweet-flower* of our comfortable use, and dispose himself to leudness, or (at the best) *laziness* in Gods service, presuming that God, knowing his Original of Dust, will therefore accept of his, as of but *dusty* performance. Here let me distinguish betwixt *dusty*, and *Dung-hill* serving of God.

*Dusty serving* of him is, when men endeavour to the utmost strength of their weakness to serve him; when they present him (as *Jacob* did unknown *Joseph*, *Gen. 43. 11.*) with the best, and those God knows but bad) fruit of our Land in our vessels, doing all in sincerity (which is *Gospel perfection*) and the mean time confessing of, groaning for, and fighting against those many corruptions, and more imperfections which cleave unto their most perfect performances. This is *Dusty serving* of God, *Dung-hill serving* of him is, which proceedeth from persons Dead in *Trespases and sins*, *Ephes. 2. 1.* sending forth the same savour in the nostrills of the God of Heaven, with *Lazarus* when he had been three dayes buried, *John the 11. 39.* And although such actions may appear pretious to the beholders, yea, and breath forth no bad sent at all, to wicked men in the same condition (one rotten corps is not offensive to another) yet as dead flies cause, *Eccles. 10. 1.* Oynment of the *Apothecary*, to send forth an ill savour, so *Hypocrisie* appendant to such actions, rendereth them noisom to that infinite being, who is Emunctifiminaris, most exact and critical in his swelling. This is *Dung-hill serving* of God, most odious unto him, and therefore the Godly do detest and abhor it, whilst they only grieve and bemoan at their *dusty service of God*, which notwithstanding if, (qualified as formerly) stated, is acceptable in *Jesus Christ*.

Come we now to the *Mark*, to which vve all run, and unto dust shalt thou return. Whence vve observe this Doctrine, *All humane art cannot preserve a corps from final returning to dust.* I say, final, although for a time it may reprieve the same from being pulverized.

Far be it from me, despihtfully to decoy the ingenious indeavours, (and they be but endeavours) of any in *Chyrurgery*, I vwill not add any to my ignorance in that mystery, yet I say, Art must cry craven, in this experiment, and cannot secure a corps, from mouldering into its first matter, *Dust*.

For proof hereof let us suppose, first that vvhich I may call an *healthful corps*; viz. of one not vveakned and vvasht vwith a long lingering and languishing disease, but of one cut off suddenly in the prime of his youth.

Secondly, Suppose an Artist expert in his profession of Embalming, no vvhit inferiour to them, vvho made the last bed for the repose of King *Asa's* corps, *2 Chron. 16. 14.* of sweet odours by the art of the *Apothecary*.

Thirdly, allow him the most and best of spices, not only a mixture of *Myrrhe* and *aloes*, about an hundred pound weight (the proportion assigned by *Nicodemus* for our Saviours body, *John 19. 39.*) but as many as *India* and *Arabia* doth produce, the Embalmer being stinted to no number but his own pleasure.

Lastly, because moist Countries be accused to invite corruption, let us lay the scene of this experiment in *Egypt* it self, vvhere the dryness of the climates may contribute something to the effecting of the vvork.

The premises thus provided in matter and manner, in kind and degree, to the Chyrurgions full desire, let him not begin his operation, and fall on vvorking, according to the rule of art. Here I suppose he vvill vvith his instruments first take out the brains and bowels, of both vvvhich *conclamatum est*, it is granted on all sides that they cannot be preserved from putrefaction, and judicious art vvill not adventure on a labour in vain.

Next I conceive he vvill curiously incorporate his spices, into those vacuities, concavities, out of vvvhich the brains and bowels (those bags of corruptions) vvvere taken out.

Thirdly,



Thirdly, after the using of much art in order to his design, he will build the body many stories high in perfumed *Searcloths*.

Lastly, he will deposite it in some dry place; perchance where no earth shall touch it, lest as ill company often sollicite good natures to badness, the corps may be tempted by contiguity to the earth, the sooner to return to dust.

Now when all this is done; all in effect is still undone, as to the thing undertaken I deny not but that a corps may thus be preserved some *hundreds*, or perhaps for some *thousands* of years. And yet give me leave to say of such a body, *minima est pars, sui ipsius, there is the least of flesh and body, in that flesh or body*, the matter thereof insensibly resolving into dust, and that dust vanishing into nothing, that doth appear; so that the most of what remaineth is the substance of spice and flesh, and that at last passeth to dust as its general matter.

Yea such prodigious cost of Embalming bestowed on bodies, hath accidentally occasioned their speedier corruption. Many a poor mans body hath slept quietly in his grave without any disturbance, whilst the corps of some *Egyptian Princes* might justly complain with [seeming] *Samuel to Saul, 1 Sam. 28. 15. Why hast thou disquieted me, to bring me up, their Fingers, and Hands, and Armes, Toes, Feet, and Legs, and 7 highs, and all their body, tug'd and torn out of their tombs, tumbled and tossed many hundred miles by Sea and Land, bought and brought by Druggists for Mummy, and buried in the bellies of other men, they it seems being Canibals, who feed on mans flesh for food, though not for Physick; all which may seem a just judgment of God, on the immoderate cost and curiosity in their embalming, as if endeavouring thereby to defeat and frustrate Gods sentence, and to confute the truth in my Text. Dust thou art, and unto dust thou shalt return.*

In a word, as a loving child, which is violently kept from his tender Mother, will wait and watch his first and best opportunity to return to his Mother again. So every mans body is a child of the Mother Earth, and though the vigilant eye, and powerfull hand of art, endeavoureth its utmost to detain this child from the arms of its Mother; maugre all obstruction, it will make its way unto her; *for dust thou art, and unto dust thou shalt return.*

First Use, this teacheth us what to think of *Papish Reliques*, their Priest pretending many of their Saints bodies to remain in their shrines at this day uncorrupted; thus they fabulously report, that the hand of Saint King Oswald

*Nulla verme perit, nulla putredine tabet;  
Dextra viri, &c.*

That no worm or putrification tainted his right hand, which had been so abundantly bountifull to the poor, if so, he had far better success, than he who was a better King and Saint, even *David* himself, *Act. 13. 36. who after he had served his Generation, was laid to his fathers, and saw corruption.* But most of these *Papish* forgeries were discovered at the desolation, and such bodies found as rotten as their superstition who adored them.

Second Use, Seeing it is impossible to preserve our bodies from returning to dust, let us labour to keep our souls from being turned to damnation.

*Eccles. 12. 7. Then shall the dust return to the earth, as it was, and the Spirit shall return to God that gave it.* Wherein observe all Spirits both good and bad, after death return to, as to the Father of Spirits, to do their homage unto him; I say, they all instantly return unto him, from him alone to receive new orders, and instructions how, and where he will have them for the future disposed of, in an eternity of weal, and woe. God grant that our souls may so return to God, as never to return from him; but abide with him in endless happiness. O consider the worth of your souls, and value them accordingly.

St. *Matthew* saith, 16. 26. *What is a man profited if he shall gain the whole World, and lose his own Soul?* But St. *Luke*, Chap. 9. 25. hath it, *if he gain the whole World, and lose himself.* His body is without him, only an appendant, and that separable, but his Soul is his very self, lose that lose all.

There lived lately in the City of *Exeter*, a person well known, generally remitted by

by all a right religious man, though in my mind more to be commended for his *devotion* than *discretion*; his custome was to apply himself to strangers in all companies, and sequestring persons by themselves demanded of them; *If you die at this instant, what assurance have you of the eternal salvation of your Soul.* A question which hath posed many a great Scholar, to give a good answer, with truth and comfort thereunto.

I confesse his *Christianity* was better than his *civility*, in surprizing people with so sudden an Interrogatory. However it is a question, if not fit for him to ask of others, fit for every man to demand of himself, the *Preacher* in the *Pulpit*, the *People* in their *Pews*, the *Traveller* on his *Horse*, the *decumbent* in his bed, every one at all times, in all places.

Now it is not the least part of Gods mercy unto us, that before our bodies after our deaths, finally return to dust, they even whilst we are living, begin for to ungive, and to dispose themselves, for their *dusty dissolution*; *David saith, Psalm 19. 7. I will blese the Lord who hath given me warning, my reins also instruct me in the night season.* He speaketh this in relation to his mortality, it following soon after, *my flesh also shall rest in hope.*

God gave *David* warning, that death should not surprize him of his *mortal condition*, his *reins*, that is some inward wastings, and secret weakness of nature, minded him that he must return to his first original; God in like manner gives us warning, and we may have wisdom to take it, some years before our eye-sitrings break, our eyes are blind as to small prints, our ears deaf as to low sounds, evident monitors that our bodies are *ungiving to return to dust.*

God of his goodness sanctifie unto us, all decayes in nature, that they may effectually mind us of our mortality; it is said of *Sampson*, when his hair was cut off, *Jud. 16. 20. He awoke out of his sleep, and said, I will go out at at other times before, and smite my self.* but he quickly found the case was altered with him. Thus we in our declining age think to rise as early, go as late, run as fast, travel as far, do all things as actively as twenty years ago, when we were young; but it will not be, age hath clipt our strength; God make us sensible thereof, *that we may remember our end, and apply our hearts unto wisdom, AMEN.*



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# THE PATRIARCHAL FUNERAL.

GEN. L. 10.

*And he made a mourning for his Father seven dayes.*



Here are two great names concealed in this Text, but express'd by the Prophet *David* in a particular and eminent manner: *Thou hast with thine arm redeemed thy people; the Sons of Jacob and Joseph.* Great was the name of *Abraham*; but all his Sons were not accepted; only *Isaac* was in the Covenant. Great was the name of *Isaac*, but his Son *Esau* was rejected. Great then must the name of *Jacob* be, who had twelve Sons, and all accepted. The whole people of God descended from him, and were called *Israelites*, and the Sons of *Jacob*, as his by generation from his loins. One of these twelve was *Joseph*, and the rest did equally descend from him; and might be called his Sons by preservation, from his care and power. Howsoever, he is exempted from the number of his Brethren; and that he might be styl'd a Father, two Sons of his are numbred with his Fathers Sons, and ranked with the Patriarchs. Thus were all the people of God the Sons of *Jacob and Joseph*; and *Joseph*, while the Son of *Jacob*, the Father of the Sons of *Jacob*. These are the two concealed in the Text; *Jacob* the Father, and that Father dead; *Joseph* the Son, and that a mourning Son: for *he made a mourning for his Father seven dayes.*

Psal. 77. 15.

These words contain a brief relation of a *Patriarchal Funeral*; in which two general parts are presented to our view; the Solemnization of the Obsequies; and The Continuation of the Solemnities. In the description of the Solemnization there are four particulars observable; The Connexion; The Person; The Action; The Occasion. The Connexion, in the conjunctive particle *And*; the Person understood in the following pronoun *He*: the Action represented, what *He*, that is, *Joseph* did, *he made a mourning*: The Occasion expressed, for whom he mourned, for his Father. The Connexion of the Text is double, in reference to the Person, and in relation to the Action. The Connexion of the Person, *And he*; the Connexion of the Action, with the precedent actions of that person, *And he made a mourning.* I shall begin with the Connexion of the Person, and in my whole discourse exactly prosecute the method of the Text.

When aged *Jacob* yielded up the Ghost, and was gathered unto his people, the

Gen. 49. 33.  
50. 3, 1.

Physicians embalmed Israel, and the Egyptians mourned for him threescore and ten dayes. They were not as yet the apparent enemies of God; they had their tears for Jacob, who afterward would have drowned all his Sons; they preserved and prolonged the dayes of his life; and when those were cut off, they continued the dayes of his weeping. But there is a difference between a formal and a real sorrow, between a solemn and a serious grief, between a popular and a filial sadness. Wherefore Joseph is not contented with the Egyptian mourning; he hath a neerer relation than those strangers had, and therefore more of affection is expected from him; his filial sympathy must go beyond their accustomed civility; the Egyptians mourned, and he made a mourning for his Father. This is the Connexion in respect of the Person; that of the action followeth.

Gen. 50. 1.

When Jacob was near the time of his dissolution, Joseph put his hand under his thigh, and swore unto him that he would deal kindly and truly with him, that he would bury him in the burying place of his Fathers. When he gathered up his feet into the bed and died, Joseph fell on his Fathers face, and wept upon him, and kissed him, and so paid the first fruits of a Funeral with his eyes and with his lips. After this he commanded the Physicians to follow with Spices and embalm him, desirous to preserve that body to the utmost possibility from corruption, from which he had received his generation. Then he entreated and obtained leave of Pharaoh to perform his Oath which he swore unto Jacob: he went up to the Land of Canaan to take possession with his Fathers body, and laid him in the field which Abraham bought. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, there Jacob buried Leah, and there Joseph buried Jacob. And having thus fulfilled all the duties belonging to a Son, there remaining but this one, fitter to be performed than required, he made a mourning for his Father. This is the Connexion of the Action.

Gen. 49. 31.

The Person or chief mourner then is Joseph; he which once was dead in the thoughts of Jacob and desires of his brethren, survives his Father to attend his Funeral, and to preserve his Brethren alive. His coming into Egypt cost aged Jacob many a tear; and he must pass into Canaan to demonstrate his gratitude, and pay that debt unto his Father there. This eminent Person is proposed for an example unto all ages of the world: what he here performed, was no legal Ceremony; he was a Patriarch, and long before the Law: he was a singular and signal type of Christ, and hath done nothing which may misbecome the most retired and sublimed Christian.

And this will readily appear, if we joyn the Action to the Person. He made a mourning. I call't an Action, which may as well be term'd a Passion: as a mourning, so a Passion; as he made it, so an Action: a passionate Action, or an active Passion. The internal grief of his mind and sorrow of his heart, as an inward passion of his Soul, was voluntarily rais'd within him by resolved and continued thoughts of his Fathers death; and at the same time the expression of that grief was willingly poured forth, as what he understood did well become him. We are not only to bewail our sins, but all those miseries which proceed from them: and therefore tears were not only lent us to declare Compunction, but also to express Commiseration. We read our blessed Saviour twice did weep, once for the sins of Jerusalem, once for the death of Lazarus whom he loved. Two eyes Nature bestow'd upon us, though perfectly and distinctly we can see but with one at once, and both are equally made the fountains of tears, as we are sinners for Contrition, as we are Brethren for compassion. When the first Martyrs blood was shed for the Christian faith, devout men carried Steven to his burial, and made great lamentation over him; such were the tears of the Infant Church. When Peter found Dorcas, a woman full of good works and Almsdeeds, dead, all the widows stood by him weeping. Thus the first which died in Christianity, were followed with solemn tears: and it was a wise observation made by the Apostate Julian, that one of the means to convert so many Heathens to our Religion, was the care of the bodies, and the solemnities always used at the Funerals of the dead. Thus far of the Action, He made a mourning.

Act. 8. 2.

Act. 9. 19.

The occasion of this sadness is expressed in a word, but must be considered in many more, as being the principal concernment both of the Text and Time. The mover of his passion, the object of his grief, the cause of his tears was his Father, *And he had a mourning for his Father.* This was so truly the occasion, that it was the only cause, that there can be no reason imaginable assigned why Joseph should mourn, but only because he had lost a Father. Though he was aged to extremity, though he was holy unto eminency, though he was happy to eternity, though no way disadvantageous by his death to any, yet because dead, and that a Father dead, *he made a mourning for him.*

We usually say of ancient persons, that they have already one foot in the grave, and the rest of their life is nothing else but the bringing of these feet together. Why then should we weep for the death of aged persons, when it can be but the second part of their Funeral? That sorrow seems to be but useless, which is spent upon necessities, and that grief irrational which would create impossibilities. *The days of our lives are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.* What reason then can we produce, that the life of a man whom we esteem, should be sorrow to himself, and his death be grief to us? Now Jacob gave this account of his age to Pharaoh when he came down to Egypt, *The days of the years of my pilgrimage are an hundred and thirty years; and he lived in the land seventeen years; so the whole age of Jacob, was an hundred forty and seven years.* The extremity of his age had fastened him to his bed, the perfect emblem and short forerunner of his grave. *The eyes of Israel were dim, so that he could not see;* he was already in the shades of darkness. Nay, *the time drew nigh* saith Moses, *that Israel must die;* there was a natural necessity of his death, an apparent impossibility of longer life; and yet this consideration is no excuse to Joseph, but he made a mourning for his aged Father.

Psal. 90. 20.

Gen. 47. 9, 18.

Gen. 48. 10.

Gen. 47. 29.

Secondly, the death of the righteous is to be desired rather than lamented: and it were a dishonour put upon Religion to think a pious man less happy dead, than when he liv'd. *Weep not for me,* was the language of the immaculate Lamb when he went to a shameful and a painful death: and why should he, which yields up his soul with comfort, leave his body to be coveted with so much sorrow? Those which live in impiety, and depart in their iniquity, they which have here provoked the wrath of God, and go hence with that wrath abiding on them, as they could create nothing to their relations but sorrow in their life, so must they necessarily increase it at their death. But Jacob was a Patriarch, of eminent and constant piety, particularly and remarkably beloved of God, highly blessed by him, and powerfully blessing in his name; and yet when Jacob dieth, Joseph weepeth: *And he made a mourning for his pious Father.*

Luke 23. 28.

Thirdly, Death is nothing else but a change of a short and temporary, for an unalterable and eternal condition. From whence it followeth, that those which die in their sins, from thence begin to feel those torments which shall never cease: and therefore they leave behind them a sad occasion of grief and sorrow to such as are apprehensive of the pains they feel. If the Rich man in the Gospel were so careful of his surviving brethren, and so concerned in their welfare; if they had as well understood his sad and irreversible condition, what floods of tears would they have shed for him who call'd so earnestly for a drop of water to cool his tongue? But as for such as pass from hence into a place of rest and joy, who change the miseries of this sinful world for the blessed presence of a good and gracious God; weeping at their departure, may seem improper and unkind officiousness, as 'twere a sorrow for their happiness, and envy at their felicity. Now the soul of Jacob was certainly at rest, and Joseph sufficiently assured of his happiness. He knew that his Father was heir of the same promise with Abraham: *for he looked for a City which hath foundations, whose builder and maker is God;* he died in faith, and embraced the promises; he confessed that *he was a stranger on the earth, and that he sought a better country, that is, an heavenly;* and therefore God had prepared for him a City, and he was in the bosom of Abraham, the place of felicity. But the happiness of his soul is no excuse to Joseph for the Funeral tears due at the interment of his body. *And he made a mourning for his happy Father.*

Heb. 11. 16, 17.

Fourthly,



Fourthly, many persons expiring give too sad occasions of sorrow to their relations left behind: they which depend upon them, whose subsistence liveth and dieth, and whose hopes are buried with them, may go to their graves with unfeigned tears, lamenting not so much the departure of their friend, as their own loss; something they may weep for them, and more for themselves. But the death of *Jacob* was not of any such condition; there could no disadvantage arise from that to *Joseph*, no interest of his could suffer by it. He had already blessed all his Sons, and *Joseph* principally; there could be no more of heavenly favours expected from his prayers or prophecies. Had he died before he laid his hands upon *Ephraim* and *Manasseh*, had *Joseph* and his Sons been absent when he blessed the rest, he might have sadly mourned for the loss of his Father, and of the Benediction. If *Esau* lift up his voice and wept, because he was defeated of the blessing while *Isaac* lived, *Joseph* might well have made a mourning, had he been prevented of the Benediction by an unexpected or a distant death. But *Jacob* blessed them, and with his blessing gave order for his burial, and with that blessing and that order died. And as his death was no way prejudicial to the spiritual, so was it not at all disadvantageous to the temporal condition of his Son. He suffered loss of no enjoyments, by his Fathers death; *Jacob* had lived long by the favour and the care of *Joseph*, his filial gratitude alone preserv'd his life; but no such narrow thoughts abated the freeness of *Joseph*'s sorrow. *And he made a mourning for his Father.*

If none of these considerations, which work so powerfully on other persons, did move this Mourner to express such sorrow, what were the Motives then which caus'd so deep a sense, what meditations wrought so powerfully on the heart of *Joseph*? I answer, they were but two, Mortality, and Paternity; the one supposed, the other expressed in the text: *Jacob* was the Father of *Joseph*, and that Father dead, and therefore *Joseph* mourned for him.

Ecclus. 22. 11.

Mortality is a proper object to invite our pity, and privation of life alone sufficient to move compassion in the living. *weep for the dead*, saith the Son of *Sinai*; *for he hath lost the light*. If for no other reason, yet because a man is dead, and by death deprived of those comforts which those that live enjoy, they which survive may providently bewail their future privation in his present loss. Thus every Grave-stone bespeaks or expects a tear, as if all those eyes which had not yet lost their light, were to pay the tribute of their waters to the dead Sea. This Fountain Nature was never made in vain, nor to be always sealed up; that heart is rock which suffers it never to break forth; and be it so, yet if the rod of *Moses* strike, an affliction sent from God shall force it. Let us therefore be ready with our sorrowful expressions when we are invited by sad occasions; especially When a Father, who may command them, calls for them, as that Wise man did, *My Son, let tears fall down over the dead*. And if paternal authority demands them at the death of others, it is no filial duty which denies them to attend upon a Fathers Funeral. *Joseph* a man of a gracious and a tender heart, moved with common objects of compassion, had a vulgar sorrow arising from the consideration of mortality; *Joseph* a Son full of high affection and of filial duty and respect, was touched with a far more lively sense by the accession of paternity: *And he made a mourning for his Father*: he made a mourning for his Father, which begat him; for his Father, which loved him; for his Father, which blessed him; for his Father, which had mourned for him; for his Father, which came down to die with him.

Ecclus. 38. 16.

First, *he made a mourning for his Father* who begat him: had there been no other, but that naked relation, it had carried with it a sufficient obligation. There is so great an union between the Parent and the Child, that it cannot break without a deep sensation. He which hath any grateful apprehension of his own life received, cannot chuse but sadly resent the loss of that life which gave it. If the fear of the death of *Craesus*, by a natural miracle could untie the tongue of his Son who never spake before; that man must be miraculously unnatural, the flood-gates of whose eyes are not open'd at his Fathers Funerals, though he never wept before. The gifts of grace do not obliterate, but improve nature; and it is a false persuasion of Adoption, which teacheth us so far to become the sons of God, as to forget that we are

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are the sons of men. Joseph a person high in the esteem of Pharaoh, higher in the favour of God, great in the power of Egypt, greater in the power of the Spirit, yet he forgets not his filial relation, yet he cannot deny his natural obligation, but as a pious Son, he pays the last tribute of his duty to Jacob; *And he made a mourning for his Father, who begat him.*

Secondly, *he made a mourning for his Father, who loved him.* Love, when in an equal, commandeth love; and this is so just, that fire doth not more naturally create a flame. In this the similitude is so great, that there is no difference in the nature of the love produced, and that which did produce it. But when it first beginneth in a superior person, the proper effect which it createth in an inferiour, is not of a single nature, but such a love as is mingled with duty and respect. The love of God to man challengeth love from us, but that of such a nature as cannot be demonstrated but by obedience; and that of a Father to his Son is of the same condition, though not in the same proportion. The Father loveth, first with care and tenderness, with a proper and a single love; the Son returns it with another colour mingled with duty, blended with respect. Now Jacob had many children, and as an eminent example he loved them all: but among the rest, there was one clearer and warmer flame; for *he loved Joseph more than all his children*: the off-spring of Rachel, the Son of his old age, the Heir of his Vertues, the Corrector of his Brethren, the Beloved of God, had a greater share in Jacob's affection than the rest of his issue. He did not so much prefer his Wives before his hand-maids, he did not so highly value Rachel before Leah, as he did esteem Joseph before the off-spring of them all. This was the paternal love of Jacob, and this was answered with as high a filial respect in Joseph; which after death could not otherwise be expressed than in tears; *And therefore he made a mourning for his Father, who loved him.*

Gen. 37. 3.

Thirdly, *he made a mourning for his Father, who had blessed him.* Blessing is the sovereign act of God, and the power of benediction like the power of God. He deputed this power unto his Priests, who stand between God and Man, and bless the Sons of men in the name of God. He derives the same upon our natural Parents; that children honouring them may expect his blessing upon their desires and prayers. And what greater favour could we ask of God, then that those persons who have the most natural affection towards us, should also have the greatest power to bless us? Now when *the time drew nigh that Israel must die*, when his body drew nearer to the Earth, and his soul to Heaven, when his desires were highest, and his words of the greatest efficacy, *he called unto his Sons; and blessed them; every one according to his blessing he blessed them.* But as he loved Joseph more than all his Brethren, so he blessed him above them all: he made one Tribe of every Son, and two of him: his affection shew'd it self Rhetorical in his Benediction; saying, *The blessings of thy Father have prevailed above the blessings of my Progenitors: unto the utmost bounds of the everlasting hills they shall be on the head of Joseph, and on the crown of the head of him that was separate from his Brethren.* Giving this Benediction, Jacob dies; receiving this Blessing, Joseph survives, who can render no other Retribution after his death, but care of his Burial, and tears at his Funeral. *And therefore he made a mourning for his Father, who had blessed him.*

Gen. 49. 1-48.

Gen. 49. 26.

Fourthly, *he made a mourning for his Father, who had mourned for him.* The Parents cares and fears are equal, and when any infelicity betides their children, their griefs are great; and all these bear a proportion with their love. Now the love of Jacob to Joseph was transcendent, and being so, it rais'd as high an hatred in the hearts of his Brethren; by which he was, in their intention, and in his Fathers opinion, dead. And now the Funeral is Joseph's, let us see how Jacob does appear. *He rent his clothes, and put sackcloth upon his loins, and mourned for his Son many days.* Here is a real demonstration upon a supposed death, and a serious mourning at a feigned Funeral. Had his dearest Son been deed, yet he might well take comfort in his numerous off-spring; but he did not; for *all his Sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, for I will go down unto the grave unto my Son mourning; thus his Father wept for him.*

Gen. 37. 34.

Gen. 37. 35.

Thus

Thus it pleaseth God to permit this happy deceit of envious Brethren, this pious mistake of an affectionate Father, not only for a great example of Paternal love, but also to teach all Sons to measure their griefs at their Fathers death, by a consideration of those sorrows which their Parents would have expressed, had they died before them. Howsoever Joseph was but just in this: *he made a mourning for his Father, who had mourn'd for him.*

Lastly, *he made a mourning for his Father, who came down to die with him.* It was the old expression of Parents comfort, that at their deaths they might have their children to close their eyes; and it hath been equally the desire of children to be made happy by that occasion, in shewing the last testimony of their duty at their Parents death. Now Jacob who upon the supposed death of Joseph, had said, *I will go down into the Grave unto my Son; upon the certain intelligence of his life and safety, resolveth to go down and die with him. For when he saw the Wagons which Joseph sent, and his spirit revived, Israel said, it is enough: Joseph my Son is yet alive, I will go and see him before I die:* and when Joseph first presented himself unto him in the land of Egypt, the first words he spoke were these, *Now let me die, since I have seen thy face, because thou art yet alive.* Now he which said at first, *I will go and see him before I die,* and when he saw him, said, *Now let me die,* resolved nothing in that journey but to die with Joseph. *And he made a mourning for his Father, who came down to die with him.*

Gen. 37. 35.

Gen. 45. 27, 28.

Gen. 46. 30.

For all these reasons Joseph mourned; for his Father, who begat him, remembering his natural generation; for his Father, who loved him, not forgetting his singular affection; for his Father, who had blessed him, considering his double Benediction; for his Father, who had mourned for him, meditating a pious retaliation; for his Father, who came down to die with him, embracing the opportunity of a dutiful expression. And thus I close up the first general part of the Text, or the Solemnization of the Obsèques.

The second general Part of the same, presents us with the Continuation of the Solemnity. Which ministers a double Consideration, one as consisting of not many dayes, the other as determining how many dayes. *And he made a mourning for his Father seven dayes.*

Deut. 34. 8.

Immediately after Jacobs death in Egypt, forty dayes were fulfilled for his embalming, *and the Egyptians mourned for him threescore and ten dayes.* They which have no hope of a life to come, may extend their griefs for the loss of this, and equal the dayes of their mourning with the years of the life of man. But so tedious a Funeral Solemnity is a tacite profession of Infidelity. When Moses went up into the Mountain of Nebo, and died there, *the children of Israel wept for him in the plains of Moab thirty dayes.* The plains of Moab were nearer to the Land of promise than Egypt was, and some light of the joyes of the life to come was discovered under the Law, and therefore more than half of the Egyptian Solemnity was cut off by the Faith of the Israelites. But this Patriarchal Funeral was made in Canaan, the Land of promise, the Type of Heaven; it was appointed by Joseph a blessed Patriarch, and a Type of Christ: it continued some dayes, to declare his natural affection, but those not many, to express his religious expectation. Had it been extended longer, it had demonstrated more of duty, but less of faith, he had shew'd himself more a Son, but less a Patriarch. But now he is become a great Example, in mourning some dayes, of filial duty; in mourning few dayes, of Divinity. Which is our first Consideration.

Ecc. 32. 42.

The second leads us to the determinate number of the dayes, which are expressly Seven. *And he made a mourning for his Father seven dayes.* The Jews took special notice of this act of Joseph, and in the land of Canaan observed the number of these dayes: *Seven dayes do men mourn for him that is dead,* saith the Son of Sirach; and though it be not unto us a law, yet it is a proper subject of our Observation.

Numb. 19. 11.

It was after ward one of the laws of Moses, *he that toucheth the dead body of any man, shall be unclean seven dayes.* And therefore well did Joseph teach the Israelites to mourn the same number of dayes, that with their tears of natural affection, they



they might mingle some thoughts of their natural pollution.

Again, the number of Seven is the number of rest, *In six dayes the Lord made Heaven and Earth, the Sea, and all that in them is: and he rested on the Seventh day from all his works which he had made.* Now Joseph knew that there remaineth a rest to the people of God, he was fully assured that as the dayes of the years of his Fathers pilgrimage were evil, so they ended in rest and happines: that as sure as his body was past all weariness and pain, so his soul was placed above all possibility of grief or sorrow. A Dove brought Noah word into the Ark that waters were on the face of the Earth, and he stay'd seven dayes, and then the Dove sent forth returned, and loe, in her mouth was an Olive leaf pluckt off, so Noah knew that the waters were abated from off the earth. If we mourn for the death of any person departed, and the waters appear upon the face of man, yet after the seventh day, when the Olive leaf is pluckt, when we have considered the peace, and rest, and joyes of the souls departed in the fear of God, 'tis time for the waters to abate, for mourning to cease.

Exod. 20. 11.  
Gen. 2. 2.

Gen. 8. 9. 11.

Thirdly, the number of Seven is the number of holiness: as God rested the seventh day, so he blessed, and hallowed it. Seven dayes Aaron and his Sons the Priests were consecrated; seven dayes an Attonement was made, and the Altar was sanctified. Seven dayes hath Joseph set apart for his Fathers Funeral, to shew that mourning for the dead is something sacred, the tenth of the Egyptian mourning, an act of Piety, a part of Religion. The Jews observed that the Circumcision was deferred till the eighth day, that a Sabbath might pass upon the child, and so sanctifie it before it was circumcised; and Joseph appointed seven dayes for mourning, one of which must necessarily be that day which God blessed and sanctified in the beginning, to procure a blessing upon that duty, and to sanctifie his sorrow.

Gen. 2. 3.

Upon which seasonable Consideration I shall take leave to conclude my meditations on the Text, and apply my self to the present Solemnity, which gave the occasion to consider it; that I may make such use of the work of this holy day, as may sanctifie the sorrow of it.

And now, most Honorable Sir, the Joseph of this time, the chief Mourner of this day, be pleased to endeavour the Sanctification of your mourning, by these reflexive Meditations.

First, learn from hence to meditate upon your own Mortality, and be now assured, by this near and home example, that your self shall die. This may seem but a cold monition, but a dull reflection; every Grave preacheth that Doctrine, and every Skeleton readeth as good a Lecture: when we come into the House of God, our feet will learn thus much, and the ground we tread upon will thus far instruct us. 'Tis true, the examples of our mortality are numerous, but they are not equally efficacious; the nearer our relations are to those which die, the more we are concerned in their death, and there is none so near in his concernment as that of the Father and Son. There is a difference between the language of the Scriptures, and such a Prophet as Nathan was; one tells us that *all men are sinners*, the other says, *thou art the man*. So common Funerals tell us all men are mortal, but that of a Father speaketh not only plainly, but particularly, thou art so. From his vivacity the Son receiveth life, and in his death must read his own departure. 'Tis possible to imagine an immortal family, and then the deaths of others concern'd that not: but where the Father's dead, there can be no pretence or thought of immortality. Beside there's something more than propinquity of nature in a Father: Religion teacheth us that our dayes are otherwise bound up in our Parents lives. Remember the first Commandment with Promise, *Honour thy Father and thy Mother, that thy dayes may be long in the land*: consider that you have lost in his death all further opportunity of improving the hopes of that promise; and that you stand now only, as to him, upon what comfort you have in your former duty, and in your past obedience. Thus learn to fix a more immediate and more concerning meditation of your own mortality, upon the death of him, in whose life yours was involved both by a natural and spiritual dependance.

2 Sam. 12. 7.

Ephes. 6. 2.

Secondly, reflect upon that love and entire affection which you have lost; and could

2 Sam. 18. 28.

could no otherwise be lost, but by losing him, in whom it lived: Love is of that excellent nature, that it is esteemed by the best of men, and accepted from the meanest persons; what then is the affection of a Father! what is the purity of that fire which God and Nature kindles in the breast of man! what were the flames which ever burnt upon the Altar of your Fathers heart, who never hated any man! See but the nature of Paternal love in *David*; who, when *Absalom*, his Son, but a most rebellious Son, openly sought his life and Crown, and denied that unnatural attempt, *went up into his chamber and wept, and as he went, thus he said, O my Son Absalom, my Son, my Son Absalom; would God I had died for thee, O Absalom my Son, my Son*: Measure by this example the affection you have so lately lost, who never gave any offence as *Absalom* did, and yet had in your Fathers eye all the reasons of love which *Absalom* could have. Know then you make a mourning, as *Joseph* did, for a Father that loved you: remember that the love of *Jacob* was divided between twelve Sons, and therefore, though it was high, it could not be whole and intire to *Joseph*, as for many years your Fathers hath been unto you.

Thirdly, I speak not this out of design to renew or advance your grief, to tell you what you have lost alone; but I propound this privation, that I may contrive it for your imitation, endeavouring to stir up the same fire, and to kindle the same affection in your self, who now are wholly to be considered in the same relation. What you were to him, others are now to you; and what he was to you, you are now wholly unto them. Before your natural affection was partly taken up with duty, respect, honour and obedience, due to a Father from a Son; it is now taken off from those expressions, as to him, that it may descend the more entire upon those which come from you, as you from him. Thus far you have been the *Joseph* of the Text, be now the *Jacob*; that those two great names may be concealed not only in the Text, but in your breast. Thus far you have been the better part of *Absalom*, learn now to be the *David*: that we may truly say, that tender affection, that Paternal love, died not with your Father, but survives in you to your and his posterity.

Fourthly, I desire you to look not only upon that which you have lost, but also upon that which he hath left behind him. Vulgar and common persons, as they carry nothing out of this world, so they leave nothing in it: they receive no eminency in their birth, they acquire none in their life, they have none when they die, they leave none at their death. But honorable persons, as they die like common men, so that only dieth with them which was common unto all degrees of men; their singular respects, the privileges of their greatness, their honours survive them, and descend unto their Heirs with their inheritance. Give me leave then yet to speak unto you as to the Heir of your Fathers Honors; consider what the nature and design of honors are; remember they were first graciously conferred as a reward of the virtues of your Ancestors, and were as wisely continued upon a presumption, and as an encouragement, of the same virtues in their Successors. Your Honor knows how long the greatness of your Family hath been preserved: acknowledge first the vigilant providence and infinite goodness of God in the preservation of it, while so many glorious Titles have been lost, so many noble Families cut off. Next, study to preserve and advance it further by the exercise of those virtues upon which it was first built, and hath been since continued: endeavour to uphold not only your own, but the very name of Honour in this Age, in which partly the want of such virtues as are necessary to support it, partly the weakness of that power which first gave life unto it, partly the unreasonableness of foolish men, who endeavour to cast a dis-esteem upon it, have too much eclipsed the glory of it.

Eccles. 38. 16, 17.

Lastly, as I have advised you, with the Son of *Sirach*, to let tears fall upon the dead, and to use lamentation as he is worthy; so I shall conclude with his following advice, when that is done, then comfort thy self for thy heaviness; that is, not only be comforted after sorrow, that consolation may succeed your griefs, this is the common

mon revolution of the vworld: not only be comforted in lieu of your sorrow, that consolation may recompense your griefs, that were but a vulgar compensation; but take comfort in your sorrow, and rejoyce in your self that you have been so happy as to be truly sad. There is so much deceitfulness in the heart of man, so much hypocrisie in Funeral mourning, that you may bleſs God for your ovvn assurance of the sincerity of your natural affection, and religious respect to your Parents, and take delight in a just expectation, that it will be rewarded by the future respect of your children. So having performed the duty of *Joseph*, vvhom made a mourning for his Father, you may expect the blessing of *Joseph* given by the mouth of *Jacob* for vvhom he mourned, *Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.* That this Benediction may be your Honors portion, shall be my constant prayer, *By the God of thy Father who shall help thee, and by the Almighty, who shall bleſs thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb.* Amen, Amen.

Gen. 49. 22.



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THE TRUE  
ACCOUNTANT.

SERMON L.

Psal. 90. 12.

*So teach us to number our dayes, that we may apply our hearts unto wisdom.*



Such is the pravity of our natures, ever since the first fall of Adam, as that we prove very apt Scholars to learn that which is ill, but we are very dull and backward to mind any thing that is good. We want no teaching to set us forwards in the wayes of wickedness, but in the performance of the least good, we are not able to move one step, without the guidance and direction of the holy Spirit of God. Therefore it is a good prayer of David for every one of us, Psal. 143. 10. *Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightness.* There are many Teachers abroad in the world, and more than know how to teach aright; and there are many Doctrines which are daily prest and intruded upon the weak and simple, and more than are useful and saving: But there is but *Unum necessarium*, one thing that is needful, one thing in special to be minded and looked after, even so to live, as that we may become wise for Eternity, so to walk on earth, as that we may be fitted for Heaven. This is the main Doctrine we are to learn, and our Instructor is God. We have none to teach us but God, and we have no other way to implore this favour of God, but by our prayers in the words of Moses; *So teach us, &c.*

You know the Penman of this Psalm by the Inscription, *A prayer of Moses the man of God*; and I think it is safer to keep to the letter of the Text, than to busie your thoughts with the various and doubtful conjectures we meet with in ancient and modern Expositors.

The Text is a Prayer to God to teach us the true Art of Arithmetick, to make us true Accountants for Heaven, how we may know to number our dayes aright. In this Prayer we meet with two things:

First, what he begs of God; 1. To number his dayes. 2. To be taught this duty. 3. To be taught it in such a manner; *So teach us.*

Secondly, the end wherefore he begs this of God, *That we may apply, &c.*

The end is the gain of true wisdom, to make us wise for Heaven. And here we have,

1. The kind and nature of this wisdom, what this wisdom is, of which Moses here

here speaks, and that is in making the best provision we can for the eternal welfare of our Souls.

2. The subject of it, our Hearts.

3. The means of obtaining this wisdom, and that is by the consideration and thought of Death. By the careful numbering of our dayes we attain this wisdom. The meditation of Death makes us truly wise.

Before we fasten upon the Text, we will take a survey of the Context, which stands thus:

1. Observe, *Moses* having spoken of the wrath of God in the foregoing verse, *Who knoweth the power of thine anger? even according to thy fear, so is thy wrath;* of the sudden he betakes himself to prayer. The thought and consideration of Gods anger makes us to pray.

2. Observe here, after that *Moses* had given us a description of the wrath of God, presently his thoughts are taken up with the meditation of Death. The wrath of God thought on, makes us to think of Death.

Observ. 1.

First, of the first: the anger of God meditated upon, makes us to fly to our prayers. The fear of this quickned the devotion of *Jehoshaphat*, 2 Chron. 20. 3. *And Jehoshaphat feared, and set himself to seek the Lord.* He feared, therefore he prayed. The thought of Gods anger may well bring us upon our knees, and when danger approacheth, it is high time to seek the Lord. The Romans made *Fear* a god, and worshipped it for a god; the Indians worship the Devil, for fear he should hurt them; and all this shewes us, what a command fear hath over the hearts of men to make them to pray. They that never think of God in the day of prosperity, will hasten to call upon him in the day of trouble. The text sayes, *when the ship was ready to sink, the mariners were afraid, and every man cryed unto his God,* Joh. 1. 5. A man will never sooner acknowledge a Deity, than in the midst of his fears. Such is the base spirit of man, as that the long-sufferance and patience of God makes some men turn meer Atheists. Therefore it is that so many believe there is no God, saith *Tertullian*, *quia seculo iratum, tam diu nesciunt*, because they do not see that God is angry with the World; they feel not the wrath of God, therefore they conclude he is no God; and as long as God holds off from punishing, they hold off from praying. His judgments prove him a God, when his Mercies cannot persuade the world so much. Every man hastens to seek the Lord when he is angry; his Justice terrifies us, his Mercy hardens us; his Goodness makes us to rebel, his Anger teacheth us to pray; we forget God when he is gracious, and fly again to him when he threatens.

*Pavorem Hostilium colunt.*  
Cybr. de Idol. vanitat.

*Tertul. de patient. c. 2.*

Use.

Let us often think of the wrath of God, and let the thought of it so far work upon us, as to keep us in a constant awe and fear of God; and let this fear drive us to God by prayer, that fearing as we ought, we may pray as we are commanded, and praying, we may prevent the wrath of God. If our present sorrows do not move us, God will send greater; and when our sorrows are grown too great for us, we shall have little heart or comfort to pray. Let our fears then quicken our prayers, and let our prayers be such as are able to overcome our fears: so both ways shall we be happy, in that our fears have taught us to pray, and our prayers have made us to fear no more. Now is the time for us to pray, before grief wax too strong for us; for the time may come, when we shall not be able to pray, by reason of the sense and feeling of the wrath of God upon us. Now our prayers in the time of health may be as Incense before the Lord, as a sweet odour in the nostrils of God: but if we neglect to offer up this Incense, we must look for the Incense of Vengeance to fall down upon us, *Apoc.* 8. 5. If God take the Censer in his hand, and fill it with the fire of his wrath, then follow nothing but thundrings, lightnings, and terrible commotions in the Soul. *Vespasian Gonzaga*, gave for his Symbol three Flashes of Lightning, the first did touch, the second did burn, the third did rend and tear in pieces.

*Anselm. de Good. Symb. Princ. 10. 3.*

The first affliction happily may lightly touch and affect us, the second may scare us, and stir up the fire of devotion in us, but the third will prove so terrible, as that it will tear asunder all our prayers, and so terrifie our spirits, as that we shall not be



be able to pour out our complaints before the Lord, or acquaint him with our troubles. The anger of God at the first may be but *as a little Cloud*, as big as a Mans hand, but if we neglect it, it may break out upon us with that fierceness and violence, as that it may interrupt our prayers, and hinder the ascent of them to the Throne of Grace. Therefore before the wrath of God break forth upon us, let us seriously think of it, and prevent it by our prayers: Let a timely fear incite our prayers, and quicken our devotion. This holy fear will kindle an holy devotion in our hearts, and as a watchful keeper of the heart, shall suffer no thoughts to break forth, but such as shall mount aloft to Heaven. As cold water makes the fire more fierce and vehement; so does this fear make our prayers more earnest and fervent. And this is our first Observation, the fear of Gods wrath drives us to our prayers, and makes us the more importunate with God for mercy.

1 King. 8. 44.

The second Conclusion now follows, which ariseth from the Context, after the Prophet had given us a description of the wrath of God, he pitcheth his next thoughts upon Death; and this brings in our next Observation.

The wrath of God thought upon, makes us to think of Death.

Observ. 2.

He that ruminates upon the wrath of God which he hath incurr'd by sin, must needs think of Death, the sad effect of sin. When I remember how far I have provoked the anger of a just God by sin, I cannot choose but think of Death. This was *Jobs* case, who while he was under the wrath of God, and felt not the comfort of the pardon of his Sins, he did imagine there was no other way but death with him, *Job 7. 21. why dost thou not pardon my transgression, and take away mine iniquities? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be:* As if he had said, Deliver me, O Lord, from thy wrath, and grant me the pardon of my sins, othervvise I am but as a dead man before thee. *Solomon* speaks of the wrath of a King. *Prov. 16. 14. that it is as messengers of death;* Surely then the vwrath of God may very vvell be a Messenger sent from God to put us in mind of Death. If the Wrath of man be so fierce, vvhat is the vwrath of God? if the frowyn of a King strike a man dead, vvhat pover is there in the looks of an angry God to bring us to nothing? If the smoke of mans anger can do this, vvhat cannot the flame of Gods wrath do, even consume us to very ashes?

Does the fear of Gods Wrath put us in mind of Death? 1. This discovers our own guilt, vvhat a weight of sin lies upon our Souls; otherwise, vvhat reason had we to tremble at the denunciation of Gods wrath against us, if we were not conscious to our selves of a world of wickedness which harbours in our breasts? Were we not privy to a mass of Corruption lurking within us, the fear of death would never affright us. A strong wind is able to shake and bend the strongest tree, and the wrath of God will make the most godly man alive to quake and tremble. Imagine the easiest death that is, it cannot be but that Nature will have some strugglings with it. It is impossible to die such a death, as shall have no pangs to attend upon it. Thus it is even in the death of the greatest Saints; there must needs be some strivings and wrestlings in the Conscience with the wrath of God. The heart of no Christian is so far quieted and appeased at the hour of death, as that all fear is banished out of it, and a man hath nor the least remembrance of sin, and of the wrath of God due to sin, lodging in his breast. This holy fear is in the best of Gods children, and proves as an excellent preparative for death. He is best fitted for Death, that meditates often of the wrath of God due to sin.

Vse. 1.

We see we have many occasions presented to us, to put us in mind of Death; we are never without some Watchword or other to beat the remembrance of Death into our thoughts. *David* had Death in his eye, *Psal. 139. 109. My soul is continually in my hand;* like a Souldier he carried his life in his hand, and was prepared for the next encounter, and made ready for it. In all the Judgments of God, Death, like the ashes which *Moses* sprinkled, is scattered and cast over all our heads. Death like the Hand-writing upon the wall, appears in all our families, and shews it self in our houses, and in all places we come into: vvithersoever we go, vvheresoever we abide, we want not many representations of Death before our eyes. Let us therefore at all times and in all places think of the wrath of God, and let the consideration

Vse 2.

Judg. 12. 3.  
Exod. 9. 10.  
Dan. 5. 31

and thought of this make us to consider and remember our latter end, that come it never so soon, this day before the next; we may not be unprovided for it.

We have done with the Context: Now let us take a view of the Text it self.

The first thing that presents it self before us, is the matter of *Moses* his Prayer, and that is to teach us the true Art of Arithmetick, and make us good Accountants in the numbring of our dayes. 1. The dayes that are past must be numbred. 2. The dayes that are yet to come. As God commanded the several mansions and places of abode, where the Israelites did make any stay, to be all numbred in a peculiar book entituled for that purpose, *The Book of Numbers*: So God would have us to take a special account of all our dayes, and to reckon up those that are past, and those that are to come; to consider how long we have liv'd, and how long we have yet to live.

Observ. 3.

1. Our dayes that are past must be numbred. *David* recounted the number of his dayes, and found them to be wasted to nothing, vanish'd away like smoke, *Psal.* 102. 3. *My dayes are consumed like smoke.* Our years consume and wear away, and every day we rise, we draw nearer and nearer to Corruption.

1. We must reckon with our selves what is spent of our years, how many are past and gone; like a man that runs a race, he looks back and considers how far he hath run already. A good Christian calls to mind the whole course of his life, and counts with himself how many years are gone over his head, how much time he hath lost, and cannot be recovered again.

2. We must recount with our selves what is over-past of the goodness of our years, what good we have omitted, how many precious opportunities we have lost, which we might have employed to Gods Glory, and the furtherance of our own Salvation. A good Christian reckons up every sin that is past, wherein he fail'd, and came short of the good he might have done, how he might have amended what was amiss, if he had not been negligent and careless; like an exact Limner, that looks over the Table to spy out what errors have escap'd him, and if he find any, he presently corrects them, before he draw off his hand from the Table. The like ought we to do, and take a view of the several actions of our lives, and consider where we have been peccant, and seek to amend what is defective, before we pass out of this world, when it will be too late to cast up our Accounts, and instead of numbring a few years in this life, we shall be forc'd to number up innumerable years of sorrow and grief in another world.

Use.

This serves for the just Reproof of those that promise to themselves many and many years to come, and yet never remember the years that are past; they presume they have time enough to spare, and yet never consider how much time they have spent already. The fool in the Gospel befools himself with the hope of longer life, but never makes reckoning of the years that are past, *Luke* 12. 19. *Soul, thou hast much goods laid up for many years.* We are good Accountants for the world, but not for our selves in what concerns the good of our Souls. We can count our Money, our Goods, our Lands, but not our Years; which we have mis-spent in vain: we can reckon up the years of others, but not our own; we can easily sum up the frailties of our brethren, but we cannot cast up our own; we know the frailties of other men, but we are ignorant of our own. Where's the man that brings to his remembrance the sins of his years that are past? who is there among us that reckons how many Sabbaths he hath profaned, how many vain Oaths he hath uttered, how many Lies he hath told, how often he hath wrong'd his Neighbour by Deceit, Fraud, Injustice and Oppression, how often he hath abus'd the good Creatures of God through Riot, Excess and Intemperance? How many soever our sins are that we have committed, they are all forgotten; what is past, it is to us as if it were never done.

It is not so with such as truly fear God; they make account of the least sin, and call to mind day by day the many errors of their lives. Holy men of God never have their sins out of their sight: *David* had them ever in his eye, *Psal.* 51. 3. *My sin is ever before me*; it was never out of his thoughts, but continually before him,

is matter of sorrow and grief to him. A true penitent cannot easily forget his sins, but thinks of them often, and is daily and hourly troubled for them; but the careless sinner never makes any reckoning of his sins as soon as they are past, and the sweetness of the pleasure is once over. He numbers his sins indeed, but it is by Addition, and Multiplication, not by Subtraction; he continually adds to the old score, but never takes ought from it; or if he do number them at any time, he makes but Cyphers of them, he slights and makes light of them, and thinks they stand for meer blanks. Let us make more reckoning of our sins, and take a strict account of them, and compute the sins of our youth, the sins of our grown years, the sins of our old age; let us labour to know the full number and tale of them; otherwise, if we do not take account of our sins, and daily number them, and sum them up as many as we can remember, God will number them for us; and one day bring them to our remembrance whether we will or no. God will return the like answer from heaven to us, as he did to *Belshazzar the King*. *Dan. 5, 26. Mene, God hath numbered thy Kingdom and finished it: Mene, God hath numbered thy days, and finished them.* Better it is for us to number our own dayes, than leave them to God to number, and take such an exact account of them, as to inflict the severity of his wrath upon us for them: It is better for us to trouble our thoughts a little with the remembrance of sin, than to be tormented hereafter with the punishment of sin. Think then sometimes of numbring thy sins, that thou maist prevent God numbring of them to thy endless shame and grief.

2. Our dayes that are to come must be numbred: we must reckon with our selves what dayes we have yet to spend, and labour to give a good account of the years that are yet behind. It was the prayer of *David* *Psal. 39. 4. Lord, make me to know mine end, and the measure of my dayes what it is, that I may know how frail I am.* As if he had said, Lord, Give me grace to consider how little a time thou hast allotted me here, that I may learn to die well. As the Sea-man numbers the degrees of the Sun, that he may the better provide himself to pass the Equinoctial Line: So ought we to number our dayes, that we may the better prepare our selves to pass the last Line of Death. God takes account of our very Hairs, they are all numbred by God. If God number our hairs for the discovery of his Providence towards us, then the argument holds *a pari*, that we should remember to number our dayes for the promotion of his glory, and the furthering of our own eternal welfare.

Especially as many of us as are well stricken in years, it concerns us most to account with our selves what dayes we have yet to run out. A Traveller that is somewhat near the end of his journey, is the most curious and exact in counting the miles which he is yet to go: Even so the older we are, the more careful ought we to be of the dayes that are yet behind, and watchful of our time which yet remains to be spent in this Tabernacle of the flesh.

Are our dayes to come to be numbred? Surely then the last day is to be thought upon, even the last day of life which we shall see in this world. We spend all the rest of our dayes the better, when this last day is remembered by us. *David* had this day ever in his thoughts to provide for it, and he desired only to live to fit himself for that day, *Psal. 39. 13. Spare me that I may recover strength, before I go hence and be no more.* All dayes wait on this last Day, and the spending of all the dayes of our lives, tends only to the wise ordering of this last day. All our dayes are well spent, if we have made provision for this day. Thou hast lived well all thy dayes, if thy last day of life prove comfortable unto thee. Let us live so, as that we may have alwaies this day in our eye; and the longer we live, let us strive the more to fit and dispose our selves for death by the serious consideration and meditation of this last day. As a stone moves the faster to its Centre, so let us the nearer we are to Death, make the most hast to bid it welcome.

Are we commanded to have an eye to the time that is yet to come? Why then, this points out unto us the preciousness of our time, what an high esteem and value we are to set upon the dayes that are to come; and seeing we have made so light of the time that is past, we must count the time that remains to be the more precious. There is not an hour in the day, nor a minute of that hour, but ought to be

D d d

highly

Observ. 4.

Mat. 10. 30.

Use. 1.

Use 2.



Δοξασ μισθου  
αυτῶν  
Luc. Dialog.  
adv. indoct. In  
vita Epistemi  
ante Enchirid.

highly prized and valued by us. *Epictetus* the Philosopher was of that esteem and account with all men, as that a Candle which he had made of Earth only, was sold for 3000 drachms. Whatsoever value or price men set upon other things, sure I am there is nothing we ought to prize at an higher rate, than our time: As we use to prize our Gold by grains, so ought we to value our time by minutes; every minute of our time ought to be as precious in our account, as every grain of Gold. We will not lose the least drachm of Gold, neither ought we to ravel out the least scantling of time. Nay the very drops of our blood ought not to be more precious unto us, than the least scruples and particles of our time: Every minute of our time well improv'd, is an helping us forward to Eternity. Therefore we ought to prize every moment of our time, because Eternity hangs upon it.

Socr. Hist.  
Eccles. l. 4. c. 18.

The second Request which *Moses* makes to God, is this; That he would vouchsafe to teach him this one lesson, to number his dayes: An hard lesson indeed, as hard as *Pamphylus* was, who was fifteen years a learning that own verse of *David*, of guiding his Tongue. *Psal. 39. 1. I said, I will take heed to my wayes, that I sin not with my tongue.* But all the dayes of our lives will not be sufficient to learn this one lesson of numbring our dayes aright; therefore we must fly to God to teach us to know our time: It is from God that we learn how to compute our time: the wise ordering and managing of our time is taught us by God: *David* desired to know this of God, *Psal. 119. 84. How many are the dayes of thy servants?*

Observ. 5.

1. It is a piece of Art, which none can teach us but God. A man may know how to number his dayes, but not how to guide his dayes: A Fool knows not how to make use of a Clock; nor an ignorant Christian how to spend his time aright, unless God teach him. Every man can tell how to count an Army, and reckon what men there are in it, but few know how to guide it, and to rank the Souldry in right File and Order: So it is easie for us to number our dayes, to count how old we are, how many years are gone over our heads, but to order our dayes aright, to know how to improve them to Gods glory, and our own benefit, this is beyond our Art and Skill, and God only is able to instruct us, and lead us in the right way, wherein we ought to walk.

2. It is from God that we are taught how to fit our selves for death. We are unwilling to hear of the approach of Death, and it is God that prepares us for the stroke of Death, and make us willing to die.

It is very unwelcome news to most of us, to hear that we must die, and be brought before God to give an account of our wayes and actions. When the Apostle *Paul* reasoned with *Felix* of Death and Judgement, he would fain have put off that unpleasant discourse till some other time, *Act. 24. 25. Go thy way for this time, when I have a convenient season I will call for thee.* We count no discourse so unreasonable and distastful to us, as for our Minister to put us in mind of Death; there is time enough, we think, to consider of our latter end many years hence. It is a lesson soon learnt, and when we are fit for nothing else, then it is soon enough to think of Death.

Use.

As slight as others make of this duty, let us pray to God to teach us the right knowledge of our time, that we may order our steps aright, and so lead our lives, as that we may provide for death, and be ready to give up our account to God, when he is pleased to summon us from hence. It was a good prayer of *David*, *Psal. 13. 3. Lighten mine eyes, lest I sleep the sleep of Death.* We have need of Gods direction and guidance in all our wayes, that he would teach us how to live, and how to die: while we live let us desire of God so to steer our course, as that we may lead the lives of holy and devout Christians. We desire to live, and have we no desire to live well? what's this life without godliness? what is it to live, and to have our hearts all the dayes of our lives void of grace and piety? Life without grace, is like beauty in a woman without discretion, *Pro. 11. 22. Non est vivere, sed valere vita:* It is no life, but a living death alwayes to live, and to want health and strength, which sweetens life, and makes it comfortable. So it is no life a Christian leads, where there is a want of piety in the heart. What is this to live, unless we know how to live well, and so make a right use of our time? We must consider wherefore

we live, even to improve our time to the best advantage for the saving of our Souls; otherwise, we live like Beasts; not like Men; not like Christians: These silly brutes live in time, but know not the time in which they live: so careless Christians run out their time, but know not how to make use of their time; they consume their time, but they do not increase it: Like Bankrupts that waste their stock, but never seek to improve it. We make a decoction of our time; as water is boil'd away from a fourth part to a third, and from a third to half: so we waste and consume our time, till we have no time left, even till we come to the last minute of life; why then while we have time, let us pray to God to teach us to use it aright, to give us grace to consider the time we spend, that we may make the best improvement of it, and as *Esaie* did *Jacob*, hold time by the heel, and not suffer it to slip from us, without giving a good account to God, that we have employed that time and space of life, which is allotted us here for the advancement of *Gods* glory, and the purchasing of our own Salvation.

We proceed to the third particular, that we go to God by prayer to teach us the right use of our time in a right manner. *So teach us*, that is, Teach us so efficaciously, so powerfully, so constantly, as that we may attain to the true wisdom and knowledge of saving of our Souls. We must pray to God to teach us effectually *Psal. 119. 33. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.* We can know nothing of heaven, unless the Spirit of God instruct us. There is a great Light in us, the Light of Nature, and this light is enough to condemn us, if we walk not according to this Light, this Light of Knowledge imprinted by God in our hearts; and by this Light all Heathens are condemn'd: but this Light is not able to carry us half way to heaven. The Light of Nature cannot save us, but the light of Grace must bring us to the light of glory. *Esther* was fain to stand a looff off in the Court, till the King reach'd forth his Golden Scepter to invite her nearer to him: Nature only leads us to the outward Court of Heaven, but Grace holds forth the Scepter to bring us into Heaven: Nature, like the faint heat of the Sun, draws up the vapours but a little way, it hath not strength enough to master our Corruptions; but the heat and power of Gods grace is only able to dispel and vanquish them. It is only the work of Gods Spirit to shew us the right way to Heaven, and to guide us in that way. All lies in the Grace of God; and unless we are continually assisted, and carried on by his gracious Spirit, we are never likely to come near the sight of Heaven. We have indeed many helps and furtherances to carry us to heaven, by none of these will avail us without God: The word of God is constantly preach'd in our ears, the Ministers of God are daily pressing us forward to heaven; but what can the frail voice of man work upon the heart without the powerful influence of Gods holy Spirit. We Ministers, without God, are but as *Gebaz's* staff laid upon the dead Child; we are no ways able to raise the Soul from the death of sin to the life of righteousness, unless God first breath upon it, and infuse the life of Grace into the dead heart of the sinner.

Let this teach us not to rest in our selves, or any outward means for the purchasing of the joys of heaven, but place our whole trust and confidence in the living God. What's all the Light of Reason but darkness it self, to bring us to the Light Everlasting? All humane wisdom is but a false Light, which will lead us in the end to the pit of destruction. It is a good caution the Apostle gives us, *Col. 2. 8. Beware lest any man spoil you through Philosophy and vain deceit.* If we follow the false Light of Reason, it will deceive us and misguide us in our way to Heaven. Natural Reason haply may see the heavenly *Canaan* afar off, and have some stragling thoughts of the happiness of another world, but it shall never be able to get possession of heaven. The horns of this Altar shall never save any man that flies unto them. As the light is hid under a bushel, so nature is clouded and darkned with many mists of error, and cannot reach the sight of heaven.

In the second place, let us fly to God by prayer, that he would teach us effectually, and shew us the right way to heaven. Before we hear the Word of God, let us fall upon our knees, and beg of God to make it profitable and useful to our Souls. What makes the word of God so ineffectual? how come we to gain so little comfort

Observ. 6.

Eph. 1. 2;

1 King. 4. 11.

2/3 1.

Use 2.



by the preaching of the Word? Is it not because we do not pray to God to open our hearts, and make it useful to us, that we may attend to the word of Truth, and obtain Salvation by it? The people, before the Law was published to them, were cleansed and sanctified by *Moses* to receive it, *Exod. 19. 14.* So ought we to Sanctifie our hearts by prayer, and desire of God to purge our Souls of the many pollutions of our sins, that we may gain a blessing by the Word of God, and return with joy and comfort from the house of God.

2 King. 2. 21.

It is prayer that makes the word of God profitable to our Souls; it is like the Salt which *Elisba* threw into the waters to heal them; So does prayer make the word of God beneficial to us, and causeth us to relish the sweetness and comfort of it.

Apoc. 5. 3.

The heart is like that book sealed with seven Seals, which no man can open but God himself: Therefore let us pray to God to open our hearts, that we may receive instruction from the Word of God. There is no man can teach us effectually but God alone; no man can shew us the right way to heaven but God. Therefore let us pray, *So teach us, &c.*

We now come to the end, wherefore *Moses* begs of God to teach us to number our days; *That we may apply, &c.*

In which we meet with three particulars:

1. The kind and nature of this wisdom, wherein it consists; and it is in making the best provision we can for the eternal welfare of our Souls.

2. The Subject of it, our Hearts.

3. The means of obtaining this wisdom, and that is by the meditation of Death.

1. Of the kind and nature of this wisdom, wherein it chiefly consists; that is, in having an eye to heaven, in looking after the eternal welfare of our Souls.

Observ. 7.

Our next Conclusion is this, It is the only true wisdom of a Christian to provide for his Soul. Then are we wise indeed, when we are wise unto Salvation, when we know how to provide for Eternity. True wisdom consists not in gathering riches, but in living in the fear of God, and ordering our steps so, as that we may make sure of heaven another day. It is our obedience to Gods Commandments, which cries us up for wise Christians in the repute of God and man, *Deut. 4. 6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the Nations, which shall hear all these statutes, and say, Surely this great Nation is a wise and understanding people.* What is it for a man to be wise for the vworld and a fool for Heaven? vwhat's the vwealth and honour of the vworld, to the happiness of the Soul? vwhat's a man the better for being rich and honourable in this vworld, if in the end his Soul be lost? *Mat. 16. 26. What is a man profited, if he shall gain the whole world, and lose his own Soul?* What the people said of *David*, *2 Sam. 18. 3. Thou art worth ten thousand of us;* the like I say of the Soul, It is more vworth than a thousand vworlds; and the Salvation of thy Soul is more to thee than the gaining of many vworlds. What the man pleaded to *Joab* for not slaying of *Abalom*, *2 Sam. 18. 12. Though I should receive a thousand shekles of silver in my hand, yet would I not put forth my hand against the Kings Son:* The like maist thou reason vwithin thy ovvn breast, Though I might purchase the riches of a thousand vworlds, yet vwould I not seek the destruction of my Soul: vwhatsoever thou dost, still have an eye to thy Soul, that that perish not in another vworld: vwhat if all other things go amiss vwith thee in this life, if thy Soul be in safety? It is vwisdom, I confess, to provide for the vworld, for the body, but the main vwisdom is to provide for the Soul. Be careful of the outvvard man, but be sure thou dost not neglect the invvard man. Provide for both, the body and Soul, but let thy chief care be for the Soul, which is thy better part.

It was the Symbol of *Rodolpus* the second, Emperor of *Rome*, vvho gave an Eagle vvith a double Head, vvith the one he lookt upvvards to the Sun, and vvith the other downvvards upon the Earth, vvith this Motto, *Virumque*, I have an eye to both. Thus it is Lavvful for a Christian to look downvvards to the Earth, & provide for the body;



body; but he must have one eye chiefly fixt upon the Soul, and in the first place provide for it: we must look directly to heaven, obliquely upon the earth; fix our eyes upon the one, cast a glance upon the other. It becomes a Christian to consider what may become of him hereafter, and whither he is going. Consider the beginning, from whence thou camest, and consider thy end, what will befall thee hereafter. *He cannot be a wise man, saith the Heathen, who does not know either from whence he came, or whither he must go.* Sure enough he cannot be a wise Christian, that knows not what will become of his Soul.

It is by way of just Reproof of such as are wise for the world, but meer fools for heaven. The wisdom of the flesh is meer folly in the sight of God. Some men would be reputed wise in the world, and yet know not which way to take for the gaining of heaven: Such a man passeth in the world for a crafty subtil worldling, that knows how to manage his affairs with the best advantage to himself, and yet he knows not a step of the way to Heaven. It is a Maxime amongst the Jesuites, *Uti scientia*, to live by their shifts: so do many in the world, who have only a little wit to carry them out in secular affairs, and their brains serve them to gather a little wealth and muck, but they are meer Idiots in all that concerns heaven and salvation, and the purchasing of the true riches of the Soul.

And yet see the fondness of these men, that though they know not which way to take to get heaven, yet they make themselves sure of it, as if Salvation and eternal life were within their reach and power to command it when they please. *Papirius Massonius* writes of the Jesuites, that counts themselves so wise, *ut se putant caelo vel ipsi quandoque imperaturos*, as that they think they shall one day have the command of heaven it self. The like presumption is in many Christians at this day, that they believe heaven is at their command, and they shall easily obtain it, though they do nothing for it. Oh shake off this folly; make what provision thou wilt for other things, thou art but a fool if thou dost neglect thy Soul. As provident as the rich man was in the Gospel, God gave him the title of a Fool; and *Cajetan* gives the reason of it, because he did not provide for himself in such things as were needful for the Salvation of his Soul. He is a fool that prefers an Apple before a piece of Gold, who keeps those things that are to be cast away, and neglects such things as are to be preserved; who heeds not his house where he must abide for ever, and beautifies that place where he is to lodge but for a night. Such an one is he, that forgets his Soul, and is careful for all other things.

Give me leave to speak the truth, and not always to drop oyl into your ears, and speak unto you smooth things: Where shall we find the man that desires to save his soul, that would willingly part with this world to gain a better? We daily hear the word of God, we talk much of Religion, we boast of our interest in heaven; but when the matter comes to decision, when we are put to our choice, whether Heaven or Earth, whether we will forgo the profits of this world for the love of heaven, this is the fiery Chariot which divides between *Elijah* and *Elisha*, which parts us and God, and makes us to cast away our hope of heaven for the love of earth.

Let us labour for this main piece of wisdom, even to provide for the eternal well-being of our Souls. This is the only wisdom which will stand us in stead, when we grow wise for a better life. And that we may provide for the life to come, let us learn this point of wisdom, even to remember our latter end, and know how to die well; *Deut. 32. 29. Oh that they were wise, that they understood this, that they would consider their latter end.* This is the wisdom of a Christian, to prepare himself for death, to be ever in a readiness to die, that when his change shall come, he may have this to comfort him, that whatsoever becomes of his body for the present, he hath made good provision for his Soul. He is the only wise Christian that provides for Eternity, and minds this only above all other things, how he may enjoy his God, and live with him for evermore. The Greeks have but one word to express a wise man and an happy man, *eudaimon*, signifies both, as if that were only to be accounted for true wisdom, which leads to Eternal Bliss and happiness. Herein is the wisdom of a Christian, in labouring to attain true Blessedness, even the sight and enjoyment of God for evermore. Oh blessed is the man that is so wise as to provide for Eternity, vwho

*Non potest esse sapiens, qui aut unde proficiatur, aut quo perveniendum sit, nescies. Cic. Acad. q. 1. 2.*

*Usc. 1.*

*De Rom. Pontificis in vit. Pauli, 4. 1. 6.*

*Luk. 11. 20.*

*1 King. 2. 11.*

*Usc. 2.*

who dies with this comfort, that though his body moulder into dust and ashes for a time, yet his Soul shall rest in the arms of his Redeemer.

The second particular now follows, and that is the subject of this wisdom, where it is seated, even in the heart and affection.

Observ. 8.

Thus in brief is our next Conclusion, True wisdom is to be beloved and embrac'd; Prov. 2. 2. *If thou incline thine ear unto wisdom, and apply thine heart to understanding.* Wisdom is the mother of us all: Mat. 11. 19. *Wisdom is justified of her children;* and it is fit the Mother should be loved of her children.

The *Urim* was to be laid upon *Aaron's* heart; Exod. 2. 8, 30. to note, that wisdom must be seated in the heart, there she must lodge and be entertain'd: the heart is only a fit Receptacle of wisdom, and there she must live and abide. The Queen of *Sheba* was so in love with the wisdom of *Solomon*, as that she took a tedious journey to give that wise King a visit, Mat. 12. 42. *And behold, a greater than Solomon is here.* What is *Solomon* to Christ? what is the wisdom of man to the wisdom of God? It is but as a Cloud to the brightness of the Sun, as the shadow to the substance; and he that loves the wisdom of the World, and forsakes the wisdom of God, embraceth a shadow, and forgoes the substance. What can we love, if our hearts be not enamoured with wisdom? There is nothing amiable but wisdom, and if we despise her, what is there of this worlds good, whereon we may set our love and affection? The learned men of old would only be called Philosophers, Lovers of Wisdom, not wise men, as if this were the highest perfection of wisdom, and no man was so wise, as he whose heart was inflam'd with the love of wisdom. It is not enough to know that which is good, but we must be in love with that good which we do know.

Use.

Let us be in love with true wisdom, and embrace her as our only delight and joy. *David* bore an hearty affection to the commandments of God; he made them his only delight and comfort, Psal. 119. 24. *Thy Testimonies are my delight, and my counsellors.* Let us not so much affect the things of this life, as to forgo all love of God and heaven: Let us not be slaves to the world, and despise the freedom which wisdom promiseth to them that love her: Let us not say as the servant of his Master, Exod. 21. 5. *I love my Master, I will not go out free;* I love the world so well, as that I am content to be a Slave for ever, so I may have the wages which the world can give me. I value not the joys of the life to come, so I may have the good things of this life for my portion.

Oh for shame shake off the love of these vanities, and be in love with heaven, esteem nothing amiable but what is reserv'd for thee in another world. Let thy heart be set upon true wisdom, and do not suffer the fooleries and vanities of this world to steal away thy heart from God. Let wisdom be precious in thine eyes, and do not seem to love her, but love her in truth, and in heart. Let us not content our selves with a bare sight of heaven, with an outward view and speculation of the glory of heaven, but let us fasten our deepest thoughts and meditations upon it. Let us not speak of heaven, but let our hearts be ravished with the love of heaven. Our tongues are but the Suburbs of wisdom, but the heart is the City. Let not wisdom remain without the gate, in the mouth and outward profession of piety; but let her be received into the City, and entertain'd with joy and gladness into the heart, and there rest and repose her self as in the bosom of her best beloved.

Studies in v.  
ἀποκρυφον.

And now that I may not have *ἀποκρυφον*, a tongue without a door, that cannot be governed, and kept within the compass of time. I hasten to the third particular, and that is the means whereby we may attain this wisdom, and that is by numbring of our days. Our last observation is this, the consideration and meditation of death makes us wise, the remembrance of death makes us truly wise.

Observ. 9.

The wise man shows us, who is wise, and who is a fool: Eccles. 7. 4. *The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.* A wise mans heart is bent to sadness, and the serious meditation of his end, and makes choice of such mournful thoughts as will present death before his eyes; the desires of a fool are carried after unreasonable mirth and jollity, and he minds nothing less than the sad remembrance of his death. The thought of death casts a man into



into a melancholly fit, therefore he cannot away with it. What saies he? shall I think of that which torments and afflicteth my Spirit, and causeth sadness and pensiveness of mind? The remembrance of death is *νηπιεστις θάνατος*, a daily death; and the meditation of our latter end is *σήμερον θάνατος*, a continual sorrow and vexation of the heart. But let careless Christians imagine what they please; that which is a grief to them will prove no little joy and comfort to those, whose thoughts are taken up with the meditation of their latter end. When the hour of death approacheth, we shall account it the only wisdom to have fitted and disposed our hearts aright for the last day of our dissolution and departure out of this world. Heathens themselves were wont to say, that the chiefest wisdom, and the main study of Philosophy was only this, *ἐμμελεῖν θάνατον*, even a careful and serious thought of death. The memory of a Christian is never better employed, then when the thought of death is presented before it. This is our wisdom to consider and study how to die well: He is a wise man, whose memory serves him to think of death. The soundness of the stomach is the strengthening of all the rest of the parts of the body, so the vigour and strength of the memory in thought of death, is the chief support of the soul, and if the remembrance of death decay not in us, there is no want of wisdom in the soul.

Is it the meditation of death that makes us wise? Judge ye then how many fools there are in the world, that never entertain the least thought of death into their hearts, that live and run on in sin, and never think of the hour of death. It is the folly which the Prophet chargeth *Jerusalem* with, that she did not consider her latter end; *Lam. 1. 8. She remembereth not her last end, therefore she came down wonderfully.* In the height of her pride she never thought of death. It is strange to see, that we should neither think of our own departure, nor heed the death of others, who are constant Monitors, and Remembrancers to us of our own frailty. If the Sun chance to be eclips'd, we stand amazed at the sight of that darkness, which cover-spreads the face of that glorious body; but we never regard the declining and eclipse of man, who is the more noble and glorious creature. If the Sun be darkened we wonder at it; if man die, we never heed it. Why then let me stir up your thoughts to the meditation of death, that ye may be so wise, as to have ever in mind the approach of death.

1. Let us think of others, that are daily going to their long homes. Do we not see some continually coming into the world, and others making as much speed out of the world, some entering upon the stage, others going off: As it is in the constant Revolution of the heavens, some Stars rise, and others set and fall: so it is with the Sons of men, some live, others die, some daily come forth out of their Mothers wombs, others daily return to the womb of their common mother, even the earth, from whence they were taken.

2. Let us look upon our selves, and consider how neer death is approaching to us, and what hast it makes towards us. We know not how soon death may surprize us, therefore let us be so wise, as to provide for his coming. Death for all that we know is now digging of our graves; even now he thinks of us, when we little think of him; let us then be as watchful for death, as he is for us; let us think of sickness in the time of health, and in the day of prosperity remember the hour of death. Even in the midst and height of all the glory and happiness of this world, let us bring into our remembrance the time of our change and dissolution. It is observable, that at the very time of Christs glorious transfiguration, the conference which past between Christ and *Moses*, and *Eliaz*, was concerning the death of Christ; *Luk. 9. 31.* They speak of his decease, which he should accomplish at *Jerusalem*; to shew unto us, that when we are in the height of our glory and honour, our thoughts should be busied with the remembrance of our death and departure out of this world. I do not like the proverb which is too frequent in your mouths, *I thought of such a thing, no more then of my dying day.* Let us remember the old Canon in another sense. *Finis primus sit in intentione*; Let our end be first in our thoughts and intention; let the time of our death be the first thing we think of either morning or evening, that so the constant thought of death may take away the terrour of death.

Clima. Scal.  
Paradis.  
grad. 6. in  
prior.

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Use.

Yn. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.



death, and being so well acquainted with death before-hand, we may never be terrified with the approach of it, but being guarded with faith and a good Conscience, we may boldly look death in the face, and triumph in the conquest of the Conquerour through Christ our Saviour, by whom we obtain victory over death, and the fruit and benefit of our conquest, even the Salvation of our souls in Jesus Christ.

I have done with the text; now I fall upon the more careful part of this duty. We Ministers at such solemn times as these have an hard Province put upon us, in these occasions commonly the wind stands in our faces, and we have a crabbed Dilemma cast in our way, even that of *Agathon in Arthaus*, *εἴ μιν φέρω ἢ ἀλίστη*, *ἢ οὐ φέρω*. If we seek the truth, we shall not please; if we please, we shall hardly speak the truth. We walk between two fires; the displeasure of God, and the frown of man. We value not the latter, so we may not run the hazard of the former. Our chief care is in respect of God, that while we seek to give to breathlesse man a little breath of praise, we do not dare to dishonour the living God. And if this we aim at, we need not be afraid to give some satisfaction to the world, and right the honour of the dead, provide that while we seek to keep up the Fame of another, we do not lay to pawn our own reputations; or which is far worse, make shipwrack of a good conscience. On the one hand charity binds me to speak all the good I can of my Neighbour; on the other hand conscience enjoyns me to utter nothing but the truth. Therefore while charity guides me, and conscience awes me, I hope I may promise to my self a favourable construction from you of all that I now speak.

I shall not flie out into any empty schemes of Rhetorick concerning the birth of this Worthy Knight, Sir *William Armys*, well known and below'd in these parts, ye all know his descent and extraction, he was cut out of no mean quarry. Here his bones now rest, where he once liv'd with honour, and many of his Ancestors before him. Do you think I lay any great weight upon all this? It is no Birth, but Breeding; nor Breeding, but Grace that ennobles a Family. Blood without Manners is base Blood; Manners without Grace, like a glorious Shadow without the Substance. I remember what a good man, mean of birth, answered one that was Noble in Blood, and base in Manners, *ὅς τινος ἐστὶν ἰσχυρὸς ἱμῶν, οὐκ ἐστὶν δὲ οὐ*. As my Birth and Parentage is a shame to me, so art thou a shame to thy Birth. Grace in the heart, not Gold in the Purse, is the best Inheritance of a Christian. There are some Stains in the best Coats, there are spots in the best Ermine. It is nothing to be born a Gentleman; it is all in all to live and die a good Christian. This was the sweet expression of this your honourable Neighbour, feeling a want of Grace in his heart, wherewith he desired to be satisfied, *Oh*, says he to me, *one drop of grace in the heart, is more worth than all the wealth and honour in the world.*

I shall not commend to you the goodness of his Nature, the sweetness of his Disposition, because he bewailed it as a Snare, and an occasion of sin to him. A mans good Nature leads him many times into sin, and the loving temper of his Spirit tempts him, and puts him forward to sin. Where Grace does not command, there a good disposition is soon marr'd and drawn aside. This likewise was matter of grief to him, that his frail Nature was soon wrought upon, and carried aside to that which his own heart soon after told him was sinful and displeasing to God.

What need I tell you, that he was an affable, friendly, and obliging Gentleman, winning and gaining upon all that came near him. He that look'd but upon his Face, might have seen goodness and courtesie looking out of his Eyes. And what's all this, when he did acknowledge with tears, that this pleasantness of his countenance was suddenly clouded with a violent and over-ruling storm of passion, which carried him beyond himself. But it is strange to see what a command grace hath over the Soul, which speaks to these unruly passions, as Christ did to the boisterous billows of the Sea, *Peace, be still*, Mar. 4. 39. as easily as the Nurse charms the crying Infant in the Cradle. As prevalent as these passions were in the time of his health, they were so allayed by God in his sickness, as that all his friends about him did rejoyce to see the patience and calmness of his Spirit, all the while the hand of God was upon him.

And that I may give you a clear proof of the mortified Spirit and happy change, which

*Εἰ δὲ ἴσχυρῶς  
ἢ οὐ ἴσχυρῶς  
ἀλίστη φέρω  
ἢ οὐ φέρω  
Arthaus, l. 3.  
p. 211.*

*Nazianz.  
Carm. 52.  
In divitem male  
monium.*

which God wrought in his Soul. When I took the boldness to mind him of a late difference between himself and the Reverend Pastor of this place, he burst out with tears, and laid this charge upon me, That I would right him so far, as to acquaint him, that he did heartily desire him in particular to forgive him, and all other good Christians that he had wrong'd in the heat of his passion, either rich or poor.

Judge ye now, what could I have spoken more for his honour, than I have done in this discovery of his frailty, and his happy conquest of it. Therefore I thought good to make this publication of it to the world, that ye may know ye never honour your selves more, than when ye glorifie God by shaming of your selves: when we are most vile in our own eyes, we are most honourable in the repute of God and good men.

But all this that I have spoken, is nothing to that which is yet behind. Therefore go along with me a little further, and I shall in brief relate unto you such comfortable passages as fell from him in the time of his sickness, and then leave him to your Christian Charity to judge, how well he acted the latter part of his life, and with what earnestness of spirit he strove to gain the love and favour of God in Christ.

At my first coming to him I found him deeply toucht with a serious apprehension of the former errors of his life, how far he had provoked a good God by the many sins, which his Conscience then charged him with: Then did he break forth into a free and voluntary confession of all his sins, and exprest with many tears his loathing and detestation of them. I was glad to see those Limbeckes of his eyes distilling, and dropping down in such a plentiful manner, to find his heart thus smitten, and bruised with the remembrance of his sins, and prest him to a greater measure of sorrow, as knowing such clouds of grief would make way for the beams of joy and comfort to shine in his Soul. The truth is, I have not come near a man that hath reckoned up his sins with greater abhorrency and detestation than he did. I askt him, whether if God should be pleased to grant him a further respite in this world, he would become a new man, and take off his heart from his former vanities. He answered, *I would not for the gain of the whole world live such a life as I have done, and I desire next to Gods glory to live for this very end, that I might testify the truth of my repentance to the world.* I askt him, whether his heart did witness the truth of all this. Oh, sayes he, *my heart is deceitful and treacherous, but if I know my own heart, all that I speak is in truth and sincerity; I should be the most cursed Hypocrite alive, if I should either dissemble with God or man at such a time as this.*

Oh remember to deal faithfully with your own hearts, if you speak otherwise than ye find it to be in your own breasts, you turn imposters to your selves, and delude your own Souls, not us. It is the integrity of the heart which God looks at; if there be no rottenness there, there is a good foundation of joy and comfort laid in the Soul: *1 Joh. 3. 21. Beloved, if our heart condemn us not, then have we confidence towards God.*

And now from the example of this good Knight, let me press this one thing upon you, That when ye find your hearts oppressd with the weight of your sins, ye would give them a speedy vent, and seek to ease your hearts of so mighty a clog, by a serious confession of them. He that smothers sin in his breast, will in the end be choaked with the noisome scent of it. What is a man the better for hiding and locking up his sin in his bosome? Let me advise you to open a vein in your own hearts, and let out the corrupt blood that lies there: The longer we hide sin in our bosoms, the more it festers, and what man will not do his best to get rid of a bruise, before it rots and putrifies? Confession is a soveraign Remedy to procure the pardon of our sins; *Prov. 28. 13. Who so confesseth and forsaketh his sins shall have mercy.* He is most likely to find mercy, that is most ready to acknowledg that he deserves none.

We see what David gain'd by an humble confession of his sins: He no sooner cried *Peccavi*, *2 Sam. 12. 13. I have sinned against the Lord;* than the Prophet return'd him a comfortable answer from the Lord, *The Lord also hath put away*

Ambros. ad  
pauis. agend.  
exhor. rom.

Αγνός; ὁ ἰσχυρός;  
τὸν δὲ ἰσχυρὸν ἰσχυρὸν  
ἰσχυρὸν τὸν ἰσχυρὸν  
ἰσχυρὸν τὸν ἰσχυρὸν  
Hippocrates in  
Iuramento  
Sivigel, in  
Phil. 1. 16.

Mat. 11. 28.

thy sin, thou shalt not die. *Quantum valent tres syllaba, Peccavi?* How prevalent are three syllables pronounced by a penitent heart, *I have sinn'd*, to move the God of mercy to mercy?

And here I hope I shall seasonably cast in a word of advice to my Brethren of the Clergy, that dejected sinners may with safety lodge their grievances in their breasts; let me desire them, That as the Lavvyer and the Physician are true to their Profession, so they would be faithful in their Ministry, that poor souls may fly to them with confidence for comfort in their sad conflicts for sin and with sin. This makes so many Christians to carry their sin with them to their graves, rather than they will disclose it, because they dare not repose any trust in those that ought to be as true to them as their own hearts. If we find a man truly penitent for his sins, let us cover them with the vail of Charity, and only declare his repentance to the world, that God may be glorified, and good Christians on Earth, as the Angels in Heaven, rejoice in the conversion of a sinner.

I have much to speak, but am willing to contract my self, as knowing you are fully satisfied in that faithful Testimony I have already given you. Be not so uncharitable, as to think I might be mistaken in this good Gentleman; I was often with him and had frequent converse with him, and the freedom to speak, and I found him always in the same humble frame and temper of spirit; and I must profess this, I have not often received more satisfaction from any man in respect of the fruit and comfort of my endeavour, than from him. I met with an humble and tractable spirit, willing to hear of the wrath of God due to sinners, and careful and solicitous how he might avoid it; truly sensible of the weight of his sins, much dejected with the thought of them; and so far the sense of his sins had humbled him, as that I may say, Malice it self could not judge worse of him, than he did of himself. And that which made me believe the truth of his humiliation for sin, was this, That I found no presumptuous thoughts arising in his heart of Gods mercy; but when I sought to cheer him with the hope of Gods mercy to penitent sinners, he told me, *He was not yet humbled enough to partake of it.* I was much satisfied in this answer, as knowing the deeper the foundation is laid, the surer is the building; the more humble we are, the firmer will our confidence be in Christ. And from that time I strove to comfort him with the precious Promises of the Gospel, and told him he might upon the word of Christ challenge an interest in them, *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Such as are truly penitent, and only such, might claim a special Title to the Promises of Christ. This did revive his fainting spirit, and the thought of Gods mercy in Christ did as much cheer him, as ever the sense of sin had dejected him. Then he began to feel the comfort of Gods love glowing in his breast; soon after he felt the heat of it, and his affections were so enflamed with the love of God, as that his thoughts were restless, till he enjoyed him whom his Soul loved; and this made him to count every minute too long to be parted from Christ his Saviour. Therefore being now fit for heaven, and weary of the world, and desirous to enjoy God in a better place, the last words I heard him utter were these, *Even so, come Lord Jesus, come quickly.* Christ cannot come too soon for that heart that is ready to receive him, The Lord make us fit for his coming, and we shall be happy whensoever he comes.

And now after all this that I have spoken, you will say, I have said nothing for the honour of this good Knight, I have not buried him like himself; I have strew'd no flowers of Commendation upon his Herse, besitting his quality and Degree, and the House he came from. I confess all this. As he desired all vain pomp and ostentation should be laid aside at his Funerals; (*For what have I done*, said he, *that I should deserve it?*) so have I declined all pomp and vanity of words in the Pulpit, which is no place to shew our quaint and lofty strains of Oratory, but our zeal to Gods glory, and the edification of his people. I came not so far to fawn and flatter, but to testify my pious respects to the memory of the Dead, and my unfeigned affection to the Souls of the Living.

But what? Is not this, that he died a good Christian; that he loathed his former Vanities; that he was truly humbled for his sins, and rested upon the Mercy of God



in Christ for the free pardon of them? If you value not these things, pardon me, if I think there is nothing to be valued in you but vanity; and what the value of that will be, you will know at the hour of Death. God grant you may know it sooner, and then you are happy, when you will find that piety in the heart is more to be accounted of, than all the wealth and honour in the world.

I think I have said enough to honour this Noble Knight at his Funerals, that he died a true Child of God, and left a goodly Inheritance on Earth, to be possessed of a better in Heaven. There have I a good ground to believe he rests in peace and joy, and there I hope we shall all meet at the last.

And thus in an holy intention to Gods glory, a zealous desire of your good, and an honourable respect to my Friend, I have now run through the duty of this day; not aiming (God knows my heart) at the least applause from you, nor yet valuing the censure of malevolent spirits, who shake off all Charity to the Dead, and to the Living. I have endeavoured to approve my self faithful to God, in speaking nothing but the Truth; faithful to my self, in the discharge of a good Conscience; and faithful to my Friend, in publishing the truth of his Conversion, to the world. Thus have I sought to honour God, to right your worthy Neighbour, and in so doing I hope I have not wronged my self.

And now it is my earnest prayer to God for you, (not that I may injure the Dead, but in love to your Souls) that all of you may have the grace to live better than he did; And this I wish again from my heart, hoping the best of him, and fearing the worst of some of you, that ye may obtain the like Faith and Repentance to die no worse than he did. His Soul now rests in Bliss and joy; do ye that survive, labour to enter into that rest which remains for the people of God, in the glorious Mansions of God the Father. Now bestir your selves, and do your best for heaven; while ye have time and opportunity, *work out your own Salvation with fear and trembling*, shew all diligence by Faith, Repentance and Obedience, (the old and sure tract and road to Heaven) to *make your calling and election sure*; live holily, that ye may die comfortably. Learn to number your dayes, to spend your time aright to Gods glory; and in his service: Count it your honour to honour God; your only freedom, to serve your Maker. Be wise for Eternity, and desire of God to keep your hearts upright in his fear, to give you fixed Spirits in tottering Times, and in the end to guide you all the right way to Heaven and happiness; to make you true Accountants for Heaven, and to value the least minute of your time; and in this I will joyn with you in Prayer, both for my self and you, in the words of my Text, *Lord, so teach us, &c.* Amen, Amen.

Heb. 4. 9, 11.

Phil. 2. 12.  
1 Pet. 1. 10.

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# THE JUST MANS FUNERAL.

## SERMON LI.

Ecclef. 7. ver. 15.

*All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness; and there is a wicked man that longeth his life in wickedness.*



**T**He World is a volume of Gods vvorks, vvhich all good people ought studiously to peruse. Three sorts of men are to blame herein. First, such as observe nothing at all; seeing, but neither marking nor minding the daily accidents that happen, vvith \* *Gallio* the secure deputy of *Achaia*, *They care for none of these things*. Secondly, Such as observe nothing observable, these may be said to *weed the world*; if any passage happeneth vvhich deserveth to be forgotten, their *jet memories* (only attracting stravs and chaff unto them) registreth and retaineth them: fond fashions and foolish speeches is all that they charge on their account; and only empty cyphers svell the vote-books of their discoveries. Lastly, such vvho make good observations, but no applications. With *Mary* they do not *ponder things in their heart*, but only brevv them in their heads, and presently breath them out of their mouth, having only a rational understanding thereof, (vvhich renders them acceptable in company for their discourse) but never suffering them to sink into their souls, or make any effectuall impression of their lives.

But *Solomons* observations vv ere every vvay compleat; he mark'd vvhat happened: & vvell he might, vvho advantaged vvith matchless vvealth, might make matchless discoveries, and could afford to dig out *important Truths* vvith mattocks of Gold and silver; vvhat he mark'd vv as remarkable, and vvhat vv as remarkable, he not only applied to the good of his private person, but endeavouring it might be propagated to all posterity in the vvords of my text, *All things have I seen in the days of my vanity; there is a just*

i.

Jer. 40: 16.

2.



*just man that perisheth in his righteousness; and there is a wicked man that prolongeth his life in his wickedness.*

3. In the handling of *Solomons* observation herein, we will insist upon these four parts, to shew,

1. That it is so.
  2. Why it is so.
  3. What abuses wicked men do
  4. What uses good men should
- } make because it is so.

*Psal. 143. 2.*

First, that it is so; believe *Solomons* eyes, who professed that he *saw it*. But here it will be demanded, how came he to behold a *righteous man*? with what rare and new *eye-salve* had he anointed his eyes, to see that which his father *David* (having a more holy, though not so large a heart) could never discern? *Enter not into judgment with thy servant, O Lord; for no flesh is righteous in thy sight.*

4.

It is answered, though such an one whose righteousness is Gods justice-proof, never was, is, nor shall be in this life, (Christ alone excepted, being God and man) yet in a Gospel, or qualified sense, he is accounted righteous, who *juxta propositum juste vivendi*, is so *intentionally*; desiring and endeavouring after righteousness with all the might of his soul. Secondly; who is so *comparatively*, in reference to wicked men, appearing righteous in regard of those, who have no goodness at all in their hearts. Thirdly, righteous *imputatively*, having the righteousness of God in Christ imputed unto him. Lastly, righteous *inhesively*, having many heavenly graces, and holy endowments, sincere, though not perfect, or evangelically perfect, *pro hoc statu*, bestowed upon, and remaining within him. Such a *righteous man* as this *Solomon* saw *perishing in his righteousness*.

*1 King. 3:*

But in the second place, it will be inquired, How could *Solomon* patiently behold a *righteous man perish in his righteousness*, and not rescue him out of the paws of oppression? Could he see it, and could he suffer it, and be only an idle spectator at so sad a tragedy? Did his hand sway the Scepter, and was his head invested with the Crown, contentedly to look on so sorrowful a sight? Could he only as in the *case of the harlots*, call for a sword to kill a child, and not call for it to defend a *righteous man*? *He that is not with us* (saith our Saviour) *is against us*. If it hold in private persons, much more in publick Officers. They persecute, who do not protect; destroy, who do not defend; slay, who do not save the *righteous man*, who have power and place to do it.

6.

It is answered in the first place; *Solomons* observations were not all confined to his own country and kingdom; though staying at home in his person, his mind travelled into forraign parts, and in the neighbouring Countries of *Egypt, Edom, Syria, Assyria, &c.* might behold the *perishing of the righteous*, and long flourishing of the wicked. Secondly, his expression, *I have seen*, relates not only to his ocular, but experimental discoveries; What *Solomon* got by the help of History, Study, and perusal of Chronicles. He that was skill'd in natural Philosophy from the Cedar to the Shrub, was (no doubt) well versed in all civil occurrences from the Prince to the Peasant, from *Adam* to the present age wherein he lived, so much as by any extant records could be collected. To set humane writers aside, the Scripture alone afforded him plentiful presidents herein. Open the Bible, and we shall find (almost in the first leaf) *just Abel perishing in his righteousness*, and *wicked Cain prolonging his life in his iniquity*. To omit other instances, *Solomon*, by relation from his father, might sadly remember, how *Abimelech* the High Priest, *perished in his righteousness*, with all the Priests, inhabitants of the City of *Nob*, whilst *Saul* who condemned, and *Doeg* who executed them, flourished long in their iniquity. So much for the proof, *that it is so*. Come we now to the reasons, *why it is so*. These reasons are of a double nature, some fetcht from nature, others from religion. For the present we insist only upon the former, reserving the rest till we shall encounter the *Atheists* in the sequel of our discourse.

7.

First, Because good men, of all others, are most envied and maligned, having the

the fiercest adversaries to oppose them. With the most in the world, it is quarrel enough to hate a good man, because he is a good man, Saint Paul saith of himself, *I press towards the mark*. And the same is the endeavour of every good man. Now as in a race the foremost man who is nearest the mark, is envied of all those which come after him, who commonly use all foul play towards him, (jostling him on the side, seeking to trip up his heels; yea, sometimes thrusting him forward on the back, that so he might fall headlong by his own weight and their violence) so often cometh it to pass betwixt rivals in the race of honour and vertue. Ill-minded men perceiving themselves quite out-stripped by some eminent person who hath got the speed of them, and despairing fairly to overtake him, resolve foully to overturn him, by all means possible contriving his destruction.

Hence come those many millions of devices and stratagems contrived for his ruin, endeavouring either to,

Divert him from  
or } his righteousness.

Destroy him in

If the first takes no effect, and if his constancy appears such as *without regret* he will persist in piety, leaving them no hope to *bypass* him to base ends, then despairing to *bow him from*, they contrive to *break him in his righteousness*. Thus whilst he hath many enemies which conspire his destruction, seeking with power to suppress, or pollicy to supplant him; The wicked man on the other side, hath the generality of men (the most being bad as himself) to befriend him; a main cause of his prolonging himself successful in his wickedness.

Secondly, *Righteous men perish in their righteousness*, because not so wary, and watchful to defend themselves in danger, being deaf to all jealousies and suspicions, over-confident of other men, measuring all others by the integrity of their own intentions. This makes them lie at an open guard, not fencing and fortifying themselves against any sudden surprisal, but presuming, that deserving no hurt, none shall be done unto them. Thus Gedaliah, Governour of the remnant of the Jews after the captivity, twice received the express intelligence of a conspiracy to kill him, yet was so far from giving credit, that he gave a sharp reproof to the first discoverer thereof: Yea, when Johanan the son of Kareah, tendered his service to kill Ishmael, (sent as he said, from Baalis King of Ammon to slay Gedaliah) Gedaliah rejoined, *Thou shalt not do this thing, for thou speakest falsely of Ishmael*. His noble nature gave no entertainment to the report, till he found it too late to prevent it. Whilst wicked men, partly out of policy, more out of guiltiness, sleep like Hercules with their club in their hand, stand always on their guard, are jealous of their very shadows, and appearances of danger, a great cause of their safety and success, prolonging themselves in their wickedness.

Thirdly, *They perish* because of a lazy principle, which hath possessed the heads and hearts even of the best men, (who are unexcusable herein) namely, that God in due time will defend their innocence, which makes them more negligent and remiss in defending themselves; as the Prophet makes mention of *a stone cut out without hands*, they conceive their cause will without mans help hew its own way through the rocks of all resistance; as if their cause would stand Centinel for them, though they sleep themselves; as if their cause would (fix their Muskets) though they did it not themselves. Thus the Christians in their battels against the Turks, having won the day by their valour, have lost the night by their negligence, which principally proceeded from their confidence, that God interested as a Second in every just cause, was in that quarrel concerned as a Principle, and it could not stand in his justice to suffer it to miscarry.

Whereas on the other side wicked men use double diligence in promoting their designs. If their lame cause lack legs of its own, their will give it wings from their careful soliciting thereof, and will shoulder up their crackt title with their own industry. They watch for all tides, and wait for all times, and work by all ways; and fail by all winds; each golden opportunity they cunningly court, and greedily catch; and careful keep, and thriftilly use: in a word, *they are wiser in their generation than the children of light*.

Phil. 3. 14.

9.

Act. 18. 16.

10.

Dan. 2. 34.

11.

This

12.

This may be perceived by the parallel betwixt the wife and the harlot: many wives (though herein they cannot be defended) knowing their husbands obliged in conscience to love them by vertue of their solemn promise made before God and the congregation at their marriage, are therefore the less careful to study compliance to their husbands desires; they know their husbands, if wronging them, wrong themselves therein; and presuming themselves to deserve love as due unto them for their honesty and loyalty of affections, are the less solicitous to gain that which they count their own already. Whilst the harlot conscious to her self of her usurpation, that she hath no lawful right to the embraces of her paramour, tunes her self to the criticalness of all complacency to humour him in all his desires. And thus alwayes those men whose cause have the weakest foundation in piety, getteth the strongest buttress in policy to support it.

13.

1 King. 5. 2.

Lastly, the *righteous man*, by the principles of his profession, is tied up, and confined only to the use of such means for his preservation, as are consonant to Gods will, conformable to his word; preferring rather to die many times, than to save himself once by unwarrantable wayes. Propounded unto him a project for his safety, and as *Solomon* promised favour to *Adonijah*, so long as he *showed himself worthy*, otherwise *if wickedness were found in him, he should surely die*; So our *righteous man* only accepts and embraceth such plots to secure himself thereby, as acquit themselves honest and honourable: such as appear otherwise, he presently dispatches with detestation, destroying the very motion and mention thereof, from entering into his heart. On the other side, the wicked man is left at large, allowing himself liberty and latitude, to do any thing in his own defence, making a constant practice of *doing evil, that good may come of it*.

14.

Yea, we may observe in all ages, that wicked men make bold with Religion; and those who count the practice of piety a burden, find the pretending thereof an advantage; and therefore be the matter they manage never so bad (if possible) they will intitle it to be *Gods cause*. Much was the substance in the very shadow of Saint *Peter*, which made the people so desirous thereof as he passed by the streets. And the very umbrage of Religion hath a sovereign vertue in it. No better cordial for a dying cause, than to over-shadow it with the pretence that it is *Gods cause*; for first, this is the way to make and keep a good and strong party: No sooner the watch-word is given out, *For Gods cause*, but instantly *GAD, Behold a troop cometh* of many honest, but ignorant men, who press to be lifted in so pious an employment. These may be kill'd, but cannot be conquer'd; for till their judgments be otherwise informed, they will triumph in being overcome, as confident, the deeper their wounds got in *Gods cause* gape in their bodies, the wider the gates of heaven stand open to receive their souls. Besides, the pretending their cause is *Gods cause*, will in a manner, legitimate the barest means, in pursuance and prosecution thereof; for, though it be against Gods word, *to do evil that good may come thereof*, yet this old error will hardly be beaten out of the heads and hearts of many men, that crooked ways are made direct, by being directed to a straight end; and the lustre of a bright cause will reflect a seeming light on very *deeds of darkness*, used in tendency thereunto.

15.

1 King. 11. 25.

This hath been an ancient stratagem of the worst men (great Politicians) to take piety in their way, to the advancing of their defences. Thus *Rabshakeh* pretended a Commission from God, for all the wickedness he committed, and complements blasphemy, *Am I now come up without the Lord, against this place to destroy it? the Lord said to me, Go up against this place to destroy it*. The Priests of *Bell* were but bunglers, which could not steal the meat of their Idol, but they must be discovered by the print of their footsteps. Men are grown more cunning thieves now adays; first they will put on the shooes of him they intend to rob, and then steal, that so their treadings may tell no tales to their disadvantage; They will not stride a pace, nor go a step, nor stir a foot, but all for *Gods cause*, all for the good and glory of God. Thus Christ himself was served from his cradle to his cross; *Herod* who sought to kill him, pretended to worship him, and *Judas* kissed him who betrayed him.

By



By these arts and devices, it cometh to pass, that wicked men prolong themselves in their wickedness. Traiterous *Zimri* indeed continued but seven dayes, that was not long: wicked *Jebojacin* reigned but three months in *Jerusalem*, that was not long: ungodly *Amon* reigned two years in *Jerusalem*, that was not long: idolatrous *Abab* reigned in *Samaria* twenty and two years, that was indifferent long: cruel *Herod* the King, who sought to kill Christ, reigned in *Judea* well nigh forty years, that was long indeed; he prolonged himself to purpose in his iniquity.

16.  
1 King 26. 15.  
2 King. 14. 2.  
2 King. 2. 19.  
1 King 12. 29.

Seeing therefore (to recollect what hath been said) the righteous hath most foes, the wicked many friends; the righteous free from, the wicked full of jealousies; the righteous too often over-careless, the wicked over-careful in his defence; the righteous limited only to lawful, the wicked left loose to any means for his own advantage; No wonder if it often cometh to pass, that the *righteous man perisheth in his righteousness, and the wicked prolongeth his life in his wickedness.*

17.

Come we now to the abuses which wicked men make of the righteous mans perishing in his righteousness. And here the whole kennel of Atheists come in with a full cry, (oh that there were no more of them on earth, than there are in hell, where torture makes them all speak truth) spending their wicked breath against God and his attributes. Some bark at his Providence, as if he perceived not these things; *How doth God know, and is there knowledge in the most high?* Others cavil at his justice, that he has no mind; others carp at his strength, that he has no power to rectifie and redress these enormities. This world (say they) is a ship without a pilot, steered only with the winds and waves of casualty; it is a mear lottery, wherein the best men daily draw the blanks, and the worst run away with the prizes. And, as *Abfolom* boasted, if he were king of *Israel*, how far he would out-do *David* in right managing of all matters: so these impudent wretches conceive with themselves, the Plat form of the world hath been more perfect, might they have been admitted to the making thereof. The Moon would have shined without any spots, Roses grow without any Prickles, fair weather should never have done harm, because rain should only fall in the night, neither to hinder the pleasure of the rich, or hurt the profit of the poor. Merit should be made the only standard of preferment; no *perishing of the righteous man in his righteousness*, when success should only be entailed on desert. In a word, such Atheists presume all things by them should be so prudently disposed, that nothing, no doubt, in the whole world should be out of order, save themselves.

Psal. 73. 11.

2 Sam. 15. 4.

More might be spoken to heighten and prove the objection, but I am afraid to persist further therein. It is not only dangerous to be, but even to act an Atheist, though with intent to confute their error, for fear that our poisons pierce further than our antidotes. But in answer to this objection; know, that God, without the least prejudice to his justice, may suffer *the righteous man to perish in his righteousness*, because allow him righteous *justitia causa*, he is not so *justitia persone*, the best man standing guilty of many faults and failings in his sight. God needs not pick a quarrel with any man, having at all times matter of a just controversie against him. And seeing God hath oftentimes connived at him being faulty, he may condemn him being faultless; for, *nullum tempus occurrit Regi*, the King of heaven is not limited to any time, but at his own pleasure and leasure may take an opportunity to punish an offender.

Secondly, grant that the cause of the *righteous man* was just in the primitive constitution thereof, yet if it branch it self forth into numerous circumstances appendant thereunto, (many whereof may be intricate and perplex) if it be of so spacious and ponderous a nature, that it requires many heads and hands as subordinate instruments in several places for the managing thereof. Lastly, if the cause be so prolix and tedious, that many years must be spent in the prosecution thereof, the original righteousness of the cause may be already with the handling of it, and much injustice annexed thereunto, for which God may justly cause it finally to miscarry. For it is possible that a cause consisting of such variety of limbs retaining thereunto, should be carried on without many grand errors and mistakes committed therein,

and the righteousness of the best men will not spread abroad without shrinking, stretch so long without tiring, apply it self so exactly to each circumstance without some swerving therein. Especially when all the fruits of the inferiour officers employed under him, are chargeable on the *righteous mans* account, the matter of whose cause may justly perish, by Gods just anger on the unjust managery thereof.

21. Yea God, without the least blemish to his Justice, may suffer the righteous temporarily to *perish in his righteousness*, because in the midst of their sufferings his mercy supports them with the inward comfort of a clear conscience. In the time of persecution, a woman being big with child, was imprisoned and condemned to die, which the night before her execution, was (I cannot say brought to bed) delivered of a child, when her pain (wanting the help of a midwife) must be presumed exceeding great; The Jaylor hearing her cry out in her pangs: *If you cry (said he) so day, I will make you shriek worse to morrow, when you are to be burnt at a stake.* The woman replied; *Not so, to morrow my pain will be abated: for to day I suffer as an offender, for the punishment justly imposed by God on our sex, for our disobedience and breach of his law: but to morrow I shall die for the testimony of the truth, in the defence of Gods glory and his true Religion.* Thus it is strange to see, what alacrity a good cause infuseth into a *righteous man*, deriving comfort into his heart by insensible conveyances, so that he embraceth even death it self with a smiling countenance, feeding his soul on the continual feast of a clear conscience.

22. Besides this, it clears divine Justice, and comforts the *righteous man perishing temporarily in his righteousness*, that his cause shall be heard over again, and rejudged in another world. If one conceive himself wronged in the *Hundred*, or any inferiour Court, he may by a *certiorari*, or an *accedat ad curiam*, remove it to the *Kings Bench* or *Common Pleas*, as he is advised best for his own advantage. If he apprehendeth himself injured in these Courts, he may with a *writ of Error* remove it, to have it argued by all the Judges, in the *Exchequer chamber*. If there also he conceiveth himself to find no justice, he may with an *injunction*, out of the *Chancery* stop their proceedings. But if in the *Chancery* he reputeth himself agrieved, he may thence appeal to the *God of heaven and earth*, who in another world, will vindicate his right, and severely punish such as have wilfully offered wrong unto him. And so much to assert Gods justice in suffering the *righteous man to perish in his righteousness*.

23. Now on the other side, God may without any prejudice to his justice, suffer wicked men for a time to thrive in this world, and not suddenly surprise them with punishment, so giving them a *space to repent*, if they would but make use thereof. Indeed *David* saith, *Evil shall hunt the violent man to overthrow him*; But God is a *fair hunter*; he might in the rigour of his justice knock wicked men down as he finds them *sitting in their forms*: But God will give them a *fair law*, they shall for a time run; yea sport themselves before his judgments, ere they are pleased to overtake them.

24. Know also, to the farther clearing of his justice, that wicked men, notwithstanding their thriving in badness for a time, are partly punished in this world, with a constant corrosive of a guilty conscience, which they carry about them. The Probationer-Disciple said to our Saviour, *Master, I will follow thee whithersoever thou goest*; what is promised by him, is performed by a guilty conscience, that *Squire of the body*, alwayes officious to attend a malefactor. Fast, and *I will follow thee*, and thy empty body shall not be so full of wind, as thy mind of dismal apprehensions: feast, and *I will follow thee*; and as the *hand on the wall*, bring in the sad reckoning, for thy large bill of fare: stay at home, and *I will follow thee*; or else meet thee in the way with my naked sword, as the Angel did *Balaams* Wake, and *I will follow thee*: sleep, and *I will follow thee*, and affright thee with hideous fancies, and terrible dreams, as I did King *Richard* the third, the night before his death.

25. I have read of one, who undertook in few dayes to make a fat sheep lean; and yet was to allow him a daily and large provision of meat, soft and easie lodging, with security from all danger, that nothing should hurt him. This he effected, by patting him

Revel. 2. 21.  
Psal. 140. 21.

Mat. 8. 19.

Dan. 5. 5.  
Numb. 23. 23.

him into an Iron-gate, and placing a ravenous wolf hard by in another, alwayes howling, fighting, scenting, scratching at the poor sheep; which affrighted with this sad sound, and worse sight, had little joy to eat, less to sleep; whereby his flesh was suddenly abated. But wicked men have the terrors of an affrighted conscience constantly, not only barking at them; but biting of them; which disweetens their most delicious mirth, with the sad consideration of the sins they have committed, and punishment they must undergo, when in another world they shall be called to account. This thought alone makes their souls lean, how fat soever their bodies may appear. And as sores and wounds commonly smart, ache, and throb most, the nearer it is to night; so the anguish and torture of a guilty conscience increaseth, the nearer men apprehend themselves to the day of their death.

Now not only wicked men, but even the children of God, because of the corruption of their hearts, too often make bad uses to themselves, of the righteous mans perishing in his righteousness. These may be divided into three ranks:

1. Such as fret at
  2. Such as droop under
  3. Such as argue with
- } Gods proceedings herein.

The first are the *Fretters*: for if the perishing of the righteous cometh to the serious observation of a high-spirited man, one of a stout and valiant heart, he will scarce brook it without some anger and indignation, fuming and chafing thereat. Thus *David*, we know, was a man of valour, of a martial and warlike spirit, and he confesseth of himself, that, beholding the prosperity of the wicked, *his heart was grieved, and he was pricked in his reins*; Nor was it meer grief possessed him, but a mixture of much impatience, as appears by that counsel which in like case, in one Psalm, he gave himself three several times, *Fret not thy self because of evil doers*; and again, *fret not thy self because of him who prospereth in his way*; and the third time, *fret not thy self in any wise*.

Our Saviour observeth, that there are a sturdy kind of Devils, that will not be cast out, save by fasting and prayer. But this humour of fretting and repining at Gods proceedings herein, which he understood not, could not be ejected out of *David*, but by prayer no doubt, and that very solemnly; not at home, but in Gods temple, *when I thought to know all this, it was too painful for me, until I went into the Sanctuary of God, there understood I their end*. O let them of high spirits and stout hearts not lavish their valour, and mis-spend their courage, to chafe and fume at such accidents, venting good spirits the wrong way, but rather reserve their magnanimous resolutions for better services, and (besides their private devotions) address themselves with *David*, to Gods publick worship in his house, who in his due time will unriddle unto them the equity of his proceedings.

But if men be of low and mean spirits, pusillanimous and heartless natures, and if these narrow souls in them meet with melancholly and heavy tempers, such fall a drooping, yea despairing at the perishing of the righteous; they give all over for lost, concluding *there is no hope*; they rather languish than live, walking up and down disconsolate with soft paces, sad looks, and sorrowful hearts: all their children they are ready to call and christen *Ichobods, the glory is departed from Israel*, being affected like the Citizens of *Jerusalem*, besieged by *Sennacherib*, their hearts are like the trees of the wood, *moved with the wind*. But let such droopers know, that herein they offend God, and wrong themselves; and let them gird up their loyns, and tie up their spirits, at the serious consideration that God in due time, will raise them out of the dust, maintain his own cause, and confound his enemies.

The third sort of people, are the Arguers or Disputers, vvhoo being of a middle temper, neither haughty nor stomachful, neither lovv nor dejected, and vvithal being good men, embrace a middle course, neither to fret nor dispute, but calmly to reason out the matter vvith God himself. Of this latter sort, vvas the Prophet *Jeremiah*, vvho thus addresseth himself unto the Lord: *Righteous art thou, O Lord, when I plead*

26.

Psal. 73. 21.

Psal. 37. 1, 7, 8.

27.

Math. 17. 21.

Psal. 73. 16.

28.

1 Sam. 4. 21.

Isa. 7. 23

29.

Jer. 23. 1;



- with thee; yet let me talk with thee of thy judgments: *wherefore doth the way of the wicked prosper? wherefore are they happy that deal very treacherously?* The good man could not conceive Gods proceedings; and although he kept to the conclusion, *Righteous art thou, O Lord*, yet *his heart was hot within him*, and he would fain be exchanging an argument with God, that all was not right, according to his humane capacity. *Job* also was one of these Arguers in the agony of his passion, *Oh that one might plead for a man with God, as a man pleadeth for his neighbour.*
30. But let flesh and blood take heed of entering the lists by way of challenge with God himself. *If the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Silicia, and of Asia, disputing with Stephen, were not able to resist the wisdom and the spirit by which he spake;* much less can frail flesh hope to make good a bad cause, by way of opposition against God, the best and wisest answerer. Remember the Apostles question, *Where is the disputer?* But if we should be so bold, in humility, to examine Gods proceedings, let us take heed lest whilst we dispute with God, Satan insensibly prompts us such reasons as are seemingly unanswerable in our apprehensions, so that instead of being too hard for God (which is impossible) men become too hard for themselves, raising such spirits which they cannot quell, and starting such doubts which they cannot satisfy. Wherefore let not our ignorance be counted Gods injustice, let not the dimness of our eyes be esteemed the dirtiness of his actions, being all purity and cleanness in themselves; Let us, if beaten from our out-works, make a safe retreat to this impregnable castle, *Jeremiah* his conclusion, *Righteous art thou, O Lord, &c.*
31. Come we now to the good Uses that the godly ought to make of a *righteous mans perishing in his righteousness*. And first, when he finds such a one in a swoon, he ought with all speed to bring him a cordial, and with the good Samaritan, to pour Oil and Wine into his Wounds, endeavouring his recovery to his utmost power, whilst there is any hope thereof. I must confess it is only Gods prerogative, according to the greatness of his power, to preserve those that are appointed to die. However, it is also the boundant duty of all pious people, in their several distances and degrees, to improve their utmost for the preservation of dying innocency, from the cruelty of such as would murder it.
32. But if it be impossible to save it from death, so that it doth expire, notwithstanding all their care to the contrary; they must then turn lamenters at the funerals thereof. And if the iniquity of the times will not safely afford them to be open, they must be close Mourners at so sorrowful an accident. O let the most cunning Chyrurgeons not begrutch their skill to unbowel, the richest Merchants not think much of their choicest spices to embalm, the most exquisite Joyner make the coffin, most reverend Divine, the Funeral Sermon, the most accurate Marbler erect the Monument, and most renowned Poet invent the Epitaph, to be inscribed on the tomb of *Perishing Righteousness*. Whilst all others, well-wishers to goodness in their several places, contribute to their sorrow at the solemn Obsequies thereof; yea as in the case of *Josiah* his death, let there be an Anniversary of Mourning kept in remembrance thereof. However, let them not mourn like men without hope, but let them behave themselves at the interment of his *righteousness*, as confident of the resurrection thereof, which God in his due time shall raise out of the ashes: It is sown in weakness, it shall be raised in power; it is sown in disgrace, it shall be raised in glory.
33. Lastly, the temporal perishing of the righteous man in this world, minds us of the necessity of the day of Judgment, and ought to edge and quicken our prayers, that God would shortly accomplish the number of his elect, consummate this miserable world, put a period to the dark night of his proceedings, that so that day, that welcome day, may begin to dawn, which is termed by the Apostle, *The day of the revelation of the righteous judgment of God*. Five things there are (besides many others) in the primitive part of Gods justice, which are very hard for men to conceive.
- Rom. 2. 5. First, How the sin of Adam, to which we did never personally consent, can justly be imputed to us his posterity.

Secondly,

Secondly, How infants, who never committed actual sin, are subject to death; and which is more, to damnation it self?

Thirdly, How God can actually harden the hearts of some, as he did *Pharaohs*, and yet not be in the least degree accessory to sin, and the author thereof.

Fourthly, How the *Americans* can justly be condemned, to whom the sound of the Gospel was never trumpeted forth, and they by their invincible ignorance incapable of Gods will in his word?

Lastly, How God, as it in the Text, can suffer *righteous men to perish in their righteousness, and wicked men to flourish in their iniquity?*

In all these, a *thin veil* may seem to hang before them, so that we have not a full and free view of the reasons of Gods proceedings herein; yet so, as that under and thorow *this veil*, we discover enough in modesty and sobriety to satisfy our selves, though (perchance unable to utter what in part we apprehend) we cannot effectually remove all the scruples which the pious, nor all the cavils which the profane man brings against us. But at the day of *judgment*, at the *revelation of the righteous judgment of God*, this *veil* shall be turned back, or rather totally taken away, so that all shall plainly and perspicuously perceive the justice of Gods dealing in the cases aforesaid. Not that then or there, any new essential addition or accession shall accrue to Gods justice, to mend or make up, any former default or defect therein; but his proceedings (which before wanted not clearness in themselves, but clearing to our eyes) shall then be pronounced, declared, and adjudged just, in the presence of Devils, men and Angels; so that ignorance shall not doubt, nor impudence dare to deny the truth thereof.

But before we take our final farewell of the words in our Text, know they are also capable of another sense, *I have seen the righteous man perish in his righteousness*; that is, I have seen a good man, continuing in goodness, and snatched away in the prime of his years, whilst wicked men, persisting in their profaneness, have prolonged their lives to the utmost possibility of nature. I confess *Saint Paul* will in no case allow the word *perishing*, to be applied to the death of the Godly, but startles at the expression, as containing some Pagan impiety therein, pointing at it, as an Atheistical position: *Then they also which are slain asleep in Christ, are perished*. However, in a qualified sense, (not for a total extinction, but temporal suspension of them in this world) the Prophet pronounceth it of a just mans death, *The righteous perish, and no man layeth it to heart*; Yet, as if suspecting some ill use might be made of that term *perishing*, in the next words he mollifieth the harshness thereof, and (who best might) expounds his own meaning: *The righteous man is taken away from the evil to come.*

Indeed, when a just man dieth, with *Abraham*, in a good old age, he is not properly said to be *taken away*, but, in Scripture Phrase, to *tarry till God comes*. Thus when *Peter* was very inquisitive to know how *John* should be disposed of, Christ answered him, *If I will that he tarry till I come, what is that to thee?* *John*, of all the Jury of the Apostles, died in his bed, a thorow old man, of temper and temperance, of a strong and healthful natural constitution, moderate in diet, passions and recreations, (*Ahijah* and *Josiah* may be instances) are cut off by an untimely death; such are properly said to be taken away.

Now even such men, God (not only without the least stain to his Justice, but in great manifestation of his mercy) may cause to *perish*; or if that be too harsh a term, may take them away from the evil to come: And that in three several acceptations.

First, to keep him from that evil of sin which God in his wisdom foresees the good man would commit, if living longer, and left to those manifold temptations which future times (growing daily worse and worse) would present to, and press on him: True it is, God could by his restraining and effectual Grace keep him, though surviving in sinful times, from being polluted therewith: but being a free Agent, he will vary the ways of his working, sometimes keeping men *in the hour of temptation*, sometimes *from the hour of temptation*. The latter he doth, sometimes by keeping the hour

Exod. 14. 4.

37.

38.

1 Cor. 15. 18.

Isa. 57. 1.

39.  
Gen. 25. 8.

Job. 21. 22.

1 King. 24. 15.

40.

Rev. 1. 10.

from coming to them, or rather, from coming to the hour; making them to fall short thereof, and preventing their approach thereunto, by taking them away in a speedy death. Thus mothers and Nurses suspecting their children would too much play the wantons, disgrace them, and wrong themselves; when much company is expected at their houses, haste them to bed betimes, even before their ordinary hour.

2 Pet. 3: 2.

Secondly, From the evil of sin which other men would commit, and he beheld, to the great grief and anguish of his heart, *Lot-like*: for that *righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.*

41.

Manifold Lies might be made of the Just mans thus perishing in his righteousness. First, men ought to be affected with true sorrow: yet the Prophet saith, *The righteous perisheth, and no man layeth it to his heart.* Surely his wife or children will (or else the more unworthy) haply he hath none when dying. His kindred will, except (which is impossible) with *Melchisedech*, be *without father, without mother, without descent.* His friends will, though rather the rich than the righteous have friends whilst living, and leave them when dying. But to satisfy all objections at once. By *none*, are meant very few, inconsiderable in respect of those multitudes that pass the righteous mans death unrespected. Parallel to that place in the *Proverbs*, *None that go to her return again, neither take they hold of the path of life.* Not that adultery is the sin against the *holy Ghost*, *unpardonable*; but *vestigia paucæ retrorsum.* Be thou, by an holy Riddle, *One among that None*; I mean a mourner in Sion for the righteous mans death, amongst these very few, who lay it to their hearts.

Heb. 7. 3.

Prov. 2. 19.

Secondly, Men from hence are seriously to recollect and apply to themselves the doctrine of their mortalities, when they see *the righteous man perish in his righteousness.* There is a bird peculiar to Ireland, called the *Cock of the Wood*, remarkable for the fine flesh and folly thereof: All the difficulty to kill them, is to find them out, otherwise a mean marks-man may easily kill them. They fly in woods in flocks, and if one of them be shot, the rest remove not but to the next bow or tree at the farthest, and there stand staring at the shooter, till the whole covey be destroyed. As foolish as the bird is, it is wise enough to be the embleme of the wisest men in point of mortality. Death sweeps away one, and one, and one, and the rest remain no whit moved at, or minding of it, till at last a whole generation is consumed.

It fareth with the most mens lives, as with the sand in this hypocritical hour-glass: behold it in outward appearance, and it seemeth far more than it is, because rising upon the sides, whilst the sand is empty and hollow in the midst thereof; so that when it sinks down in an instant, a quarter of an hour is gone in a moment. Thus many men are mistaken in their own account, reckoning upon three-score and ten years, the age of a man, because their bodies appear outwardly strong and lusty. Alas! their health may be hollow, there may be some inward infirmity and imperfection unknown unto them, so that death may surprise them on a sudden.

Ecclef. 7. 2.

Thirdly, They are to take notice of Gods anger, with that place from which the *righteous man is taken away.* Solomon, speaking of the death of an ordinary man, saith, *The living will lay it to heart*: But when a *righteous man is taken away*, the living ought to lay it to the very *Heart of their hearts*, especially if he be a Magistrate or Minister of eminent note. When the eye-strings break, the heart-strings hold not out long after: and when the *seers* are taken away, it is a sad symptome of a languishing Church or Common-wealth.

Exod. 14. 20.

Lastly, Men ought to imitate the vertuous examples of such as are dead. The cloud and pillar of the Red-sea, was bright toward the *Israelites*, to guide and direct them with the light thereof; but the reverse or back part thereof, was dark toward the *Egyptians*. In the best men there is such a mixture of light and darkness, who with their virtues have many faults, failings and infirmities. Well let the *Egyptian* walk by his dark side, follow his faults, whilst the *Israel of God*, all pious people, endeavour to imitate his virtues, directed in their conversations, by the lustre of his godly examples.



examples. That so as *Herod* hearing of the fame of *Christ*, conceived that *John Baptist* was risen again from the dead: so let us labour that our vertuous lives may give just cause for others to conceive, that those *righteous men* which have *perished in their righteousness*, those *champions of Christianity*, and *worthy Heroes of holiness* long since deceased, are revived again, and have in us a miraculous resurrection.

Mat. 14. 2.



The

1847

1847. The first of the year was a very dry one, and the crops were much injured. The weather was very hot, and the ground was very dry. The crops were much injured, and the weather was very hot. The ground was very dry.



1848



THE  
 RIGHTEOUS MANS  
 SERVICE  
 TO HIS  
 GENERATION.

SERMON LII.

Acts 13. 36.

*For David after he had served his generation after the will of God, fell asleep, &c.*



IN this Chapter St. Paul doth demonstrate the Resurrection of our blessed Saviour by three several places of Scripture, foretold and now fulfilled. The Law saith, *in the mouth of two or three witnesses the truth shall be established.* Two may, Three must do the deed; Two make full measure, Three make measure pressed down and running over. And such doth the Apostle give us in the proof of this point.

The first place he citeth *Psal. 2. 7. Thou art my son, this day have I begotten thee*: The second, *Isaiah 53. 3. I will give you the sure mercies of David*: The last, *Psal. 16. 11. Thou shalt not suffer thy holy one to see corruption.*

It is observable, That the same Text, *Act. 2. 31.* is also alledged, expounded, applied and pressed by St. Paul, to prove the Resurrection of Christs body uncorrupted. See here the holy Harmony betwixt the two Apostles. Though Peter and Paul had a short and sharp contest at *Antioch, Gal. 2. 11.* where Paul withstood him to his face; yet here their hearts, and hands, and tongues, meet lovingly together in the improving of the same portion of Scripture: Both of them shew first negatively, how it could not literally be meant of David, (whose body was corrupted and his Sepulchre remained amongst them unto that day) and therefore positively must be meant mystically and prophetically of Christ.

G g g g

Now



4. Now as I am charitably confident that all who hear me this day, are satisfied and assured herein, That our Saviours body saw no corruption, so give me leave to be jealous over you with a godly jealousy, for fear some mistake the cause of this his incorruptibility, and bottom it on a false foundation. Some perchance may impute it to the shortness of the time he lay in his grave, being but a day and two pieces of a day, *numero rotundo*, though *currente stilo* they commonly be called and counted three dayes. These do *ponere non causam pro causa*; for the time was long enough in that hot Country, to cause putrefaction, considering that our Saviours body was much bruised and broken with the whips, nails, and spears, (besides the effusion of much blood) which would the sooner have invited corruption.

5. Others perchance put the untaintedness of his body upon the account of the great quantity of *Myrrh* and *Aloes* (*about an hundred pound weight*) and other precious spices, wherewith *Joseph* and *Nicodemus*, *John* 19. 39. embalmed it. This also is an unsound opinion; for all the spices of *Arabia* cannot secure a corpse from putrifying, though they may preserve it that such putrefaction shall not be noysome to others in the ill savour thereof, not keeping it from *corrupting*, but from *offending*.

6. The true reason is this: Though Christs soul was parted from his body, (and where disposed of, God only knows, during his remainder in the grave) yet the union with the Deity was never dissolved, which priviledged his corpse from corruption. So that had it been possible (which was impossible, as is inconsistent with Gods promise and pleasure) for his corpse to have lièd in the grave till this instant, they had been perpetuated in an intire estate, whilst it is true of *David* as it is in the Text, *after he had served his own generation by the will of God, he fell on sleep, and was laid unto his Fathers, and saw corruption.*

7. Observe in the words four principal parts;

1. What a generation is.
2. What it is to serve ones generation.
3. How *David* served his own generation.
4. How we after his example are to serve ours.

Of these in order, and first we will consider what a generation is.

8. *A generation is a company of men and women, born, living and dying, much about the same time*: I say, much about the same time; for seven years, under or over, sooner or later, breaketh no squares herein, but that the said persons are reducible to the same generation. Thus, *Mat.* 1. 17. *All the generations from Abraham to David, are fourteen generations: and from David, until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon, unto Christ, are fourteen Generations*: Now all generations are not of equall extent; so admirable the Longevity of those before the Flood, compared to our short lives, since God for our sins hath contracted the cloth of our life to *threescore and ten years*, and all is but a course *List*, which is more than that measure, *Psal.* 90. 10. *And if by reason of strength they be fourscore years, yet is their strength, labour and sorrow, for it is soon cut off, and we flie away.*

9. It is remarkable, that Three Generations are always at the same time on foot in the world; namely,

1. The Generation rising.
2. The Generation shining.
3. The Generation setting.

For should God clear the earth of all men at once, mankind could not be recruited but by miracle; besides, neither humane Arts nor Sciences; nor could the Scripture handsomly be handed and delivered from one generation to another. God therefore of his goodness doth so order it, that rather than any empty Interval should happen betwixt them, one Generation should fold and lap over another. These three degrees were most visibly conspicuous in the Levites, which till five and twenty years of age, were *learning Levites*, thence till fifty, *adding Levites*, (as being then in the strength of their age) employed in the portage of the Tabernacle, and after fifty, had a Writ of ease from bodily labour, though they may be presumed to be busied in the teaching of others.

Passe we now to explain what it is to serve our Generation. To serve it, is to discharge our consciences according to Gods will in his word, to our superiors, equals, inferiors, all persons to whom we stand related in our generation. And the more eminent the person is in Church and State, the more are his referencés multiplied, and the more publick and ponderous the service is which he is to perform. Nor must it be forgotten that *David* was a King, in which respect it was proper for him to rule and command his own Generation; and yet it is said, he served the same. Princes are not privileged by their greatness, only to tyrannize over others, but are accountable to God, how well they discharge their duty to all such to whom they are respected.

Proceed we to see how *David* served his generation, which he did in an eight-fold capacity. First, as a dutiful son to his Father and Mother, 1 Sam. 22. 3. And *David went thence to Nizpeh of Moab, and he said unto the King of Moab, Let my Father and Mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.* The case was thus, *David* foresaw that the tempest of *Sauls* fury would fall full heavy on his Fathers Family; he foresaw also that though he himself might be always on the wing, hunted from place to place as a Partridge on the Mountain, yet his aged Parents could not keep pace with his sudden, uncertain, unseasonable, late and long removance, and therefore as a dutiful son, he provided for them a private place of peaceable repose.

Secondly, he served his generation as a very loving Brother, witness the dangerous visit (which at his Fathers command) he gave his Brethren in the Camp, (when *Goliath* was in the field) victualling them with all necessary provision, on the same token that he received nothing for his pains save a jeet from *Ellah* his eldest brother 1 Sam. 17. 28. *Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down, that thou mightest see the battle.*

Thirdly, he served his generation as a kind and carefull Husband. I will not excuse his Polygamy, having many wives at once, nor dare I flatly condemn it, God conniving thereat in the ancient Patriarchs. However *David* cannot be charged with want of love amongst his store of wives. Once I confess he made a tart and sharp return to *Mishal*, 2 Sam. 6. 21. mocking him for dancing before the Ark. But was there not a cause, when through the sides of *David* she struck at all true devotion? and smartness on such occasion is zeal, and no trespass against Marital affection.

Fourthly, he served his generation as a tender Father indeed; he faulty, it was in the success, being over-indulgent to *Abshlom* and *Adoniah*, whom he never took to task nor called to account, (1 Kings 1. 6.) *Why have you done so?* (and seeing he would not use the rod on them; God therefore used them as a rod on him) such cockerings we confess is a catching disease amongst us Parents; but to give *David* his due, for the main, he behaved himself no doubt as a discreet and tender Father to his numerous issue.

Fifthly, he was a fast and faithful Friend; witness the exchange of hearts as well as clothes, which passed betwixt him and *Jonathan*: yea *David* made a tripartite expression of his affection. 1. He loved *Jonathan* in his life. 2. Lamented him at 3. Shewed mercy to him, after his death, 2 Sam. 6. 3. in restoring *Mephiboseth* to all his lands, and making him Fellow-Commoner at his own Table; So that we may truly say and justify the expression, *There was two men, Jonathan and David*; and it will be made good by the Rules of Amity, if any question the phrase in the Rule of Grammer.

Sixthly, he was a loyal Subject, whereof he gave two signal testimonies, like to find more to admire than to imitate them amongst posterity, if any should chance to be eſtated in his condition with the same advantage: For being Reversion'd to the Crown, he twice had an opportunity (if so pleased) to put himself into the present possession thereof. Once when he had *Saul* in the Cave, 1 Sam. 24. 5. and his heart smote him for being over-bold with Gods anointed, though he did but cut off

a skirt of his Garment. Again, 1 Sam. 26. 12. *when he found Saul a sleeping, and (if so disposed) might have left him a sleeping*, till the sound of the last Trumpet should summon him to awake. A surely General walking the Round, and finding one of his Centinels asleep, nailed him with his spear to the earth, and excused his act with this jest, (whether witty or cruel, let others judge) *Dormientem inveni, Dormientem reliqui; Sleeping I found him, and sleeping I left him.* David might have done the like, especially seeing *Abisha* (not to say Providence) impelled him thereunto, but would not (as having a principle of piety within him, which remonstrated against such proceedings.)

17. Seventhly, he was a prudent Sovereign both in peace and war, in Court and Camp, for the space of full forty years, going in and out before the people of *Israel*, whom he ruled prudently with all his might. I confess his son *Absalom* taxed him with neglect of the affairs of State, 2 Sam. 15. 3. that no man was deputed by him to hear the causes and redress the grievances of his oppressed subjects. But what faith our plain proverb, *All will never speaks well.* And therefore I listen to *Absoloms* words as to a loud Libel; and we should be no less injurious to our own judgments then to *Dauids* innocence, in giving credit to a proud ambitious son, against an holy and humble Father.

18. Eighthly and lastly, *David* served his generation as a gracious Saint; this was the Diamond of the Ring, and I have kept the best wine for the last, to close and conclude *Dauids* character therewith. He is termed in this Chapter, ver. 22. *a man after Gods own heart*, being the best transcript or copy of the best Original.

19. Objection. But you wittingly, and willingly, and wilfully, will some say, have suppressed and concealed a necessary truth, because tending to *Dauids* disparagement. Saint *Paul* faith, *Titus* 3. 3. that *some men serve divers lusts and pleasures*, and so did *David* himself. He did not serve his generation, but his own wicked wantonness, when he embroydered his Adultery with *Bathsheba*, with the Murder of *Uriah*.

20. Answer. O not a word, not a syllable, not a letter, not a tittle hereof. God hath forgotten it, why should man remember it? God hath cast it behind his back, why should we cast it in the teeth of *Dauids* memory? let us never mention it to his disgrace, but for our own direction; Partly to teach us not to trust in our selves, lest we fall into sin; partly to comfort us, that after sin committed, pardon is obtainable on our unfeigned repentance.

21. Yea, this is a very comfortable consideration, That though there be many faults, failings and defects in our performances, yet if there be sincerity (Gospel perfection) therein, if our hearts be set to seek the Lord God of our Fathers, God will be merciful unto us, though we be not purified according to the purification of the Sanctuary.

22. Thus *Lot* (notwithstanding the fact of Incest committed by him) is called a righteous man, 2 Pet. 2. 8. Men opprobriously taint and term people by the obliquity of one irregular act, which with uncharitable tongues is enough to eclipse, yea extinguish the credit of all other graces in him; but God doth Denominate and Epithite persons from the rectitude of the general habit of their lives; yea, by him such shall be reputed, accepted, received to serve our generation.

23. To conclude the point, he was a witty man who first taught stones to speak by engraving of Epitaphs upon them: But he was a wicked man who first taught stones to lie, abusing posterity with notorious untruths in flattering Inscriptions on many Monuments; but I call malice it self to witness, whether the ensuing Epitaph might not with modest truth be engraved on *Dauids* Sepulchre,

Here lieth interred the Corpse of him who when living, was a dutiful Son, a loving Brother, a kind Husband, a tender Father, a faithful Friend, a loyal Subject, a provident Sovereign, a gracious Saint; in a word, one who served his own Generation after the will of God.



But should I stop here, I should not do right to *David's* deserts. Be it known, that besides the serving his own Generation, *David* did and doth serve all Generations in the world as long as time shall last, as being the instrumental Author of the *Psalms*. Far be it from me to make odious comparisons between either persons or things that are eminent, or to set difference betwixt Gods Word (as once the Disciples fell out amongst themselves which should be the greatest) which is the most heavenly part thereof; but surely the *Psalms* are inferiour to no part of the Old Testament.

The *Rabins* have a fond conceit, that *Manna* did relish in the mouths of men as the Eaters thereof did fancy to themselves, having the Gust of flesh, fish or fowl, rost, boyl'd, or bak'd, as the eater thereof did wish or desire: I call this a fond conceit, as contrary to an expresse in Scripture, *Exod. 16. 31.* wherein the taste thereof is confined to wafers made with honey. But this I will boldly say and maintain, that the *Psalms* of *David* shall relish to an hungry soul, as he shall (not out of humour and causeless fancy, but) judiciously desire it. Wouldst thou have it taste bitter? it shall taste bitter and reprove thee; taste sweet? it shall taste sweet and comfort thee; taste betwixt both, bitter-sweet? it shall bitter-sweet counsel and advise thee.

Proceed we now to application: It serveth to confute three sorts of people: First the covetous, who are so far from serving their Generation, that they will scarce serve themselves, and allow necessities for their own comfortable subsistence. Secondly, the voluptuous man, who only serveth himself and is good to no other. These instead of saying, Let us fast and pray; say, Let us eat and drink for to morrow we shall die. Thirdly, the superstitious man, who immureth himself in a Cloyster, crying his life up for an high piece of holiness, burying both his parts and person therein. Surely the Church and State he liveth in, may justly commence a suit, and have an action of debt against him, for not repaying them proportionably to his abilities, who by his laziness will not serve his Generation.

Others there are, who are so far from serving their Generation, That they disserve it, and do much mischief thereunto, either by their bad writings or vicious examples. Bad writings, either scurrilous against modesty, or scandalous against charity, or blasphemous against piety, as either in maintaining erroneous opinions, or defending vicious practices; such black broods are bad whilst in their nests, concealed in the studies of their Authors, but well worse when fledg'd and flown abroad into the world, so that it is not in the power of the Hen to clock in her own Chickens again, and recal what they have composed.

Secondly, they are not only unprofitable, but destructive servants to posterity, who leave the Copies of bad examples behind them, so that they know not when they have done sinning; yea it is to be feared, that whilst their souls are suffering in a woful place, they still may be sinning here on earth. If it be true what *Symmachus* saith, *Author est bonorum sequentium qui bonum relinquit exemplum*; By the same proportion, he that liveth an ill Precedent, is the Father and Founder of all the evil which may insue thereupon; like *Jeroboam* seldom mentioned in Scripture but with his train sweeping after him, the son of *Nebat* which made *Israel* to sin.

God grant that when we die, our sins may be buried in our Graves, or rather (which is a more Christian expression, and more conformable to the proportion of Faith) that before we die, our sins may be buried in Christs grave, pardoned and forgiven unto us, especially that we leave not behind us ill examples for the poisoning and perverting of such as shall survive us. For as it is said of *Abel*, *Heb. 11. 4.* *He being dead yet speaketh*; so it is sadly true of many who are dead and rotten, that they still lye, curse, swear, here on earth, occasioning the same in others by their wicked patterns and practices they have left behind them.

*Objection.* But some will plead themselves priviledged and exempted from serving their Generation, because of the badness thereof. *David* (say they) had some comfort in, and credit by serving his Generation, having for his Time-fellows so many Worthies in all professions. Worthy Priest, *Abimelech*, *Abiathar*, *Zadock*; worthy Captains, *Joab*, *Abisbar*, *Benaiah*, the son of *Jehojedab*; worthy States-

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Lib. nono  
Ep. 70.

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30.

men, *Husha, Adoniram*; vworthy Prophets, *Nathan, Gad, &c.* Whereas I live in such a Generation, that all the bad Epethites in the old and new Testament may truly be applied thereunto: *A stubborn generation, a froward generation, Psal. 78.8. A rebellious generation, a generation that set not their heart aright, and whose Spirit is not stedfast with God.* A generation of vipers, *Mat. 3.7.* A faithless generation, *Mat. 17.17.* Whether you take it in Divinity for lack of belief towards God, or in morality for want of truth and trust towards man; and who can find in his heart to serve so vicked a generation?

31.

Some will say, (further to improve this Objection) O that I had been born some years after the persecution in the Reign of Queen *Mary*, that so my *threescore and ten years*, the age of man, might have run parallel with the prosperous times of Queen *Elizabeth*, King *James*, and King *Charles*; and have determined and expired some years before the beginning of our late Civil Wars: Had my nativity been fixed in that peaceable position, O then I would willingly, and readily, and cheerfully, and joyfully, and thankfully have served my own generation; whereas now I have no list, and less comfort to do it, being condemned to live in so vicked an age, made up of the dregs of time, the badness whereof is more dangerous than difficult to describe, and may with more safety be confessed by the hearers, than expressed by the Preacher in his place.

*Ans.* I have three things to return in answer hereunto.

32.

First, grant the Objector speaketh very much of truth herein, yet if the times be so bad as he complaineth, their badness will serve for a foil to set off his goodness, and render it the more conspicuous, making him, *Phil. 2. 15. to shine the brighter, as a light in the world, in the midst of a crooked and perverse Nation.* Alas, thy little faith would have made no show, hadst thou lived in the age of *Abraham*; thy Patience would have seemed but a dwarf to the Gyant patience of *Job*, hadst thou been his contemporary; thy meekness had appeared as nothing, if measured with the meekness of *Moses*, had you been partners in the same generation. Whereas now a little Faith, Patience, Meekness, and so of other graces, will make a very good presence in the publick, if the Age thou livest in be so bad as thou dost complain, and others perchance do believe.

33.

Secondly, I suspect this to be nothing else but a device of thy deceitful heart, thereby to cozen thine own self. The Objection speaks the state of thy soul to be much like the temper of the Scribes and Pharisees, *Mat. 23.30. If we (say they) had been in the dayes of our Fathers, we would not have been partaker with the blood of the Prophets.* Yet these pretended pitiful persons were indeed more cruel than their Ancestors. Their Fathers killed the Men, they the Master; their Fathers the Servant, they the Son; their Fathers murdered the Prophets of God, they the God of those Prophets, so far forth as he was murderable in his humane nature; and it is vehemently to be suspected, that if thou beest bad now, thou wouldst not have been good, had the time of thy Nativity answered thine own desire. It is a shrewd presumption, that he who behaved himself as a *Wolf* in his own generation, would not have been a *Lamb* in what Age soever he had lived.

34.

Lastly, *Beggars must be no choosers*; thou art not to serve the generation before thee, nor the generation after thee, nor any other of thy own election, but thy own generation, wherein Divine Providence hath been pleased to place thee, Saint *Paul* saith, *Ephesians 5. 22. Wives submit your selves unto your own Husbands.* Some will say, had I such an one to my Husband, I could willingly obey him, he is of so meek, mild and sweet a disposition, but mine is of so morose and froward a nature, it goes against my nature to be dutiful unto him. However, though she hath not the same comfort, she hath the same cause of submission, obliging in conscience to Gods command; husbands must love their own wives, wives obey their own husbands; husbands and wives with *David*, must serve their own generation.

35.

But now that my sword may cut on both sides, as hitherto we have confused such who are faulty in their defect, and will not serve their generation; so others offend in the excess, not being only servants, but slaves and vassals to the age they live in, prostituting their consciences to do any thing (how unjust soever) to be a Favourite

to

to the Times: Surely a cautious concealment is lawful, and wary silence is commendable in *perilous times*. Amos 5. 13. *It is an evil time, therefore the wise shall hold their peace.* And I confess that a prudential compliance in Religion in things indifferent, is justifiable, as also in all civil concerns, wherein the conscience is not violated: but wherein the will of the times crosseth the will of God, our Indentures are cancelled from serving them, and God only is to be obeyed.

There is some difference in reading the precept, *Rom. 12. 11.* occasioned from the similitude of the words in the original, (though utterly unlike in our English tongue) some reading it serving the Lord, others serving the time. I will not dispute which in the Greek is the truer Copy, but do observe that *David's* precedent in my Text, is a perfect expedient, to demonstrate that both Lectons may and ought to be reconciled in our practice: *He served his generation*, there is *serving the times*; but what followeth? *by the will of God*, there is serving the Lord; this by him was, by us must be performed.

Saint *Steven*, *Acts 7. 2.* began his Sermon to the people with these words, Men, Brethren, and Fathers; which words I thus expound and apply. By *Men*, he meant young folk, which had attained to the strength and stature of men, and were much younger than himself. By *Brethren*, those of his own standing and seniority in the world (probably forty years old or thereabouts) and therefore he saluted such with a familiar Appellation as a Badge of equality. Thirdly *Fathers*, being aged people, more ancient than himself, as appeareth by his term of respect addressed to persons distanced above him. This distinction will serve me, first perfectly to comprize, then methodically to distinguish all my Auditors in this Congregation.

I begin with you men, which are of the *Generation rising*, it being bootless for me to address my self to children not arrived at their understanding, concerning whom I turn my preaching to them into praying for them, and wish them good success in the name of the Lord.

It is your bounden duty to omit no opportunity to inform your selves both in Learning and Religion, from those that living with you are of more age and experience, and demean your selves unto them with all reverence and respect. O let them go fairly their own pace and path to their graves. Do not thrust them into the pit with your preposterous wishes. *Filius ante diem*, *O when will he die and his name perish!* rather endeavour to prolong the dayes of your Parents by your dutiful deportment unto them, stay but a while, and they will willingly resign their room unto you, in earnest whereof those superannated Bizzilbaes do contentedly surrender the lawful pleasures of this life, *2 Sam. 26. 37.* to you their Chimichams, their sons and successors, to be by you with sobriety and moderation peaceably possessed, and comfortably enjoyed.

You Brethren, who are pew-fellows in the same Age with my self, who are past our vertical point, and are now entred into the Autumn of our life, give me leave to bespeak you with becoming boldness, familiarity becoming those of the same form together; there is a new Generation come upon, let us therefore think of going off the Stage, endeavouring so to Act our parts, that we may come off, not so much with applause from man, as approbation from God. If we live long, we shall be lookt upon as the barren fig-tree that cumbereth the ground; we must make room for succession, as our fathers have done for us. And let this be our greatest care, to derive and deliver Religion in all the fundamentals thereof, in as good a plight and condition to our sons, as we received it from our Fathers. O let us leave Gods house as tenantable as we found it, let it not be said, that we willingly let the fair Fabrick of Faith and good life to run to ruine in our, so that the next Age may justly sue us for Dilapidations.

When our Saviour said unto his Disciples, *Mat. 26. 21. Verily I say unto you, that one of you shall betray me, they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I? yea Judas himself lagging at last with his, Is it I Lord!* and was returned with, *Thou sayst it.*

Thus at the last day of judgement shall all generations be arraigned before God.

But



But to confine our Application only to those *three* within the last sixscore years; if God should say unto them, *One of you have betrayed my truth*, how would it put them all upon their particular purgation! *Is it I Lord? saith the first generation* in the reign of King *Edward* the sixth; surely they shall be acquitted who in the *Marian* days sealed the truth with their blood. *Is it I Lord? saith the second generation*, lasting all the Reign of Queen *Elizabeth* to the middle of King *James*. That also will be cleared as publicly preserving the purity of true Doctrine in the thirty nine Articles.

43. What a shame shall it be, if when our age shall ask with *Judas*, *Is it I?* we shall be returned, *thou hast said it*. Yours is the Age that hath betrayed my Truth to Error, Unity to Faction, Piety to Prophaness; sad, when such a Fact shall be so clear that it cannot be denied, and yet so foul that it cannot be defended. However this my too just fear may consist with hope of better things of you, and such as accompany to salvation.

44. I must conclude with you Reverend Fathers, whom my loyalty cannot pass by without doing my due homage to the *Crown of your Age*, especially if it be found in the way of truth. Give me leave to tell, you belong to that generation which is passed out of this world: not only the Van or Front; and also the main body and battel of your Army are marched to their graves (and their souls I hope to heaven) whilst Divine Providence for reasons best known to himself, hath reserved you to bring up (as I may say) the very rear of the rear of your generation. O do not mistake this Reprieve for a Pardon; and here give me leave to use a plain but expressive Similitude.

45. Have you never seen a wanton child run a firebrand against the Hearth or back of the Chimney, and so on a sudden make a *skie of sparks?* of which sparks some instantly expire, others continue a pretty time and then go out, others last a little longer, whilst one or two (as having a greater stock of soot to feed them) hold out a good while, but at last are extinguishd. Man is born to labour, as sparks do fly upward, some presently go out waisted from the womb to the winding-sheet; others live to ripe men, others to be old men; some whose temper and temperance are more signal than in others, to be counted wonderous old, but all at last die and fall to the earth.

46. We read, *Rev. 18. 2.* of an Angel who had his right foot on the Sea, and his left on the earth. This may seem a strange stride, save that it abateth the wonder, because Angels when pleased to assume bodies, may extend themselves to a vast (though finite) proportion. But you, though meer men, and weak men, must stride a greater distance; having your left foot already in the Grave, endeavour to have your right foot in Heaven, and waving all love of this world, set your minds and meditations alone on God and godliness. In a word, whatever our Age be, rising, shining, or setting, Men, Brethren or Fathers, let us endeavour with *David* in my Text, according to the will of God to serve our own Generation.

47. Come we now to the sad occasion of our present meeting, to perform the last Christian Office to our Deceased Brother, well known to many of you, and to none better than to my self. A child is like a man in the similitude of parts, though not of degrees, and in some measure he did sincerely with *David* serve his Generation. He was a dutiful Son unto his aged Mother, as she cannot but confess, and will I hope (as occasion is offered) remember and reward it to his wife and children. A loving Brother, a kind Husband, and I doubt not but his widdow will discharge her mutual affection to him in his relations.

48. *Bathsheba* thus described a good wife, *Pro. 31. 12.* *She will do her Husband good and not evil all the dayes of her life.* It is not said, all the dayes of his life, but of her life. What if he should chance to die, and she to survive him, yea after to marry again, (as God forbid any should be debarred marrying in the Lord, especially for their own and childrens advantage) yet still she would do good unto him all the dayes of her life. To him, that is to his memory, mentioning with respect: to him, that is to his children and friends, careful over the one, and courteous over the other.

He

He vvas a tender Father, and faithfull Friend, witness the many *volunteer mourners*, (an unusual proportion for a person of his quality) vvho at their ovvn charge have habited themselves, that the outward sadnes of their cloaths might expresse the inward sorrow of their hearts: He vvas an excellent Master, having bred many good vvorkmen in his Vocation, and I hope they vvill prove good husbands too. Let me add, he vvas an excellent subject; for according to that vvich his conscience (vvith many others) conceived to be loyalty: he lost much of, and hazarded all his estate.

Lastly and chiefly, he was a good Saint, having more piety than he shewed, and as daily he consumed in his body, he vvas strengthened in his soul in Faith through Christ, vvhereof he gave many testimonies before, towards, and at his death. What shall I speak of his parts of Nature, so far above his education and profession, that he might have past for a Scholar amongst Scholars, for his vvitt and pleasant expressions: But God novv hath made him his *free-man*, and paid him his vvages for so vvell serving his Generation.



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(With many others) conceived to be loyalty: he lost much of, and parted all me add, he was an excellent subject; for according to that which his conscience wrought in his bosom, and I hope they will prove good husbands too. Let your fellow of their parties: He was an excellent Master, having bred many good and honest men; that the outward shows of their talents might excite the inward disposition for a portion of his duty; without their own charge have been a tender friend and liberal friend, with which the many delicate members

But God now hastened his free-will, and paid him his wages for so well serving his Generation.



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# THE CROWN OF RIGHTEOUSNESS,

OR,  
The glorious Reward of FIDELITY in the  
Discharge of our DUTY.

## SERMON LIII.

2 Tim 4. 7, 8.

*I have fought a good fight, I have finished my course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that Day: and not to me only, but unto them also who love his Appearing.*



Shall not detain you by any impertinent Preface, fith the shortness of time for this Service, together with the indulgence of this so learned an Auditory, anticipates an Apology, and gives hope of much Candor, under so manifold Impreparations.

And so I address my self to the serious business of my Text; The scope whereof amounts to this sam; Namely, to comfort *Timothy* about the night approach of Saint *Pauls* Martyrdom, mentioned, *ver. 6.* The arguments of consolation are two, each depending on the other. 1. The first taken from his Holy course of life, constantly continued, comfortably finished, *ver. 7, 2.* The second, from the certainty of his Blessed estate, assured to him after this Life, *ver. 8.* And indeed, the Apostle seems to put on him the affection of a dying Father, willing to inhibit, or at least to moderate the passions (which like Amber-greece may do well in a compound of grace) of his indeared children, encompassing as *6 Jacob* Sons, his Death-bed; as if he had thus dropt his words upon them: *What do ye thus d weeping and breaking my heart? O God, my own Conscience*  
your

1 Thel. 3. 12.  
2 Thel. 4. 11.  
6 Gen. 49. 24.  
c Deut. 32. 2.  
d Act. 21. 13.  
e Thel. 1. 10.  
f Rom. 9. 1.

g 1 Pet. 1. 17.  
 h 2 Tim. 4. 18.  
 i 1 Cor. 1. 8.  
 j 1 Thes. 3. 13.  
 k 1 Cor. 2. 9.  
 l Heb. 11. 40.  
 m Phil. 1. 23.  
 n Psal. 16. 11.  
 o Act. 2. 20.  
 p 2 Tim. 1. 2.  
 and 2. 1.  
 q Phil. 2. 22.  
 r 1 Cor. 9. 25.  
 2 Tim. 2. 5.

your selves are witnesses, how holily, and without crime, I have g passed the time of my sojourning here, God, by his grace hath (according to his promise) b preserved me i blameless unto the end: You know what happy things he hath k prepared for them that love him, in the l Beginnings whereof my Soul shall enter, at my m Dissolution; the n fulness, and consummation I expect at that great and o notable day of the general Resurrection, and Retribution: Right so the Apostle here, to the same effect, to comfort Timothy, whom (having p begotten him spiritually through the Gospel, to the Faith of Christ) he found even as a Natural q Son, with his Father most affectionally tender, obedient and observant, unto his very last expiration: I am now ready to be offered, and the time of my departure is at hand; (yet nevertheless be comforted, for) I have fought a good fight, &c. and henceforth, there is laid up for me a Crown of righteousness, &c. This for the Context, and scope of this Scripture.

I have fought a good fight. The expression is borrowed from those who strive for r masteries, and after a sharp encounter, or heat of Contention, do at last prove Conquerors.

1 Rom. 8. 37.  
 2 2 Cor. 10. 14, 16.

I have finished my Course, id est, *Cursum certaminis, qualis est eorum, qui in stadio currunt*, as Estius expounds it; The speech being taken from such as run in a race, who give not out till the prize be obtained, see 1 Cor. 6. 24, 25, 26. I have kept the faith j That is, That Fidelity, or trust, and faithfulness, which he had constantly made good in the discharge of his Apostleship, and Ministry, in preaching the Gospel far and near, throughout many Regions, from the time of the first Commission of the same, unto his u Dispensation: The Apostle in his own practice, accomplishing that, which he required in all other the Stewards of like sacred Mysteries, 1 Cor. 4. 2. for this also, he gave God thanks, for counting him faithful, in putting him into the Ministry, committing the glorious Gospel unto his n trust, 1 Tim. III. 12. upon which he was assured of his, *Euge, Bone serve, & fidelis. Well done, good and faithful servant, enter into thy Masters joy*. Ere I come to the more particular elucidation of the parts, I may not omit to mention those queries, and resolutions, which some of the ancient Fathers have not unprofitably raised, and given upon these words.

Gal. 1. 16,

u 1 Cor. 9. 17.

w 1 Thes. 2. 4.  
 x Mat. 25. 21.

Quæ. I.

The first whereof is this; whether Saint Paul did not, under this profession, boast in a kind of vaunting ostentation?

Ans.

y S. Chrys. in Loc.

z Non hæc iactantia verba sunt, sed bonæ conscientie, Estius ad Loc. 1 Cor. 10. 31.

Quæ. 2.

Ans.

Ans. To this St. y Chrysostome makes answer thus; *καταλαβόντες, αὐτὸν ὡς τὸν πῦρ, καὶ πνεύματος ἁγίου λατρεῖν ἐν αὐτῷ*. He doth not magnifie himself, or boast in any way of vain-glorious z Ostentation, (a sin which, else where, he extremely cautions against, Phil. 2. 3. Gal. 2. 16.) but they are the words of a Saint, uttered in a modest, meek, and humble protestation, whereby he owneth the Graces of God within him, and gives all the glory in their vigorous exercise, to God the Original Fountain, and bestower of them.

Quæ. Whether Saint Paul did well to commemorate, and make mention of his gracious Actions, and good Deeds.

a Jam. 2. 18.  
 b Rom. 5. 17.  
 λαμβάνοντες.

c Vera fides vivax est, nec potest esse otiosa. suell. in Apolog.

d Gal. 5. 6.  
 e Rom. 13. 8.  
 f 1 Joh. 3. 14.

Ans. To which Saint Gregory makes answer thus; *Fas est viris sanctis in morte recordari, imo & recolere virtutes vite ætæ, &c.* It is lawful for Holy men, and Saints of God, in Death to recollect, and to recount the vertuous deeds of their former lives past; Not indeed, as an occasion of exaltation in themselves for the same; But, *ut fiduciam præbeant, & desperantem timorem præmant*, for the suppression of fear, and Desperation, in the last hour; in as much as good works are the a fruit of a saving Faith; that, as Faith justifies the person in a Correlation to Christs merits, (it as an hand b receiving, apprehending, and applying them as all-sufficient to the soul;) so good works (being the way to eternal life, Eph. 2. 10.) Declaratively, and Præsentially justifie the Faith, shewing it not to be Counterfeit or dead, but Real, and living; It being the innate property of such a Faith to be c vivacious, manifesting it self in its godly d Operations: Hence was the saying of the School Divines, that *Charitas was forma virtutum*, Charity (which is the e sum of the Law) consisting in love towards God, for his own sake, and towards our f Neighbour, for Gods sake, it was the Form of the Theological Virtues: Not but that Faith, and Hope, and other graces of the Spirit, have their own several and particular

particular Forms; which do specifically form them to their own Identical Natures, and diversifie them from others; so that Faith is not Hope, nor Hope is not Charity; but for that love, doth as it were, form them to acceptability before God, to this purpose may be applicable that practice of zealous *Nebemiah*, Chap. 13. 14. *Remember me, O my God, (saith he) concerning this, and wipe not out my good Deeds, that I have done for the House of my God, and for the Offices thereof: and the like is that we also read of good King Hezekiah, upon a Summons to Death, Isa. 38. 3. And he said, Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect heart, and have done that which is good in thy sight.*

A third Query is, *Whether Saint Paul spake all this; as out of a self-confidence, without having an eye to Gods Divine assistance therein?*

Quer. 3.

*Answ.* To which, saith venerable Bede, *Abstine tantum. Doctor ignoraverit legem Dei, Deus. 8. 17.* God forbid that so great a Doctor should be unacquainted with the word of God, which teacheth utterly to declaim all self-power, though it were but to become wealthy, or potent; even in things Temporal; yea, himself seriously acknowledgeth all spiritual sufficiency to be of God, 2 Cor. 3. 5. evermore ascribing the total of his supernaturals to the free grace of Christ, 1 Cor. 15. 10. through whose strength alone it was that he discharged his Trust in the Gospel and went through with all other gracious performances, Phil. 4. 13.

Answ.

The fourth, and last Query is, *How Saint Paul came to know so assuredly, that there was a Crown of Righteousness laid up for him in Heaven?*

Quer. 4.

*Answ.* To which some answer, that he had it by Revelation extraordinary, as an Apostolical privilege designed to him from God, the better to cheer him on in the course of the Gospel, and to steel his resolutions against all opposers of the glorious truth therein revealed: or, as *Artemus* thus, He had that assurance, *Non replemissima, sed spe firmissima*: grounded upon a firm hope and expectation. But of this more anon.

Answ.

Having thus pointed at the Quizzes: I come now to the more particular handling of the words, out of which I observe two general parts.

1. A solemn profession of the discharge of his Office, *verse 7.*
2. A large Remuneration, and Reward of that Discharge, *verse 8.*

In the former, we have; 1. The Person; 2. His Act, *fought*; 3. The object of that Act, *A fight*; 4. The quality of that fight, *A [good] fight*; 5. The time of all this noted from the expression in the Prayer tense, *I [have] fought*; *Græcorum & quædam*; *quædam*; *I have fought a good fight*: the rest of the words in this verse I take to be upon the matter, but as the exegesis, and exposition of the former.

In the second main part, the reward; We have it amplified; 1. By the Donor, or bestower of it, The Lord, described here by a Periphrasis, and styled, *Deus, The Righteous Judge*; 2. By the Title given to it, *A crown of Righteousness*; 3. By the manner of it, *it is laid up*; 4. By the time of Donation, *In that Day*; 5. By the persons to whom bestowed, *To Paul himself*; and that, not by any restrictive enclosure, as if only to himself, and to none other besides; but by a farther expansion, it reacheth unto others with himself; provided they be found under due qualification of loving the appearance of the Judge; Not unto me only, but unto them also that love his appearing.

These, at least, as to my observation, are the parts of this Scripture; which being so many, I must be constrained, as the Disciples passing through the Cornfields upon the Sabbath day, *Mat. 23. 23.* to pluck but an ear, 2 or two of the choicest notice; or as some Lapidaries of rich Jewels are wont, shew them only in a short cursory view, and so lay them up again.

Mar. 2. 23.

The first words, *I have fought a good fight*, admit of divers Interpretations, yet each of them suitable to the Analogy, and proportion of Faith.

They may then be taken, either as the expression of Saint Paul himself, *quatenus Apostolus*; as under the notion of an Apostle; or else as a Christian, in the condition with other Members of the Church of Christ with himself, for that we read in the close of the eighth verse; *The Crown of Righteousness was laid up for all that loved the appearing of the Lord.*

Rom. 15. 6.



b Magalianus,  
ad Loc.

S. Ambrose in  
Luc.

Saint Gregory  
in Job 23.

Esperianus ad  
Loc.

m Heb. 11. 7.

n 2 Pet. 2. 3.

o Gen. 6. 3.

p Jer. 20. 7.

q 2 Chron. 16.

16.

Mat. 23. 37.

r Insignum con-

uadibile Ter-

de Carne

Christi, cap.

28.

Isa. 8. 13.

s Illiric. Bishop

Hall in Para-

phr. Piscator

& Francisus

Lucas.

Confer.

Lam. 3. 35.

u 2 Cor. 1. 20.

x A. 2. 40.

Phil. 2. 15.

y Tert. in A-

pologes.

y 2 Tim. 4. 17.

If we take them in the former sense, then from the first particular, *The Person*; The note of *b Magalian* is opposite; *Sens Paulus Dux fuit, & antesignanus eorum quæ præcipiebatur*. That we look at Saint Paul as an exemplary leader to all his successors, (though indeed not in an Apostolical Latitude, yet) in the office, and work it self of the Ministry, practically first doing what he would have others to observe in, and about the dispensation of the Gospel: see *Phil. 4. 9.* And this was our Saviours own Course, *Act. 1. 1.* He began to do and Teach, first to do, and then to Teach; its noted by *Barradius* upon that Prophecy, *Isa. 9. 6.* which had relation to our Saviour, it was said, *The Government should be upon his shoulders*; intimating, that himself would first bear in his own person, what he intended to impose upon others, to wit, in things capable of Imitation; even as he said unto *John Baptist*, when he tender'd himself to be Baptized of him, and he in an humble renuence grew shy, as deeming himself unworthy of so great an Honour, *Mat. 3. 15.* Suffer it to be so now, saith he, for thus it becometh us to fulfil all Righteousness; *Hac est enim iusticia, ut quod alterum facere velis, prior ipse incipias, & tuo alios horeris exemplo*, as Saint *i Ambrose* expounds the words; This was righteousness, that is, an equal, and just thing, that what thou wouldest have another to observe, and do, thou thy self shouldst first exemplifie in thine own actions suitably; whereunto was that serious advise of Saint Paul unto his Son *Timothy*, *2 Tim. 4. 16.* Take heed unto thy self, and unto thy Doctrine, for so thou shalt possess thy self, and those that hear thee; Where the chiefest heed was to be given to himself: Truly spake *i Saint Gregory*, *cum Imperio docetur, quod prius agitur, quam dicatur*, Then shall we with Authority speak what we do; when we do what we speak; But this is a Discourse fitter for a Visitation, than a Funeral; were it not, that it is at the obsequies of such a worthy Divine, (for whom we now perform this last Christian good office) whose practice herein was an accurate Comment upon the whole speech.

From the second and third particular, (in this acception of the words) its obvious to every apprehension, that the work of the Ministry is a Fighting, yea, a continual Warfare: so *Bruno*, and with him *Esperianus* observes, that where the Verb and Substantive run in the same terms, one conducing to, the other to perfect the Emphasis of the expression, there is evermore a [Frequency] of that Act implied: I should but cast drops into the Ocean, to endeavour a large proof of so clear a Truth: Whilst *Noah*, both by his Lips and by his hands (in building the Ark) was a Preacher of Righteousness, in the old world, was it not thus? whilst the spirit of God (in his Ministry) strove with the obstinate corruptions of that wicked world, what aspersions, what oppositions, what misuages, and abuses had the prophets in their dayes, being perdered, traduced, misused, insulted on, even for the Conscientious discharge of their Function? the precious Sons of *Sion* comparable to fine Gold, how were they esteemed as earthen Pitchers, the work of the hand of the Potter? *Lam. 4. 2.* And, who knows not the exact accomplishment of old *Simons* Prophecy of our Saviour himself, *Luke 2. 34.* How he was set for a sign, which was and should be spoken against, *his oppositor, adversarius*, for a sign of contradiction, he should be as a common mark, whereat the arrows of reproach shall be fully shot: Of all the Holy Apostles its noted, *1 Cor. 4. 13.* They were made as the filth of the world, and the off-scouring of all things continually; *αἵματι*, signifieth that rejectment, which is scaped from the dirty pavement from whence the shooes gather defilement; and *σκύρα*, it being a word in a Composition, carries with it the greater Emphasis, and denotes the polluted rakings of the streets, fit for nothing but the common Dunghil; In so low a state of abjection, and in so vile an esteem were those very Ambassadors of Heaven, among an Atheistical and crooked generation: our very Apostle here professeth, *1 Cor. 15. 32.* That he fought with beasts at Ephesus, *ἰνὲς κυμάτων*, which some would have meant Literally, of his being dilanated, and rent in his body (as many Primitive Christians were in the first Cruel times of raging persecution) by wild Beasts; to which *Nero*, that Dedicator Damnationis, as *Tertullian* styles him, being himself a Lyon, was wont Tyrannically to cast the bodies of the Christians:

But

But others better, in my poor understanding, expound it of those Ethical or Moral Beasts, who with *Demetrius*, and the rabble that cried up the great *Diana* of the Idolatours *Ephesians*, so violently withstood and opposed *Saint Paul*, who cried down that their abominable superstition at *Ephesus*, *Act. 19.* in which place a great door, and effectual was opened unto him, but there were many Adversaries, *1 Cor. 16. 8, 9.* those Apostles indeed experimenting the proof of what their Lord and Master foretold them, that they must be sent forth even as sheep among Wolves, who would attempt to tear them in pieces; and which of us in particular, encounters not his discouragements? Yea, woe is me! We seem to be fallen into those times, wherein many men (as if directly insinuated from Heaven) out of a gross misprision apprehend the Ministry it self the greatest inconvenience; and (that great cheat, that grand Pantomime of Christendom, the cunning Jesuite) now almost bare-fac'd hath instilled (as is feared) so pernicious a principle into such as are (for ought we can see) willing to be deceived, as to question the office it self, and to dispute the Institution; as if they would have men scorn the Physician when sickest, and shun the Chirurgeon when sorest; And (which must be forgotten) there not wanting some, who are apt to charge on that secret Calling, the occasion, if not the cause of all the Calamities of this latter Age: Just as those of whom *Suidas* reports, there they were wont to write with Ink or blood on a glass, and so set it against the Moon, making all those spots or blurs that were in the glass, to be in the Moon, and not at all in the glass, upon which alone they were written: mean while, never at all anatomizing their own Ulcerous, Corrupt insides, or repenting for their & loathsome self-abominations (and among them as principle, for the contempt of *Gods faithful Ministers*.) Which sins becoming so Epidemical, and National, as they are, call for Wrath and Indignation from the Lord, who is here styled in my Text, *the Righteous Judge*. And yet, though this be a Fight, nevertheless it is, for the quality, a *good* Fight, and that for these reasons:

First of all, because its undertaken for the Faith of Christ, and for the Salvation of Souls, whereof even one single one is more worth than a whole World; O what comfort will it be, in the day of retribution, when a faithful Minister, after all his sharp conflicts with the wayward oppositions of corrupt men, shall say: Lo, me, and the people, which thou hast given me, as the fruit of my labour in thy Gospel, being able thus to give up an account with joy, and not with grief.

Secondly, Because its undertaken for a good reward, which is no less than a Crown of Righteousness; What *Saint Gregory* said of afflictions for a good Conscience, will hold here alone, *Consideratio pramii minuit vim flagelli*, The consideration of the Reward, abates of the difficulty of the Fight; even so its noted of *Moses*, that having respect unto the recompense of the reward, he preferred the reproach of Christ to all the richest treasures in *Egypt*, *Heb. 11. 26.* the same was it likewise that animated that noble Prophet under all his discouragements, and fruitless endeavours among men; *Isa. 49. 4.* *I have laboured in vain, and spent my time for nought, yet surely my judgment is with the Lord, and my work, that is the reward of my work with the Lord; who rewardeth his Ministers, secundum laborem*, though not *secundum proventum*, as *Saint Bernard* speaks according to their Labour, and pious endeavours, which themselves undergo in the Gospel, though not according to the success of their Labours, which is to Gods alone to beflow.

And thus far of the words, in their first acception, uttered by *Saint Paul* as an Apostle.

I might next consider them also, as spoken in the name of all other Christians at large, even of all such as, who love the appearing of the Lord Christ Jesus at his coming.

And under that notion of them, we may observe, That the Life of a Christian is a continual warfare upon the Earth, so *Crisostomus*, *Christianus militare est, id quod vivit in seculo*, suitable unto that of *Job*, chap. 7. 1. Where the word rendered as

1 Cor. 16. 9.

1 Mar. 10. 16.

1 Isa. 6. 10.

1 Tim. 3. 1.  
Rom. 11. 11.

1 Prov. 13. 5.  
Ezek. 36. 31.

1 Tim. 6. 12.  
1 Mar. 10. 26.  
1 Cor. 4. 2.  
Act. 2. 40.  
1 Tim. 6. 12.  
Heb. 11. 13.  
1 Heb. 11. 17.

1 Cor. 1. 6.



o S. Cypr. lib. de  
Mortal. c. 9.

Now, I might here take occasion to treat of the Doctrine of the spiritual Warfare, and pursuing the Metaphor, present you with those several things that concur to make up a compleat Battail: as 1. A Bickering, and encounter it self, *Nisi praeceperit pugna non potest esse Victoria*, as Saint *Cyprian*, there cannot properly be said to be a Victory, where never was a fighting, *delicata jactatio est, ubi periculum non est*, its but a fond, or effeminate kind of boasting of a Conquest, where never was danger. 2. In a War there must be Enemies, with whom to encounter, *quis enim certat nisi inimicum habet?* saith *Prosper*, there cannot be a Contention, where there is not an Adversary. Now in this Warfare, the great and the grand Adversary is the Devil, who, with an *ἑχθρὸς*, is styled *ὁ ἀντίπαρος*, The Adversary, *1 Pet. 5. 8.* *Am. 4. 7.* He is as the chief Champion, the World also and the Flesh as under him.

ρ' ἐπ' αὐτοῖς ὅτι  
 ἔλας τὸς λόγους  
 αὐτοῦ τῆς ἐκεί-  
 νης τῆς ἐκεί-  
 νης οἰδὶν ὁ Δι-  
 σκολος.  
 Macar. Homil.

And in relation to the several Temptations of each of these, Schoolmen have given them distinct names, or Titles, being called by them, either *Obrepentes*, or *Ascendentes*, or *Inmissæ* : Those which are from the World, seem full of flattery, and creep one after a sort, insensibly, and deceive us ; Those from the flesh ascend, as it were out of our selves, therefore the more dangerous, because the less preceptible, they being so pleasing to Corrupt Nature, and a self-snare : Those from the Devil are sent from without, with more vehemency, therefore called *Diaboli*, Darts, *ῥιπίδια*, *Ephes. 6. 16.* because cast into a man ; for in very deed the Devil knows no mans Heart, only deals ; at first, ( till after further experience ) by Conjecture ; all which ( if I had time ) it were easie to enlarge upon. 3. In a War, there must be Armes, and Weapons ; and to furnish our selves with these, we have a full Armoury, or panoply in the Holy Scriptures ; The whole armour of God we have for all sorts of Weapons, whether Offensive or Defensive, in *Ephes. 6. 13, 14, &c.* 4. There be policies, or stratagems in War ; means to circumvent, disappoint, over-reach, overthrow the Enemy, &c. These, and many the like, are the parts to make up this spiritual warfare : all which must of necessity, ( if, as it ought to be spoken to fully ) will ingross more time, than I have left to go through with my other business.

Wherefore, waving that so copious a Theam, at this present; I proceed on now to the second general part of my Division, which is the Remuneration, or reward of Saint *Peter's* fidelity in the discharge of his trust, in the Dispensation of the Gospel; Henceforth is laid up for me a Crown of Righteousness, &c.

Much (but that I study Brevity) might be said of the Dignity of this reward, it being styled, *a Crown*; and largely also I might discourse of the certainty thereof proved, and assuredly to be made good, partly from the promise of God, of that faithful God, who is ever mindful of it, and never disappointeth a true believer of performance, namely, so as he promiseth, *Esa. 40. 10. Behold, the Lord God will come with a strong hand, and his arm shall rule for him, behold his reward is with him.* See also *1sa. 62. 11. and Psa. 31. 19.* The Psalmist seemeth, after a sort, ravished, and in a kind of extasie, transported out of himself, in wonder at the meditation, *O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men!* And elsewhere, *Psa. 88. 11. Verily there is a reward for the righteous, doubtless he is a God that judgeth*



in the earth. And Heb. 6. 10. God is not unrighteous to forget, &c. nor was ever any mans labour (maugre the blasphemy of all those Infidels, *Mal. 3. 14.*) in vain in the Lord. 1 Cor. 15. 58. See also Rom. 2. 7. And this is partly also to be made good for the meritorious expiation of the Lord Christ, the vertue whereof extended not only to a deliverance from all pain and misery, which he purchased by his Passion; but also to the opening a way to everlasting happiness, by his all glorious Resurrection, and Ascension, *Rom. 8. 32. 2 Pet. 1. 11. Job. 14. 2.* And lastly, this may be collected likewise from the present afflictions of Gods servants, 2 Thes. 1. 5. for else, as the present case now stands with them, they are in this life of all men the most miserable, 1 Cor. 15. 19.

Now, the Schoolmen have reduced the sum of all the future Blessedness, and Reward, unto two main heads, which they stile, *Dotes animæ, & Corporis*; as it were, the Dowries of the Soul and Body, both which, as they have been sharers in obedience, so shall they also be in the Compensation of the just reward. Those of the Soul are these:

1. The clear Vision of God, which they say is, *totâ merces*, beholding him face to face, namely, so far as a finite Being (for so our Humane Nature continues still, though glorified) may be capable to apprehend of that Majesty, which is Infinite; in this advanced condition, the Soul (which is here clogg'd, and drossy, and much præggravated by the Body, subject to corruption) shall beatifically see God, as he is, in the full splendor of his immortal glory; whereas beneath, it seeth only in part, and knoweth but in part, nor can the greatest part of our sublunary knowledge, make up the least part of our Ignorance; the discovery that we have now of Heaven, is but as *κρυπτή σκόπη*, as by reflection from a glass Darkly, being changed into the Image of God, by degrees, from one glory to another, 2 Cor. 3. 18. but then, all clouds shall be dispelled, the Intellectual eyes fully cleared up into a perfect and bright serenity, and withal enjoy a sweet oblectation, Contentation and Delight accompanying that inexpressible and blissful Vision.

2. In the will, perfect fruition of the Divine glory, tention, and (for the measure of the Creature) Comprehension, a complete assimilation, and likeness to that glorious Majesty, in Holiness and Righteousness; In those new Heavens dwelleth nothing but righteousness, 2 Pet. 3. 13.

3. In the whole Soul, *joy unspeakable and full of glory*, 1 Pet. 3. 13. In the Body, 1. Impassibility, it is not, nor can be subject there to any Ach, Ague, or Pain, no discontenting or agonizing vexations whatsoever, *All Tears shall be wiped away from our eyes*, Rev. 7. 17. 2. Agility, expedite quickness, free from all manner of Lumpish ponderosity, or defatigation whatsoever; Yea, moreover perfect Charity, and glorious splendor, such as the Sun it self, in its full Brightness partakes not of: Here below the Beauty of the Saints is shadowed, and much clouded, partly by the interposition of Hypocrisie (Copper often passing before weak eyes for Gold, Formality for Reality) eclipsing that *αὐτὸς αἰὼν*, and simplicity which would both adorn the Gospel, and grace the purity of profession: partly also by afflictions, to which the godly are appointed in this life, where *Christians*, is *quasi Crucians*, and that Baptism of Blood, and Sufferings is made the character of a true Believer, as that of Water is of an outward visible Member of the Church: And partly also by Corruption, which like sprigs, or suckers sprouting forth even under the choicest grasse, will sometimes be shewing of it self in the defection of our best actions, yea, in some particulars of Exorbitancy; so that whereas, in these several regards, the Beauty of the Saints is much obtenebried, and obscured, yet then shall they shine forth, *ἐκλάμψουσιν ὡς ἡλίου*, even as the Sun from out of a Cloud, in full clarity, and resplendent glory; which was prægfigured, after a sort, in that shining transfiguration of our Saviour upon the Mount, *Mat. 17.* When the vision was so glistering, and resplendant, that Peter could have been contented, (though but from that glimpse of glory) to have erected a Tabernacle, for a farther sight and Contemplation, he found it so sweet, that it was good to be there longer. 3. Lastly, To all this may be added Immortality, as the Diamond set in the ring of all the rest, their Mortality hath put on Immortality, the Body never more, after it is cloathed upon therewith, being subject unto Corruption, Death it self is then struck dead, and swallowed up in a final

1 Jo. 3. 2.

1 Cor. 11. 12.

2 Cor. 1. 12.

Tit. 2. 10.

1 A. 1. 22.

7 Mat. 10. 12.

7 Jam. 3. 2.

Gal. 6. 1.

4 Mat. 13. 42.

\* Phil. 3. 21.

6 Mat. 17. 4.

oh. 14. 2.  
C. 10. 1. 2. 3.  
p. 10. 1.

Victory unto all eternity : To which purpose ye may do well to meditate at leisure those very apposite and pertinent Scriptures, 1 Pet. 5. 4. 2 Cor. 5. 1. Rev. 2. 11. 1 Cor. 15. 54. 55. compared with Hos. 13. 14. and to this purpose the places of bliss are styled mansions, or abiding and resting places, John 14. 2.

And this is the reward, couched under this Metaphor of a Crown; the Bliss whereof, indeed, transcends the skill, and tongue even of Angels themselves to express : Saint Paul speaking of the excellent goodness was treasured up, but in the gifts and graces of Regeneration in this life, saith even of them, that the natural eye hath not seen, nor the ear Heard, nor hath it entered into the Heart of an unspiritualized man, to conceive the things which God hath prepared for them that love him, 1 Cor. 2. 9. Much less surely can this be done, in regard of the Excellent glory above in Heaven ; Wherefore the joy thereof being so incomprehensible, as it is, when it could not enter into the faithful servant mentioned in the Gospel, then he was bid to enter into it, even into that joy of his Master, Mat. 25. 21. And thus far of the remuneration it self at large, both in the Certainty and the Dignity thereof, It is a *Crown of Righteousness*.

I come next to consider the Donor, or the Bestower of the same, the Lord, set forth unto us here, under the periphrasis of being *δικαιος κριτης*, *The Righteous Judge*.

Where note, saith the Roman Catholique, that the Reward is a Reward of Justice, not of favour, rendered as a due debt, not given as a gratuitous benevolence, so Cajetan on the Text, *Dicendo, reddet justus iudex, debitum jus significat* ; and, so by consequent, the good works, to which its rendered, are properly meritorious, and God shall be unjust if he deny them his due reward, even due of debt : But whilest these overweening spiders suck poyson, the Humble Bees draw honey from these fragrant and sweet flowers : To Cajetan (though none of the meanest Schoolmen) we may oppose *Primasius*, who hath this more solid expression, *quomodo ista corona habita redderetur, nisi prius illa gratuita donaretur* ? How can that Crown be said to be rendered as due, unless first it was bestowed as free ? and again, *opera Bona sunt Dei bona*, The Lord in crowning our good deeds, doth but reward us with his own gifts ; in this case we must be all constrained to say as David, on another occasion, 1 Chron. 26. 14. *All things come of thee, and of thine own have we given thee* ; Wherefore, Saint Paul (the great Assertor of free grace) hath styled most fitly life eternal it self, (wherein consisteth the absolute consummation of all graces) *χαρισμα*, a free gift, Rom. 6. 23. a word not used in any Heathen Author, but peculiarized to the inspired penmen of Holy Writ ; besides, the manner of the Apostles expression is very remarkable, even in this very Text, where the word *ἀποδοσει*, [is laid up] and the other of *ἀποδοσει* [shall give] both these expressions imply a free Donation, no meritorious purchase at all ; elsewhere, our reward in Heaven is called an Inheritance, Ephes. 1. 14. *Αἰ. 26. 18.* which is a thing coming freely by descent unto the rightful Heir : Moreover, works meritorious, according to the determination of the Patrons of merit themselves ; They must be, 1. *Nostra*, our own works, wrought out of our own strength, and done by our own power, whereas the Evangelical Prophet hath otherwise assured us, Isa. 26. 12. *Thou O Lord, saith he, hast wrought all our works in us*. He means, gracious works : Alas, we are not such Silk-worms as to spin a thred of Felicity out of our own bowels ; we must remember that the highest style, which the Scripture gives the Saints, is but to be *g* Vessels of Salvation, to *h* receive the graces of God distilled into them from above ; Not *i* Springs or Fountains to derive them to our selves ; and by the very Schoolmen themselves, the graces of the Spirit are called, *Habitus infusi*, Habits, not acquirit by frequent Acts, as moral virtues are, but infused by God into the Heart, *Every good and perfect gift descending from above*, as Saint James saith, Jam. 1. 17. Yea, it was the positive assertion of our Saviour himself, Joh. 15. 5. *Without me ye can do nothing*, He means *k* Acceptably ; He doth not say, as Saint Austin observes, *sine me difficulter potestis*, or, *non potestis perficere*, *without me ye can hardly do any thing*, or, *ye are not able to bring any act unto perfection*, but simply, and expressly thus, *Without me*, that is, without *i* leaning upon me, having my special and gracious assistance, *Ye can do nothing at all that is good and gracious* ; and our Apostle also, elsewhere, professeth, that all our sufficiency, namely,

*c* Tanquam  
filiis gratia  
Bradward in  
de S. Paulo.  
f 2 Tim. 3. 16.  
2 Pet. 1. 21.  
g Act. 9. 15.  
2 Tim. 2. 20.  
h Rom. 3. 17.  
i Our heart is  
as barren of  
any good, as  
they report the  
Isle of Pasmis  
is, where no-  
thing will  
grow, but on  
earth that is  
brought from  
other places.  
D. Slaughter.

k 1 Pet. 2. 5.

l Cant. 8. 5.

in things supernatural, is meerly and solely of God alone; 2 Cor. 3. 5. Therefore we may well conclude, that whatsoever good works there are in us, they be none of our own.

Secondly, As they must be our own, so likewise are they. (in the sense of those grand Impostors of the Christian world) to be perfect, as in which nothing is to be found defective, nothing redundant; whereas all our righteousness, as it is inherent in us, Alas! it is but as a defiled, nasty, and polluted menstruosity, *Isa. 64. 6.* the highest pitch, or *apex* of perfection, that (whilst we are clad with the raggs of our vile flesh) we, the very best of us all, can attain to in this life, is (as I have shewn elsewhere) but to see, and to acknowledge our imperfections; as in the clearest serenity of the Firmament, some speckling cloud may be discovered, so in our most accurate and exact performances, either in the Matter, or in the Manner, or in the Degree, measure or end of doing, we all prove some way defective; even the very best things that we do, have enough in them to be pardoned, if the Lord should discuss them without mercy in a rigorous severity, and be so extream as to mark what in them is done amiss: To this effect the forementioned School Divines have styled the greatest Saints, as they are yet Members but of the Church militant on earth, but *Viatores*, walkers in the way, whose motion is but only progressive, not Comprehensors, till actually instated Members of the Church Triumphant above in glory, in the mean while, that maxime in Divinity is Orthodox and solid, *Successivorum non simul est esse, & perficere*, Those things which admit of a succession in their motion, or degrees of growth, their being and perfection is not all at once, nor altogether; wherefore our very Apostle elsewhere, *Phil. 3. 12. 13.* professeth, though he were perfect, in regard of sincerity and uprightness, yet not so, in regard of the full measure: He was so in respect of Parts, he was not so in respect of Degrees, therefore he said, that he had not as yet fully apprehended, *Fuit perfectus, spe futura glorificationis, Fuit Imperfectus, onere Corruptionis; Fuit perfectus, expectatione muneris; Fuit Imperfectus, fatigatione Certaminis*; as most appositely to our present purpose, *p. Fulgentius*: perfect he was, in the Hope of future Glorification: he was imperfect, under the burthen of present corruption; He was perfect in the expectation of his reward, but yet imperfect being tried under the great conflict, and encounter that he had with the opposers of the Gospel of Truth; compleat perfection he professed not, much less may others, so far inferior unto so great, and most illustrious a Saint, as Saint Paul was.

3. Works meritorious, as they must be our own and perfect, so also (in their sense) *Indebita*, more than due, super-erogatory transcending the Command; whereas (proud Catharists and brittle pot-sherds as they are) they might observe what the great Law-giver hath declared in that Case, *Luke 17. 10.* When we have done all that we are able to do, we remain still most defective, and most unprofitable servants, and have at the utmost (if we could reach to that) done but duty.

4. Lastly, Works meritorious must be *proportionata ad mercedem*, exactly proportionable unto the just Reward; but surely if (as they cannot) our Passions, and *q* Sufferings cannot equal the Reward, much less can our Actions, or our imperfect doings; sweetly singeth the Psalmist, God Crowneeth indeed, but it is in his own meer mercy, and loving kindness, not for any possible desert in the primest Creature; yea, it's a maxime in the very Schoolmen themselves, That *Principium meriti prius est merito*, and that *principium* is Gods free Grace, Mercy, favour.

So then, yield all this: But, *How then is it free, and yet a Reward of justice.*

*Answ.* Some answer thus, namely, by understanding Justice, in this Text, of Gods Fidelity, and faithfulness in keeping promise, as in that Text, *1 John 1. 9.* where *merito* & *debito*, are joyned together, if we confess our sins, God is faithful and Just to forgive us our sins: And in this sense, (rightly apprehended) its true indeed, to say that its *Debita merces*, A reward of Debt, because God hath, after a sort, bound himself by his own promise to give it unto us; *Promittendo se fecit Debitorem*, saith *r. Augustine*, he hath made himself a Debtor to his Church by promise, in which only regard it is, that we may *exigere*

*m Phil. 3. 12.*  
*n See my Sermon, styled, The Remedy of Schisme, preached at Pauls Lond. 1640 p. 18, 19.*  
*o Psal. 130. 3.*

*p Fulgens. lib. 1. ad Monim.*

*q Rom. 8. 18.*

*Meritum meum miseratione Domini. Bern.*

*Quer.*

*Answ.*

*r S. Aug. de verb. Apost. Sermon. 16. Debitor Deum factus est, Non aliquid*



nobis accipiendo,  
sed quod ei placuit  
promittendo illo er-  
go modo possumus  
exigere Dominum  
nostrum ut dica-  
mus. Redde quod  
promissisti, quia se-  
cimus quod Jus-  
fisti, & hoc in fa-  
cisti, qui laboran-  
tes iustis. Non di-  
cimus Deo, Redde,  
quia accepisti; sed  
redde, quia promi-  
ssisti.  
Cron. Dieteric.  
Da. 9. post.  
Trin. in Fine.

1 Tim. 4. 1. &  
2 Tim. 3. 1.  
1 Cor. 10. 11.  
u Mundus sensu  
scens patitur  
phantasias,  
Gerson.  
u Act. 2. 20.  
2 Tle. 4. 11.  
x Joh. 6. 39. 40.  
44.

y Vid Aug lib 20  
De Civ. Dei c. 7.  
& Philastr. c. 9.  
De Heret. &  
Aug. De Heret  
c. 8.  
z Euseb. l. 1. c. 25.  
Hilf. Ecclesi-  
ast.  
a Etck. 1. 20.  
b Joh. 1. 42, &c.

c Mat. 20. 21.  
Act. 1. 6.  
d Luk. 17. 21.  
e Rom. 14. 17.

f Euseb. 1. 3. c. 36.  
Eccel. Hist.

g Justin Martyr.  
Dialog. cum Tri-  
phou Jud. pag. 139

*Dominum*, as he speaks, urge and press the Lord upon his word, so we read the Church under affliction did, *Jer. 14. 21. Remember, break not thy Covenants with us*; compare herewith, *Neb. 1. 8. Dent. 9. 5.* Others more directly give us this answer; *Eternal life*; is in respect of us, *χαρισμα*, a meer Gratiuity, or free gift; But in respect of the personal merit of Christ, it's a reward of Justice; The Lord Christ Jesus having purchased unto all his true Believers, by his Humiliation and Obedience, this Crown of their Imputative righteousness, how imperfect soever their own personal Righteousness was: And from this title of the Lord, his being a righteous Judge, all his faithful Servants may assuredly rest upon the Infallibility of the reward of their Service and Fidelity, such the Lords own word, Equity and faithfulness is engaged for it; surely he is faithful who hath promised, *Heb. 10. 23.* nor can he fail or deny himself, *2 Tim. 2. 13.* Yea, he himself is our shield and our exceeding great reward; *Gen. 15. 1.* and indeed in enjoying God, we enjoy all happiness, and soul-satisfying Contentation; wherefore it's not impertinently observed by the Hebrews, that in the Essential Name of God *יהוה* all the Letters are *Litera quiescentes*, Letters of Rest, to denote, and without God there can be no solid joy, or quietness of Soul, which will still be tossed in a kind of restless inconsistency, till it do indeed terminate at last in him; which made that man, so much after Gods own heart (as in a flame of fervent zeal) experimentally to put the question, *Psal. 73. 25. Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.*

The next particular that falls under my consideration is the time of donation, when this Reward is to be actually conferred, expressed to be [in that day, and at the Lords appearing.]

These latter times, into which the ends of the world are fallen, abounding (as men in old age) with variety of phancies, have given us occasion to enquire, what day of the Lords appearance it is, which is here meant? whether it be the great and notable day of the last general Judgement; or else of some other manifestation of the Lord Christ upon earth, before that last day of all doth come?

There are some (otherwise abundantly knowing) whose wits have herein proved more wanton, than their judgement solid, whose apprehensions have led them to conjecture, if not to believe an appearance of the Lord Christ personally, in a way of reign and triumph, to be manifested upon earth a thousand years before the last day of the General Judgement: such, in the Greek expression, are called *Chiliasis*, and by the Latines, *y Millenaries*: some have fetched the name, and conceit so high as from *z Cerintus*, a Blasphemous Heretick, even in the dayes of the Apostles themselves, who daringly avouching the Lord Christ to be no more than a meer man, and born after the common way of humane generation (which gave occasion to Saint *John*, that soaring a Eagle, to write that his so sublime Gospel, wherein, in the very entrance of it (He proves his Divine Nature) He gave out that after the resurrection, there should be in the great City *Jerusalem*, an outward way of pomp, and a kind of voluptuous indulgence to corporal vanities, and delights during the term of a thousand years; which opinion he was thought to have sucked from the breasts of the Jewish Synagogue, that people mistaking the nature and quality of Christs Kingdom, thinking it to be after an external glory, and not (as it is indeed) consisting within, in the soul, after a spiritual manner, ruling and reigning over the spiritual part of man: but this Blasphemer being exploded, and cried down by all the Primitive-Orthodox Fathers, and Christians, as the Histories of those Times inform us.

The next, who most clearly speak of it, or was, indeed, supposed the first who more directly vented the opinion, was one *Papias* Bishop of *Hieropolis*, as *f Eusebius* acquaints us, a man of a weak and slender judgement, who if not utterly neglecting, yet but slightly valuing the Authority of the Holy Scriptures, pretended for his conceit, Apostolical Traditions: and by reason of the venerable name of Antiquity, it is not to be denied, but that some of the ancient Fathers received some tang of the same opinion from him, as may be seen, or collected of *g Justin Martyr*, and in the end

end of Trajans time *b* Apollinaris; Tertullian (too much misled by Montanus and Lactantius) who were in part spiced with this Millenarisme; so perilous a thing, it proves to the Supine, and out of a secure or careless disregard, to suffer Humane Tradition to become a Diotrophes, and to have the Preheminence above the infallibility of the undoubted Scriptures; which sacred, and unerring written Word of God doth hold forth (as of certain credibility inspired by the Divine, and first verity that can never deceive) no such clear truth, that the Lord Christ shall in Person before the General Resurrection, come visibly, and corporally upon the earth, and as by a first resurrection cause all those who died *n* in, and for him, to arise, and with him in a peaceful tranquility, and glory to reign, and to bear sway over the wicked; as Vassals, for a thousand years; which date of time being expired, immediately shall ensue the General Resurrection, and the day of the last Judgement. No such evidential verity is demonstrated in Holy Writ, as of Absolute Necessity to be believed unto salvation: But whatsoever is alledged out of the prophetick Scriptures for the stablishing of that opinion, is to be understood, either of the first coming of Christ in the flesh, or of the state of the N. T. in general; or else, of the glorious estate of the Church triumphant to be expected hereafter in the eternal Kingdom for ever in Heaven, as *a* Gerard judiciously: I have not time to alledge, or you patience to bear, on this occasion, the several Texts cited by the Chiliaists, or of the Orthodox; many *p* reverend, and renowned Divines have eased us all of that labour; let it suffice, at the present, to take notice, from our Saviours own lips, that *his Kingdom is not of this world*, John 18. 36. but *within us*, Luke 17. 21. and *from Heaven*; and besides, we find, in our Creed (which is founded on the Scriptures, and may in every article thereof be *q* proved by them) we find, I say, in our Creed, mention made but of two visible comings of Christ, the first in *Humility* to suffer, and to be judged; the other, at the end of the world (but not before) in the *glory* of his Father, to judge the world, both quick and dead in righteousness; and unto them that look for him, saith the great Apostle, *shall he appear, the [second] time, without sin, that is, without suffering any more as a sacrifice for sin unto salvation*, Heb. 8. 28.

Leaving then those Millenarian conjectures to such as abound with leisure; rest we in the solid determination of Orthodox, and stable judgements, who resolve but by the day, and by the appearing here mentioned in this text, to be meant the last great day of the general Judgement; according to that Scripture, *Acts* 17. 31. and the Lord Christ his second *w* coming upon that day, in *glorious Majesty*, unto the judgement of all the world: so that however; those who *z* labour in the Word and Doctrine, meet often with so great discouragements, that they seem to *labour all in vain, and spend their strength for nought*, as the Prophet speaks, *Isa.* 46. 4. yet *surely their judgement is with the Lord, and their work*; that is, the reward of their work is *with the Lord*; his goodness is laid up for them; O how great! *Psal.* 31. 19. In the mean time, let it be our delight and contentment that we *y* do our Masters work, not as by *constraint*, but *z* willingly; sith indeed such a vertuous service ever carryeth its own reward with it, as being a thing to be desired, and embraced for its own worth; and certainly that sweet comfort, and complacency, that a righteous soul tindeth in the sincere discharge of this duty (within its proper station) in conscience of God, is infinitely more valuable than all the *a* treasures the earth can afford without it; only, as the Husbandman, we may not anticipate the season of the Harvest, but we must *b* wait, and then in due time, we shall reap, if we faint not, *Gal.* 6. 9. *Heb.* 10. 36, 37. and when the reward actually cometh, it (being so large) will abundantly recompence all our work, yea, end all our patience too; sith the manner of it will be the more manifest, and conspicuous before all in that great day, when *e* all, of all sorts, both great and small, shall, upon the general summons, stand before the last Tribunal, and then upon the appearance of the *Chief Shepherd*, we shall receive a *Crown of Glory* that *fadeth not away*. 1 Pet. 5. 4.

Hereof *S. Paul* had a particular assurance in his own person, when he saith, *Henceforth is laid up for [me] a Crown of Righteousness*, and if for him, why may it not be also possible for others to be in like manner assured of the same, especially provided, that we are such as do love his appearing?

This

*b* Baron in Annal  
Ann. 119. sect. 2  
*c* Hieron. in Ca  
talog. libror. cap. de  
Tapa.  
*i* Tertul. 1.  
*q* advers.  
Marc. c. 24.  
*k* Lactant. l. 7.  
c. 24.  
Institur.  
*l* Epist.  
John 9.  
*m* Re. 20. 6.  
*n* Re. 14. 13.  
*o* Joh. Gerard.  
loc. com. To. 9.  
c. 7. sect. 80.  
*p* See Bish. Hall  
in his Revelation  
unravell'd, edit.  
1650.  
*D*. Frid.  
serm. on 2 Pet.  
3. 13. and serm.  
on Joh. 6. 14.  
*Ter*. Dem. of  
Probl. vid.  
Dieter. In die fust.  
Bar. Ap. p. 7.  
14 &c. vol. 4.  
Zul. l. 2. c. 11.  
contr. Anabapt.  
& six Senect.  
l. 6. Annot. 347.  
*q* Art. 6. of the  
Ch. of England.  
*r* Phil. 1. 8.  
Mar. 21. 5.  
*s* 2 Pet. 1. 17.  
*t* Acts 17. 31.  
*u* Tim. 4. 1.  
*v* 1 Cor. 4. 9.  
*w* See my Ser-  
mon, styled The  
Grand Assembler,  
pag. 17. edit.  
165. 1. preached  
at Winchester.  
*x* 2 Tim. 4. 1.  
*y* Mat. 25. 31.  
*z* 1 Tim. 5. 17.  
*1* Mar. 24. 46.  
*2* 1 Pet. 5. 4.

*a* Heb. 16. 25.

*b* Jam. 5. 7.

*c* Rev. 20. 12.

d Act. 9. 15.

e 2 Tim. 4. 17.

f 1 Cor. 10. 9.

Quer.

Answ.

g Joh. 6. 63.

h Prov. 25. 14.

i Jud. v. 12.

k B. King, lect.

18. on Ioan.

l Phil. 1. 9. 10.

\* Fallis. enim  
visum proxi-  
mitate, boni

This question, I confess, is solid, yet such, as wanteth not its intricacies: The Roman Catholicks in this controversie are wont to resolve thus, that indeed for so great a Saint, as *S. Paul* was, this assurance might be possible, yea, was attained to by Revelation extraordinary, by means of his *fides privilegiata*, his special and privileged faith, which as an Apostle, and a *d* chosen vessel of honour, he was endowed and adorned withal from Heaven; for that God had a great *e* service for him to do, who was selected, as it were, to take up the Gauntlet in the quarrel of the Gospel, against the manifold, fierce, and potent *f* Adversaries of the same; so that (as I said in the beginning) to steel his resolution with the greater courage, he was fortified before-hand, and armed with an extraordinary assurance of a glorious reward, after his work and warfaring therein was over: But now, whether this assurance be possible for an ordinary Christian, by the use of ordinary lawful means to attain, is the next disquisition? To which the resolution is affirmative, the thing is possible, though confessedly very difficult: and this possibility is both *Certitudine Objecti*, and also *Certitudine Subjecti*; both, as it is sure in its self, as it is determin'd by God; and likewise, in the particular evident, and special experience of the same in the soul of a true believer: and this is proved, partly from those Scriptures, which exhort unto a diligent endeavour after it, 2 *Pet.* 1. 10. 2 *Cor.* 13. 5. Now, the nature of Evangelical precepts, and exhortations, in a contradistinction to those of the Law, is, that they carry a spirit, a secret energy, vertue, and power with them, inabling, through grace, unto observation, therefore the Gospel is called *g* life and spirit, 2 *Cor.* 3. 6. and *I can do all things through Christ that strengthens me*, Phil. 4. 13. partly also, this is proved from one principal end of the spirits Donation, his being given us, namely, *That we may know the things that are freely given unto us of God, and to co-witness with our spirits, that we are his Sons and Daughters*, 1 *Cor.* 2. 12. Rom. 8. 16. 1 *Joh.* 5. 13. Thirdly, from the duties required of us, upon this account, as, *Thankfulness*, *Ephes.* 1. 3. *Col.* 1. 12, 13. What wise man will give thanks for that, which he hath no certainty that he doth enjoy? this were for a man to boast of a *h* false gift, as of a cloud without water: so likewise of Love, we love God, because he first loved us, 1 *Joh.* 4. 19. in so freely giving his Son to us, *Joh.* 3. 16. and together with him all things that do accompany salvation, Rom. 8. 32. even to be the Author of life and salvation unto all that obey him, Heb. 5. 9. And how come we to know of all this love, but by that experimental proof thereof, that is shed abroad in our hearts by the Holy Ghost, which is given unto us? Rom. 5. 5. And lastly, by the examples of Saints that have had this assurance in themselves, as *Joh.* 19. 25. *Abraham*, Rom. 4. 21. and here, in my Text, *Saint Paul*, which eminent Saints were not set forth in Holy Writ, as Wonders, merely to be gazed at, but as Patterns of imitation; and though ordinary Christians and Saints cannot reach to the same steps, yet they may walk in the same path, and may possibly attain, though not to the same measures, yet to the same soundness of perswasion; and indeed, as a reverend & Divine observes its firmness, rather than fulness of assurance, (namely, in respect of adherence, or of recumbency) that the Saints in this life arrive unto, but to this firmness they may come by the use of the ordinary, and of the right means, as here *St. Paul* did, by *fighting the good fight*, by *finishing his course*, and by *keeping the faith*; hereby, as by the ordinary means, he concluded (therein likewise shewing us an example) that from henceforth there was a Crown of Righteousness laid up in Heaven for him, yea, and for all others with himself, who loved the appearing of the Lord Jesus.

But, though it be (cautionately understood) thus possible; notwithstanding it is very difficult, and hard to be attained, and that for many weighty, and important reasons. As,

First in regard of the difficulty to put a distinction between seeming Vertues, and real Graces, which are the signs, and fruits of Election, and which give the best evidence of glory; so that there needs much discussion, and an exact Spirit of Discerning, to put a Difference, and to discriminate the one from the other; yea, we are to take notice, that there are many Vices neer of kin to many Vertues, and carry in semblance, a near affinity, as it were, with them; There is, faith devout *Bernard*, a



*minum virtutis*, a certain kind of Vermilion, wherewith Satan paints over the outside of Vices, and makes them shew like Vertues, and but by an Eye and an Heart *m* exercised in piety hardly discernable each from the other; thus flattery sometimes carries the stile of affability; Covetousness of Prugality; Rashness of Fortitude; a Divellish Machiavelisme, of a lawful policy; excess and ryot, of good fellowship; and under this mistake of judgment, that is taken for zeal, which is nothing but an impetuous *n* headiness, or a fiery kind of vehemency, hat instead of heating the house, is apt to burn it; Thus in short, presumption passeth often for Faith, this being the *o* guile of our hearts, and Satan complying with it, (who can transform himself into an *p* Angel of Light) and set a fair gloss upon naughty wares, making the tinsel of Hypocrisie to pass for the Silver of sincerity, we must not too much rely upon our own Judgments in this matter, but bring things to the *n* beam of the Sanctuary, and there *s* prove and weigh them; the Word of God ever giveth a right Judgment, and he searching hereinto, *Job* 5. 39. and examining of these matters, hereby requiring great deliberation, this makes the assurance difficult, when the Evidence is perplexed, and not presently cleared.

Secondly, its hard, in regard of the plenty of Lusts, and of the *n* works of the flesh, which too much over-grow, and abound in every mans Heart; but graces are but rare, and come up thin, much chaff and little solid grain; our graces are like Gideons Army, but a handful in comparison, but our sins are like *Midianites*, *n* Innumerable as Grasshoppers; Hipps and Hawes (saith one) grow in every hedge, when choyce fruits are but in some few Gardens; and every soyle almost yields stone, and rubbish, but Gold and precious stones are found in very few places; now Saint Peter, who exhorts to give diligence to make Election sure, exhorts also, *2 Pet.* 1. 5, 6. to add to Faith, Vertue; to Vertue Knowledge, &c. a large enumeration, induction of graces is required to clear up this assurance, and certainly that is a matter of no ease.

Thirdly, (that I may hasten) this is difficult, in regard of the great progress, that an Hypocrite, or a Cast-away, may make in the wayes of Christianity, and yet never attain to this assurance; He may have some degrees of Illumination, *Heb.* 6. 4. much like a Coruscation, that a sudden flash of Lighting maketh in the Ayre; He may have good wilhes as *Balaam*, *Numbers* 23. 10. A sight of sin as *Cain* had, *Gen.* 4. 13. Confess sin as *Judas* did, *Mat.* 27. 4. have zeal as *Jehu* had, *2 Kings* 10. 16. in these, and in like other gifts may a very Cast-away make a great progress; But no child of God can have any real comfort in any thing, wherein he cannot say, he hath (yet) therein gone beyond a Cast-away; and yet, but in the ground, or rule or end of doing, these things are hardly discernable each from other; All which, and much more that might be added to the same purpose, shew, though not the utter impossibility, yet surely the very great difficulty of attaining unto the assurance, that a man can say, as *St. Paul* doth here, in a particular application unto his soul, Christ loved [me] and gave himself for [me,] and henceforth is laid up for x [me] a Crown of Righteousness.

There yet remains but one Pearl more in the Cabbinet of this Text, which I shall only offer to your short notice, and so conclude; it is that due qualification which renders other Christians, as well as it did *St. Paul*, capable of the Crown of Righteousness; they must be such, as who do love the Lord Christ's second appearing in the day of Judgement. And, indeed, it is the property of none but Saints, to love it, and long for it. See *Phil.* 1. 23. *Rev.* 22. 20. Amen even so come Lord Jesus.

Some cautions, notwithstanding, must be here remembred, sith it's possible that times may fall out, when we tremble at the thought, or mention of it; as when conscience is wounded afresh with some gross act of sin: this made *David* afraid, yea, to roar out, and to make a noyse through the disquietness of his spirit, *Psal.* 38. 3. *Psal.* 55. 2. and, under that state of soul, to beg earnestly to be spared, that he might recover strength (in Gods favour) before he went hence, and was no more, *Psal.* 39. 13. or else, when the Lord shall, for divers ends and reasons, surcharge the soul and conscience with the sins of youth, for which, perhaps, men have not, as became them, been sufficiently humbled; thus, dealt he even with his servant *Job*, writing bitter things against him, *Job* 13. 26. see also *Job* 16. 4.

But,

*n* Heb. 5. 14.

*n* 1 Tim. 3. 4.

*n* 1 Cor. 17. 9.

*n* 2 Cor. 11. 14.

*n* 2 Cor. 11. 14.

*n* Prov. 3. 5.

*n* 1 Thes. 5. 21.

*n* Rom. 12. 2.

*n* Act. 17. 11.

*n* Gal. 5. 19.

*n* Judg. 7. 21.

*n* Gal. 2. 20.

y Psal. 119. 1. 6.  
z Rom. 6. 12.  
a Psal. 119. 1. 3.

b Psal. 138. 4.  
c Mat. 11. 28.  
d Joh. 3. 2.  
e Heb. 12. 23.  
f Psal. 6. 11.

g 1 Pet. 5. 10.  
h 1 Tim. 1. 17.

But, out of those cases, it is *proprium quarto modo*, chiefly the Saints love it, all such love it, and alwayes; and no marvel, sith by this second coming, and appearance of Christ in the day of the last Judgment, they receive very great and inestimable benefits, such as are final Redemption of the Body from corruption, *Rom. 8. 23*: Freedom from the society of the wicked, which here y afflict the godly by their violation of Gods Law and Precepts; Deliverance not only from the *a* reign, and *a* dominion, but even from the inhabitation and being of sin, which here they find as a clogg, and a *b* burthen too *e* heavy for them; and so long to be rid of it, *Rom. 7. 24*. and lastly, the beatifical *d* vision, and perfect fruition of the ever-blessed, and all-glorious Trinity, in the *e* Heavenly Hierusalem, among the innumerable company of Angels, being admitted to the general Assembly, and Church of the first-born, which are enrolled and written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, in whose presence there is fulness of joy, and at whose right hand are pleasures for evermore.

And thus, my brethren, after my measure, as I could, (upon so short notice of about a day) though not so full after my desires, as I would, in so great, so learned, and serious an Auditory, have I dispatched my discourse upon the Scripture; yet candour will I hope, connive at the want of polishing, and entertain it as it is, according to the weight and importaunce of the matter of it: And may the *g* God of grace reap the Total *h* glory. Amen.

FINIS.

# Natures Good-night.

LUKE 8. 52.

*And all wept and bewailed her; But he said, Weep not, she is not dead but sleepeth,*



Our Life is divided into labour and rest, which Nature wisely hath contrived into *waking* and *sleeping*, in an admirable manner providing the preservation of our being by a seeming dissolution of it. We must intermit it to continue it: Die we must one half of the natural day, that we may live the other; Lie down and sleep (as it were) to *die in the night*, that we may awake and arise to *live on the morrow*; so well acquainted is our Life with Death, that our whole age appears the Changes and Intercourse of both. Nay this kind of death is that which continueth life: Such is the frailty of the Creature, that it immediately owes its being to a kind of not being, to a privation, though not simply of life, yet—*Tali*—to something very well like death. For tell me, strongest Constitution! how long canst thou labour without the relief of rest? how long canst thou awake without refreshment of sleep? *Jacobs* answer—*Few and evil would our days be.* Those losses and decays the body suffers (by labour) in the day, are repaired by rest at night: as if the feigned Plague of *Titius* liver were our real blessing;

*Et nocte reparans quicquid amisit die.*

Gen. 47. 9.

Sen Thyeft. c. 1.

The animal and vital spirits wearied with sore travel of the day, retire to recruit new strength to their comfortable lodgings, that in the brain, this in the heart; refreshed by sleep, inable the morning body with new and lively vigour, which else would fall into its principles, *dead dust and earth.* Now crazy and infirm bodies require longer and more frequent sleeps; whereby we see the breaches of Nature are for a while made up and fortified: but when the body is irreparably wasted, beyond the remedy of these often but short sleeps, then is it necessary it fall into that long sleep, then *perpetuus sopor urget*, the whole night of death must recover such a loss; no repairing this tenement, but by pulling it down to the ground. Though to Man Death may seem a Murderer, yet to Humanity it is a Physician; to the hopeless Heathen the Grave is (as was theirs) a fire, and Death a perishing; but to the faithful Christian the Grave is a bed, and Death sleeping: all such we may unite into Christs singular, what he says of one we may of all, *They are not dead but sleep.*

*Non moriua est sed dormis.*

*But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, as others that have no hope: For if we believe that Jesus dyed and rose again; even so them which sleep in Jesus, will God bring with him, as affirms St. Paul. Whence it appears, that if the sleep, she shall do well: and shall we take it ill, that our friends are well? shall we be troubled upon earth, because our friends are at rest under it? Forbid it Religion! perent contri-*

1 Thel. 4. 13, 14.

John 11. 12.

Aug.

A a a a a

statio



*statio, ubi tanta est consolatio, Be not ye sad because your friend is gone to a state of joy.*

If Nature sadned at departure, will let fall a tear, let Faith gladned with hopes of meeting again, wipe away that tear. Wrestle not with the decrees of Heaven, nor murmur at the procedures of its providence; 'twas God that closed her eyes in sleep, that forbids your eyes to weep. *Weep not, (for) she is not dead but sleepeth.*

The division of this Text is made to my hands by the meeting of this Congregation: three parties are visible in the presence, which discover three parts legible in the words:

1. The Dead, ——— *Shee.*
2. The Mourners, ——— *All wept.*
3. The Preacher, ——— he said, *Weep not.*

These parts, upon reveiw, are like those sheep, *Cant. 4. 2.* whereof every one bears twins:

1. In the Dead is considerable {  
1. Her Person.  
2. Her Condition.

In her person her ——— {  
Age — *Short.*  
Sex — *Wretched.*

Her Condition, which is ——— {  
Negative, *not dead.*  
Affirmative, *but sleepeth.*

2. In the Mourners remarkable {  
1. Number of Mourners, *All.*  
2. Weight of Mourning, *Wept and bewailed.*

3. In the preacher ——— {  
1. His Doctrine — *Weep not.*  
2. His Reason, for ye mistake her case — *She is not dead, &c.*

1 Cor. 15. 26.  
*Sapiens semper  
incipit à fine.*

John 8. 44.

Mark 5. 42.

Begin we with the Dead: But is not *mors ultima linea*? Death the last? shall the last be first? Is not Death the end? shall we begin at the end? Yes, wise men do so; our endeavours, thoughts, devotions, come to no end, if not begun at the end to come. — Remember thy beginning and thou wilt seldom do amiss, (that dust will allay thy pride,) but remember thy end and thou wilt never, (those ashes will quench thy wild-fires.) The consideration of Death gives life to our considerations; and our thoughts do then flourish, when we are thinking our thoughts shall perish. The Egyptians sold their funeral balms in the Temple of *Venu*; that where they prayed for Nativty, they might be remembered of Mortality: our first voice is Crying, our Baptism a Burial, our first Character Christ-crocs, the tree of Death; nor is it improper to enter early on death for our instruction, since death entred so early on us for our Destruction, even from the beginning; a woman speaking with the ill spirit brought death first to our party, in counter-working by the good spirit, we in the beginning will speak of a woman brought to her death, which is the first party, — *Shee.*

She was of the age of twelve years, as is marked by the Evangelists; miserable brevity, is it not? for if one thousand years upon account with eternity, make not up one present day, are but as yesterday past, worn out, and gone, as it is *Psal. 90. 4.* surely twelve years, nay stretch life to its old standard-number of seventy, and all will not amount to an hour, a minute; no, a minute may challenge

challenge some proportion with six thousand years, because it is a Chip or Drop of time, but six thousand years cannot pretend to any share or neighbourhood with Eternity: Because the Angel makes an Affidavit that time shall be no more. Therefore *David* (though he did very foolishly to number his people, swelling the list to hundreds of thousands, that he might appear something before men;) yet did he very wisely to number his days, shrinking the account beneath the least article of time, that he might be nothing before God. *Mine age is as nothing before thee, Psal. 39. 5.* Before God! nay nothing before us. For the son of *David* that sifted vanity even to the husks, says, *there is a time to be born, and a time to die*, none it seems to live, for that which is past of our age, is dead in transaction, and will not be recalled because it cannot return. *Quicquid atatis retrò est mors tenet*, that which is to come, is dead in uncertainty: so that nothing but the very present is life, and that present is so near to nothing, that it will not stay with us whilst we can say it is. It is gone before we can say it is here. Well said that Oracle of God, *Surely every man walketh in a vain shadow*; but nearer home to our frailty spoke that miracle of men, *He shall fly away as a dream*, *Job. 20. 8.* the slow pace of Walking is improved into Flying, and the Shadow emptied into a Dream. Two Nothings, which can never make any one thing; though they have been long since married together by *Pindar*, who calls life the Dream of a shadow. Good God! what vainer then a shadow? which is nothing in it self, being but a privation of Light framed by the opposition of a thick body to a luminous. Is any thing so empty as a Dream, which hath no subsistence, but in the hollowness of a sleepy brain? A Fairy-round of Chimerical Semblances, a dance of Phantasies Antiques, neither of them having any reality or true being in nature.

2 Sam. 24. 10.

Eccles. 3. 2.

Psal. 39. 6.

So vain, so frivolous a thing is man——is she——that in the strength of youth may fall to dust, whose very noon may be eclipsed into a shadow; nay so highly uncertain, so slippery our station, that we cannot assure our selves from falling, that short while we can say we stand; nor can I tell whiles I am speaking, whether I shall have breath enough to end this period.

But grant our lives to be *Digitis à morte remota quatuor aut septem*, a span long, yet is that life but as a span forced from a goury hand, the farther it reacheth, the more it torments the owner. Spin we the thread of life to eighty, yet is it but labour and sorrow, we are but as she is in the next consideration.

Juvenal.

Psal. 39. 5.

A woman (that is) a miserable creature. *She*, the Ocean where misery is in its original, and still at home; the channel, through which it is conveyed, and walks abroad; sorrow was not only invested on her person *Gen. 3. 16.* but generally intail'd on her posterity, *Job. 14. 1.* Every birth is heir to a new calamity, *Job. 5. 7.* the sorrows of women are so many, so comprehensive, as that when they who speak as moved by the Holy Ghost, would express the multitude and grievance of those calamities which war, and ruine, and final desolation leave upon a people, they wrap up all in this, *The sorrows of a travelling woman shall come upon him*, *Hos. 13. 13.*

Seneca.

Christ about to describe that prodigy of vengeance on the Jews, that irresistible subversion of their state, burying their Temple in its own ashes; \* crucifying their persons, till their were no Crosses left to Bear Bodies, nor ground left to bear Crosses; burning a thousand in one fire, and scattering the remainder into the state of Slaves and Vagabonds upon the face of the earth by *Titus*, encompassing *Jerusalem* with Armies. The prologue to this woful Tragedy, he calls *ἀρχὴ ὀδύνης*, the beginning of throws and pangs of a woman in travail.

\* ὁ ἰσχυρὸς  
ἀνὴρ τοῖς  
συνεστί, ὃς  
συνεστί τοῖς  
συνεστί.  
Josephus de ex-  
cid. l. 5. c. 18.  
March. 24.

*Titus* having taken it (to pay the Jews in their own coyn) impressed on his Medals (made for the celebration of this Conquest) a woman leaning her back to a Palm, with this Inscription on the reverse, *Judaea capta.*

R m. 8. 22.

But the sorrows of Woman, it seems, exceed the calamities of a single Nations ruine; for when St. Paul would expresse the universal suffering of the whole Creation from *Adams* first groan to the last sigh of the last creature, he says but *evadisyu*, it travaileth in pains together.

Gen. 3. 16.

Nor only the suffering of the Creation but of the Creator, those unparell'd and unexpressible pains of Christ on the Crois to redeem us from pains under the Crois. St. Peter having no word of heavier or bitterer signification, says *Adous rûs adisyu rû Davidu*, *Act. 2. 24.* the pains, or pangs, or travail of death, indeed the sorrows first threatned to woman for her first being in transgression.

De venenis ob-  
ser. 1. schol.  
Est. 4. 13.

Ecclesi. 25. 24.  
1 Tim. 2. 14.  
Psal. 16. 11.

Wis. 7. 3.

Greg.

Ecclesi. 1. ult.

Job 14. 1.

A Lapidè in  
Dan. 12. 2.  
Virg.

Is not dead.

Now tell me, Beloved, is not she a fit emblem of misery, who is so fruitful a mother of it? Must she not have a mighty spawn of misery at home, who brings forth such numerous shoals of sorrows every day and every where? Or is woman in general like her in *Forestm*, healthful in her self and poysonous to all others? Shall the whole Creation groan, and she only sing? Shall *Ester* think to escape more than all the Jews? No, but as *Mary* weeping at *Christs Sepulchre*, did represent the state of mankind, so is woman here not only the occasion but figure of all humane misery. *Of the woman came the beginning of sin, and through her we all die. Quemcunque miserum videas hominem scias.* Misery is the proper heraldry of mankind, man is no longer man, than whiles he is calamitable; advance him above woe, and you shall fear him in heaven, *There onely is pleasure for evermore.* The world is a sea, into which we lanch upon the water of our own tears; the first voice is crying, as do all; and the first salutation the Mexicanes give their Infants is, *Thou art come into the world to suffer*; endure, suffer and hold thy peace. *Et vita nostra naviganti similis*, we sail through our lives in sorrow for others, and sufferance for our selves, in a valley of tears; and at death, drawing nigh the port, they that follow us, land us in the grave with their tears. So the circle of life is made up, beginning and ending in tears, as the old world, *Gen. 1. 2.* begun, and *Gen. 7. 24.* ended in waters.

Moreover, we have an unhappy kind of thrift to improve this stock of sorrow by study, memory, and anticipation. *In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow*, by searching into possible evils, which the unthinking man avoids; the memory of neglected opportunities, and the fear of accidental evils torment us; whatsoever the mis-conceit presents to the phantasie, straight we are possessed with it; the smallest probability arising from any omen that may foreshadow an ill, distracts our minds with an excess of fear; so we torture our selves with that which may be a long time coming, and perhaps not light at all.

Nor to grieve you with farther consideration of our griefs, be it enough to say, That the misery of our body is the body of misery; but the misery of our soul is the very soul of misery. And as man that is born of a woman is of few days, and full of trouble, so woman that is begotten by man, is not of long time, nor empty of trouble. Certainly — *She is not.*

Thus have ye the Chronicle and Map of our life, the time and state, short in number, deep in sorrow; a consideration able to batter down all imaginary palaces wheresoever erected, either to Eternity or Felicity, in this world. *Non sumus hujus mundi incola, sed advena*; an Indian Prince told *Alexander*. We have here no abiding City, no city for pleasure, nor abiding for duration: *But few and evil have the days of my life been*, is the sum of all; *Ex una disce omnes, Here she was, but is not.*

*Her Condition Negative*: Her soul is absent from her body, yet I cannot say it carried away all life, since the body is as it were animated with hope; for where hope is there is some life; *Hope is lively*, 1 Pet. 1. 3. which is something more than living: Hope hath a reviving faculty, *Gen. 45. 27.* *Jacobs* hope to see *Joseph* revived his spirit: And *David* embalms his body with this hope of resurrection, *Psal. 16. 9.* *My flesh shall rest in hope*, So dyc we may say she did, but dead she is not.

Neither



Neither *Mortalis mortuus*, nor *morti obnoxia*, as the schools interpret, nor actually deprived of all life, so are not the righteous that die in the Lord, who are begotten to a lively hope, by the resurrection of Jesus Christ from the dead; whence the Jews called their Church-yard *Domus viventium*: not liable and subject to death, as a condemned malefactor; no, death hath no power over them, either way—*She is not dead.*

But what? Exclusively; some others are as if Death and Love had really changed quivers; the arrow is aimed at our breast, they who die in the Lord are not dead, but we who live in the flesh, *We have a name that we live, but we are dead*, a life falsely so called, *Vestra vero qua dicitur vita mors est*, said the dead to the living, our life is but imaginative and suppository, *Isa. 29. 8.* Custom more than Reason, makes us believe we live. Stand not our feet in the gates of Death? *Psal. 9. 13.* Is not our walk in the shadow of Death? *Psal. 13. 4.* Do not we dwell in the body of death? *Rom. 7. 24. mortale est omne mortalium bonum*, said *Metrodorus* to his sister, all things about us die; the year dies piece-meal, the spring dies into the Summer, and in Funeral pomp is deck'd with flowers; the Summer dies into Autumn, and is cut down by the sickle and fickle; the Autumn dies and is buried (as *Martial's* viper) in the frozen grave of Winter. Each day is shadowed in its evening, and covered over with the black of night, as a departed thing. Soe die the Elements; the Fire is buried (as *Mahomet*) in the Air; the Air (as the old world) is buried in Water; *Quotidie morimur*, we that are made of them die as fast: our life but a frequent dying, our several ages so many funeral days; our Infancy dies into our Youth; our Youth is dead and buried in the wrinkles of old age, and Age is soon interr'd in dust and ashes; for where death hath entred his plough to furrow up our cheeks, he means ere long there to bring his sith, to mow down the stalk; *Cum crescimus vita decrevit*, the taller we grow, the shorter our lives; how dare we then call that life which is but the variety of the several Stages and Scenes of Death.

Again, if (*Non est vivere sed valere vita*) Health be the character of life, consider the multitude and frequencies of Diseases, the ill dispose of the \* Air, the arrests of the Gout, and earth-quakes of the Ague, an hair in the Throat, or the error of a Crumb in its passage down: consider those killing Grievs, those piercing Sorrows, these wounding Cares, which continually annoy us; from these calamities we may confess *we die daily*; and from others calumny we are killed all the day long. Once more, if *valere* be *Philosophari*, and to live in sin is to be dead, the Egyptians cry will fill all our months, *Exo. 12. 33. we are all but dead men.*

Who sits not down apposed with *St. Austin* (*nescio utrum*) I know not whether best to call the time we spend here, a dying life, or a living death; but for the faithful departed, they—*She is not dead but sleepeth.*

Exclusively again, as much as to say, we shall not all sleep; or, but, *As for the ungodly it is not so with them*, *Psal. 1. 5.* the act of the soul's relinquishing the body is the same in all, though it may differ in some circumstance according to the person: yet the condition of all after death is not the same. Some are truly dead, not losing their *esse*, but *in esse*, not ceasing to be, but continuing to be miserable, others are not dead but sleep. The death of the righteous is but for the moment wherein he is changed, and begins his sleep; but of a sinner that expires his soul in guilt, it is for ever: his death I may call immortal, a death without death, of whose death Christ is not the death, as he hath promised the pious, *Hos. 13. 14. ero mors tua o mors.*

How can ye think they shall sleep, whose damnation sleeps not? A Worm always gnawing within them; a Fire perpetual flashing about them; and the fury and scourge of Vengeance still upon them; their Sorrows and Woes ever awaking; their Conscience eternally pricking and wounding, every sin printing a particular Plague on them, their souls thus afflicted in a place of restless torment, their body an accursed thing, which even a Devil can assume; and though it want a soul,

Rev. 14. 13.

1 Pet. 1. 3.

Rev. 3. 1.  
Paulus in som-  
nio Scip. Tul.

S:n. Ep. 98.

Concreto riguit  
vinstra repente  
gelu. Mar. 1. 4.  
Ep. 95.  
Heraclitus.  
Sen. Ep. 24.

Quomodo dici-  
tur vita tot ge-  
nerans mortes?  
A Kempis de  
imitatione Chri-  
sti lib. 3. c. 20.

\*In medio Tibu-  
re Sardinia est.  
Mar. 1. 4. Epig.  
60.

1 Cor. 15. 31.  
Sen. Ep. 15.

But:  
1 Cor. 15. 51.

Hierocles.

Mark 9. 44.

yet

Gen. 40. 20.  
and 21.  
Psal. 1. 5.

yet is it strangely animated with confounding horror, that it must be the vessel whereinto God will pour endless and everlasting wrath. Can such sleep (think ye) who lodge in beds of flaming Brimstone, and in sheets of boyling Lead? Those forlorn expressions which Scripture delivers their departure in, deny us all such hopes. *They are dead, they shall not live, they are fallen, they shall not rise, Isa. 26. 14.* Mark; dead from this life, and shall not live in the other; fallen now, and shall not rise then, or if rise, but as *Pharaoh's Baker*, from the prison to the gibbet, *for they shall not be able to stand in judgment*, Psal. 1. 5. I am sure not stand to what they have done. Sad Strapado! to be hoys'd into the clouds to fall into the bottomless pit! miserable advance of a shell fish by a bird into the air, to receive his death by a fall!

Matt. 3. 13.

Aug. tra& in  
Joh. 46.

Consider this all ye that forget God, lest he take you away suddenly, and there be none to help: consider that Gods ways are not as Mans; the guilty and innocent do lie in like custody till the great Assize and Gaol-delivery; through one gate a Citizen may walk to his recreation, and a thief be led to his execution; the Sheep and Goat may feed together during life, but the Shepherd of our soul separates them by death: the Wheat and Chaff may ly together in the floor, *But he whose fan is in his hand, will thoroughly purge his floor, and gather his wheat into his garner, but will burn the chaff with unquenchable fire.* Death as the red Sea, divides the Israelite from the Egyptian, *Exod. 14. 13.* they shall see each other no more for ever. *Receptus est pauper, receptus dives; Lazarus into Abraham's bosom, where is fulness of joy; Dives into Hell, where is the complement of misery;* misery so extreme, it stupifies our thoughts, exceeds our commiseration; for how can we lament what we cannot apprehend, what we cannot remedy, unless we weep as *Solon* for his Son's death, because weeping could not help?

Rev. 6. 9.

Dear friends  
are in the bo-  
some, Job. 1. 18.

On the other side, could our sickly faith but apprehend the transcendent happiness of those that sleep, could we consider that they who serve at the Altar on earth, lie under the Altar in heaven, safer far from condemnation than those that flee to the Altar here; that they who leaned on Christs bosom here, and sucked the sincere milk of his Word to their spiritual growth, now lie in *Abraham's bosom*, that is, in the familiarity and society of God: that the servants of God do presently from death enter into their Masters joy; We should be ravished with joy, not a tear should fall unless for private respects; not weep for them, but for our selves; not that they are absent from us, but that we are not present with them; indeed not weep at all, but for joy that one is gone, whose good life and our charity suggests her translated into a state of rest and sleep. *Weep not, She is not dead but sleepeth.*

Sleepeth.

— Her Affirmative Condition.

Job 18. 14.  
Numb. 13. 32.

The journey of an Israelite indeed towards the heavenly *Canaan*, is like that of the Israelites in name toward the earthly: much hindered by the many evil reports that are brought up of the way to this good Land. Death they say is the King of terrors; the Grave a *Sarcophagus*, *a land that eateth up the inhabitants thereof, a land of darkness and oblivion*, Psal. 88. 12. Now that we may not fear where no fear is, God is pleased to pull out this sting of Death, and shew us our dissolution in the most pleasant representation of sleep, — *Not dead but sleepeth.*

Lib. 3. chap. 6.  
Lib. 5. chap. 1.

Here. fur.  
Nihil mortis est  
tam simile quam  
somens. Cic. de  
Senect.  
Ecclus 34. 3.

So well was Nature's Secretary instructed, that although in his *Ethicks* he startles at Death as the most terrible, yet in his *De Generatione* he tells us, the interval of living and not living, is sleep, and his reason is, because Nature proceedeth but *gradatim* from one extreame to another, as if he knew the only *medium* to bring the evening of Life to the dawn of the Resurrection, were the night of Death. Some of their own Poets say much like it; Sleep in *Seneca* is *Frater durus languida mortis*, in *Ovid*, *mortis Imago*, Death's younger brother and resemblance. Awaken your attention to some Analogies which pass betwixt them; we shall conclude as *Siracides* of the visions of Dreams, *That sleep and death are the resemblance of one another, as the likeness of face to face.*

Sleep

Sleep and Death like two irresistible Conquerours agree first in their general invasion.

Sleep with his poppy Scepter seizeth the universal World; all ages, sexes and degrees, submit their eyes to the captivity and victory of Sleep.

And is not death as Catholick a King? Doth not he invade us as David did the Geshurites? He smote the land, and left neither man nor woman alive, 1 Sam. 27. 9. as Tacitus observes in the confusion of Antoninus war, *Nec dignitas nec aetas protegebat*. So death reverence the gravity of age, nor pities the tenderness of youth; the softness of sex he spareth not; the meanest escape not through poverty, nor doth dignity protect the highest, but without distinction destroys all. *Δανάη ἀνάνδης* — Death is bold as Caesar to tax the whole world, Luk. 2. 1. *The grave is without any order*, Job. 10. 22. *for there are small and great*, Job. 3. 19. Goliath and David, the Giant not too big, the Dwarf not too little to fill a Tomb; Sculls of all sizes in Golgotha: *The wise men die as well as the fool*, Plal. 49. 10. Solomon and Rehoboam, Old and Young, Methusalem and Jeroboams child.

Theog. pag. 19.  
line 207.

1 King. 16. 12.

*Mista senum ac juvenum densantur funera, nullum  
— Sava caput Proserpina fugit.*

Hor. car. 1. cd.  
28.

Good and bad, Cain and Abel; Rich and Poor, Dives and Lazarus Luk. 16. 22. The nimbleness of *Asabel* could not outrun it; the beauty of *Abisalom* could not charm it; nor could *Sampsons* strength wrestle with it without receiving a fall. A reason you may have from *Seneca*, *Non enim elisamur ex censu*, Death examines not the Register-book for our Age, nor the Rate-book for our Estates, nor the Heraulds-book for our Honours: *But death passeth upon all, for that all have sinned*, Rom. 5. 12. Nay Death found a passage where Sin had made none, even the most holy *Jesus* was dead and buried. *Nec potuit alios habere exitum*, It behoved *Christ* to suffer, Luke 24. saith *Christ* himself; being born he lay not under a possibility, but necessity of dying. *What man is he then that liveth and shall not see death?* Since the prince of life did die, since God himself did not, would not, indeed could not escape it. Thus Death's invasion is a general rule without any exception, or exception of any.

2 Sam. 2. 18.  
29.

Epist. 12.

Aug.  
Ages 17. 3.

Plal. 89. 48.

Well then (beloved) since all we that live must die, let us all die whilst we live; there is no countermining against the death of the body without us, but by killing the body of death within us; to die daily is the only way to live for ever; Mortification is Immortality; pluck out the sting of death, and there will be no smart in it, but Death and Sleep will be alike. *A mortified man is not dead but sleepeth.*

2. Their second agreement is in the manner of their invasion, which is by surprisal.

The Septuagint relates the drunken sleep of *Lot* in the Masculine. *He perceived not when he lay down*. The same is affirmable of the most sober, *No man can tell how or when he falls asleep.*

Gen. 19. 33.

Nor can any man tell me after what manner, or at what time he shall die. That we cannot live long, is most infallibly certain; how long we shall live as highly uncertain. *Rupertus* observes when God pronounced the sentence of death on *Adam*, (a blacker Theta was never filled on any forehead) *Dixit indefinite, till thou return unto the ground*; he said not till thou hast filled so many set years, or days, but indeterminately — *Till the time come* — come it when it will. His wisdom hid that knowledge in that thick darkness which clouds him from mortal eyes; So that *day and hour knoweth no man*. What wise Prognosticator (that dares bespeak the event of Battails, and the periods of Kingdoms) can tell whether he shall die on his bed or on a tree? Alas! *Death comes in an hour when ye think not*, Luke 12. 40. *in a day he looketh not for him*, v. 46. *When they shall say peace, peace, then sudden destruction cometh upon them*, 1 Thel. 5. 3.

Gen. 3. 19.  
*Prudens futuri  
temporis exitum  
caliginosa nocte  
premit Deus:*  
Hor. l. 3. od. 19.



Juvenal. Sat. 9.

—*Dum bibimus, dum ferta, unguenta, puellas  
Poscimus, obrepit non intellecta senectus.*

Tobit 3. 8.

2 Sam. 13. 28.

*Lotus nobiscum  
est, hilavis ca-  
navit, & inven-  
tus mane est  
mortuus Andra-  
goras.* Mart. l. 6.

Epist. 35.

See Job 21. v.

23, 24, 25.

Herod. A&amp;S 12.

Adrian the 4th.

De Trinit. 1.3.

\* Rawl. Hist.  
l. 4. c. 2. §. 9.

1 Tim. 6. 11.

Job 14. 14.

Mark 13. 33.

Hippoc.

*Somnum à deo  
factum non so-  
lum ad corporis  
recreationem,  
sed etiam ad  
animæ libera-  
tem.* Scal.  
exerc. 286.

Luke 12. 4:

In the midst of life we are in death, and in a moment go down to the grave, Job 21. 13. Sometimes the Womb becometh the Tombe, and preposterously we die before we are born; sometimes the Child-bed proves the Death-bed, as to *Eli's* daughter-in-law; and so are we Parricides in the birth, and Murderers from the beginning. Sometimes the Wedding-sheets serve for the Winding-sheets, as to *Raguel's* seven sons-in law, and to *Sophonisba*, who tasted the bitterness of Death in the sweets of the Marriage-bed. Sometimes Death meets us at the table; *Ammon* is kill'd when his heart was merry with Wine: and not seldom do men pour in others healths, till they are forced to vomit up their own lives. He that conquered the world, was overthrown with a Goblet of Wine, *Andragoras* bathes, and sups, and sports it with his friends at night, and is dead in the morning. So *Holofernes* being sunk with Wine, is drowned in Blood: Death may seize us in the treachery of a Salutation, so *Joab* complements with *Abner*, and *Judas* betrays our Jesus with a Kiss. Nay Death may meet you at the Sanctuary of life, for the same *Joab* was slain at the Altar, and an Emperour was poisoned in the Sacrament: *Lot's* Wife looked back, and never more looked forward: a King was killed by a Loufe, and a Pope choked with a Fly. The accidents of every day discover the certain of this uncertainty, — *That man knoweth not his time*, Eccles. 9. 12.

The use of this St. Bernard and Rupertus give us, *ut semper sollicitum reddat*, the uncertainty of Sleep by Death should beget a certain watchfulness in Life: a Watch more jealous than besieged Cities keep, when they have their ears open to all alarms, and eyes open to each approach and single motion of the enemy. *Parmenio* greatly wondered to see *Alexander* sleep when *Darius* was in view with \* 14 hundred thousand men in arms, all ready to dispute a title to the Persian Empire in *Arbela's* battail. How much more of amazement may it raise in us, to see the drowsie world so sleepy in the very jaws of more, and more cruel spiritual enemies? When not our estate, but souls are on the hazard; When the Kingdom (not of Persia) but of Heaven, depends upon the welfare of this present. Can we see our Neighbours taken and beaten by Death, even before the Judgment Seat of God, as unconcern'd, as *Gallio* look'd on *Sosthenes*, and cared for none of those things, Acts 18. 17. Shall the Harbingers of death, Aches, Infirmities, and Changes, seize on us, yet we not hear the sound of their Masters feet behind them, 2 Kings 6. 32. 'Twas *Ephraim's* fault to have gray hairs here and there, and know it not, Hos. 7. 9. But it was *Jacob's* wisdom by the fall of his leaf, to judge the approach of his winter. Shall the second coming of Christ to Judgment in Fire, find the world as secure as his first coming to judgment in Water, Luke 17. 27. forbid it Religion; since Death waits every day to change us, let us as *Job*, *All the days of our appointed time wait till our change come. Let us not sleep as do others; but watch and pray, for ye know not when the time is.* Death as a Basilisk kills with his sight, but if foreseen by man, he dies himself: If we apprehend Death before it apprehend us, we kill Death by dying; For a man prepared for death, *is not dead but sleepeth.*

3. Their third parallel is in their advance and extent of their invasion, which is no farther than the body. *Corpore dormiente anima insomnis agit.* Sleep captives the body only, and makes no conquest on the soul. The Body fetter'd by sleep upon the bed, the Soul in her imaginative charriot is transported in an unbounded liberty, conversing with the far remote, the dead, Angels, and not seldom with God himself.

Thus Death in any shape conveyed, if in the close insinuation of a penetrative Poyson, or in the open violence of a clamorous Canon, or by what instrument soever the wit of Cruelty did ever invent, yet can it but kill the body, but not able to kill the soul; Matth. 10. 28. that it is an immortal substance, breathed by God

God into man to make him a living soul, *Gen. 2. 7.* and when man becomes a dead body breathed out again to God, *Ecc. 12. 7.* *The dust shall return to the earth as it was, and the spirit to God that gave it.* Sathan's commission terminated in the body, *Job 2. 6.* and the soul is not left in the grave, *Psal. 16. 10.* Upon this account Death in the ancient stile is called a Sacrifice, wherein the earthy part falls down to ashes on the earth, and the spiritual climbs heaven-ward in the active flame. Why else did wise and pious men commend their souls into the hands of God as a faithful Creator, as the blessed Jesus, and the leader of the Army of Martyrs, but that they are in a safe and central life? *For he is not the God of the dead, but of the living, Matth. 23. 32.* Have ye not seen the Sun dart forth a beam (a little Child of Light) and anon to suck it in again? And is not that beam as safe and lively in the body of the Sun, as when it was display'd in the air? So when God sends forth a soul into us and again calls back that soul to himself, is not that soul as safe in the hand of God as it was in the body of Man? He must have forfeited both Faith and Reason that dares deny it. *David* implies no mean danger of death, when he says, *My soul is in my hand; Psal. 119. 109.* but when he commends his soul into the hands of God *Psal. 31. 5.* he is safe as the eternal life: which certainty of eternal life after death *St. Paul* hath confirmed by affixing it to the condition of Christs soul after the Resurrection. *Christ died for us, that whether we wake or sleep we should live together with him.* Not sleep, but live, that is, do the acts of a living spirit. Tell me, was *Abel's* soul slain with his body? whence then the voice of his blood, which is the receptacle of a spirit? were they (as the *Italian* threatned his enemy) run through body and soul, who were slain for the Word of God? *Rev. 6. 9.* sure then they could never have cryed with a loud voice for vengeance, *ver. 10.* If *St. Paul* upon his dissolution could not have been with Christ, it had been far better not to have been dissolved, *Phil. 1. 23.* *And if in this life only we have hope, we are of all men most miserable.* The Miser and the Epicure (who have their portion in this life, *Psal. 17. 14.*) are not only the wiser, but the happier people: But *ridendi sunt*, saith *Jerom*, they are to be derided, I think rather much to be lamented, who to continue a beastly life, think they shall end in the death of a beast, soul and body all at once. No; *ζωὴ καὶ ψυχή*, life and soul are inseparable; and though the soul may for a time be absent from, yet never extinguished with the body: but when Christ calls, all our spirits (as hers in the text) shall return, *Her spirit was living, it came again, v. 55.*

If yet there be any soul so brutish, so swinish, that after the satisfaction he may receive from the writings of Heathens, the dictates of Reason, and authority of Scripture, will yet wilfully deny the deathlessness of the Soul; I confess with *Pineda*—*Cum hoc non verbis sed fuste agendum*—the best confutation of such a one is to put him to death, that he may in hell confess with horror, what on earth he denyed with plaifancie. But if their be any spark of Ingenuity within us, let me kindle it into an assent by that art which *Alamandorus* a King of the *Saracens*, used to confute the *Eutychian* Heresie, This Heresie held that the Divine Nature of Christ suffered Death upon the Cross together with his Humane; and this Heresie much pestered his Court. He to suppress it, gave free liberty to a publick Dispute; but before hand appointed a Post to be dispatched to him with a packet: in the midst of the disputation breaking the letters, and reading himself into a sadness, the Court-faction that were Hereticks desired the reason; he sadly tells them, this packet came from heaven, with the heaviest news could fall on his nation; for, said he, *Michael* the Archangel and our Prince is dead. The Hereticks tell him that one or other had imposed on him: for say they, *Michael* is an Angel, and Angels are Spirits, and Spirits are immortal, they never die. Oh! replied the King, if Angels cannot die, sure God who is a Spirit cannot die, and so surprized them into an acknowledgement of the truth. So say I, Souls are Spirits and therefore cannot die.

*Si anima ignis est, in calum debet enis ne extinguatur, hoc est ad immortalitatem.* Laët. 1. 2. Luke 23. 46. Act 7. 56.

1 Thel. 5. 13.

Gen. 4. 10.

1 Cor. 15. 19.

See *Causins* Holy Court, Maxim 16.

in Ecclesi. c. 12.

Awake therefore thou that sleepest, and dream not whilst thou livest, that thy soul shall die when thou art dead: for as soon as she departs the prison of the body, either she ascends an active sphere of joy, and pleasure, and glory, or descends into a passive hell of horror and torment, as unexpressible as it is unavoidable: the soul is either a brand in hell, or a star in heaven immediately upon her expiration, and that for ever. *Lazarus* staid not for his comfort, nor *Dives* for his torment till the last day. — But now, saith *Abraham* as soon as they were dead, *but now he is comforted, and thou art tormented.* Luke 16. 25.

1 Pet. 3. 11.

Luke 16. 9.

*Nil non mortale  
creamus, Recto-  
ris exceptis in-  
genique bonis.*

John 6. 27.

1 Kings 5. 4.  
*Oris m. r. 11.*  
*Autique m. r.*  
*Orpheus. hymno*  
*in somnum. Tuq;*  
*o domitor somne*  
*laborum, &c.*  
*Sen. Herc. fur.*  
*Ecclef. 9. 6.*  
*Jam. 4. 1.*

Ch. 7/8.

Job 3. 17.

Luke 5. 5.

*Pater miseri-  
coris illia morta-  
lia faciebat vin-  
cula. Plato in*  
*Timæo.*

Seeing therefore such a diverse entertainment waits us at the Gates of death, *What manner of persons ought ye to be in all holy conversation and godliness?* How should your charity make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. What spiritual providence to get Oyl into our lamps, and a Wedding garment on our backs, that we be not left either in nakedness or darkness? When *St. Austin* would open the fountain of all disturbances in this world, and miseries in the next, he says it is because men do *uti datis tanquam innatis*; the mis-placing of immortality is all; the voluptuous removes it from the soul, and the covetous place it on the body, or goods, or both, though they speak it not out, yet their inward thoughts are, *that their houses shall continue for ever*, Plal. 49. 11. Hence proceed those cares and labours, those frauds and violences in the world to secure our interests here. But (beloved) the soul onely is immortal; the world may leave us whilst we live, but we must leave it when we die: be it our care to use all holy arts, to lay out our days in all devout preparations, to secure our eternal interests. *Labour not for the meat that perisheth*, lest you perish for your labour, *but for that which endureth unto everlasting life*; for it is the body onely, not the soul, which is not dead but *sleepest*.

4. A fourth proportion is in their government, which is like that of *Solomon*—*in rest on every side, Somnus quies rerum*, \* *Kénon ús dñs éxw ardonum*, the toys and cares of the day are slumbered all in the quiet of sleep at night. Our life is a day of travail and vexation: Death is the night wherein are buried all our cares and labours. Man is (as I have said) Misery, then death which is the end of man, must be the end of Misery. *All their love, and their hatred, and their envy, is now perished*, said *Solomon* of the dead. Those wars and fightings arising from those lusts, have not only a cessation, but an oblivion and final peace in the grave. The rattling marmur of the drums, and trumpets furly noise, fright not the dead; the artificial lightning and mimic thunder of the gun nothing disturbs the quiet of the grave. *Nuq; i dñm*, dead men do not bite: oppression, revenge, and cruelty, are not the business of our carcases; *There* (saith *Job*, pointing to the grave) *the wicked cease from troubling; There the prisoners rest together, they hear not the voice of the oppressor, and the servant is free from his master, the labourer complains not of the heat and burden of the day, nor the fisher man of toyling all night to catch nothing, for there the weary are at rest*, as *Job* affirms. Nay that christian duell, those unextinguishable skirmishes in the breasts of Saints, between the flesh and the spirit whilst we live, are determined into a cessation by the hand of the grave. Could I present you an inventory of all those sins and sorrows, those anxieties and cares, that sweat and labour, those troublesome attendants on the heirs of *Adam's* curse, through this vale of misery: we should easily confels with *Rupertus*, that it was not *Irata justitia*, but *miserantia gratia*, an act of judgement, but Grace, that sinful man was made mortal: and with *Plotinus* say—*pater misericors*, —the Lord was great in mercy when he made our days few in misery: Of *Issachars* judgment all, *who saw that rest was good*, Gen. 49. 15. We should flie to *St. Paul's* *cupio dissolvi*, and desire to be dissolved with higher appetite than *Misers* court gold, or the embossed Hart the springs, the sweaty Labourer the shadow, or the wearied sleep, which to the labourer is sweet. Since here we not onely rest from our labours *Rev. 14. 13.* as oxen unyok'd, but in all most eminent and sweet



(sweet advantage, we rest in hope, that is, in hope to rise again, which is another agreement 'twixt Sleep and Death.

Pal. 16. 9.

5. The next agreement is in the expectation of rising again. This admits three observations.

1. Men lye down at night with design to awake on the morrow: so we make the beds of the dead in the dark, and lay them down—in sure and certain hope of resurrection to eternal life. Christ was the first-born from the dead, and *my self shall rest in hope*, that he will deign me the priviledge of a younger brother, to rise after him. *Cur desperabo quod poterit in me, quod demonstravit in se, propter me?* If Christ when he was dead could raise himself, I doubt not but being alive he can draw me to him. It is an Article of my Creed, and needs no other explanation to invite belief, than what our Church saith, it may be proved by most certain warrants of holy Scriptures: yet to satisfy the curious questionist, St. Paul descends to a natural illustration of the anniversary resurrection of a Corn-field 1 Cor. 15. 36, 37. and befools him that can see each field bring forth the grain sown in it, yet think the Church yard is the onely barren ground, as if those bodies which are sown in the Faith, and water'd with the tears of the Church, shall not flourish as an Herb, as *Esay* affirms, *Isa. 66. 14*: And that herbs may be awakened from their ashes to their former flourishing state, is now no great secret in the Chymical Art, says *Gaffarel*.

Aug.

This hope then may revive our fainting spirits, that after a long silence in the grave we shall awake, shake of the shackles of the Tyrant Death, and rise in triumph. We have a sure word of prophesie for it, *I will ransom them from the power of the grave, I will redeem them from death; O death I will be thy plague, O grave I will be thy destruction*. Let not the length of time affright you, for in death is no difference betwixt this young woman of twelve years old, and *Moses* old man of threescore and ten; all corn is not sown at one season, yet it is all ripe at harvest: so also is the resurrection of the dead, they shall arise both small and great.

Quoted by Mr. Gregory.

Psal. 17. 15.

Hosea 13. 14.

2. Secondly, *Somnus est redintegrator virium*. Sleep doth not onely give rest to bodies, but refreshment: the same body indeed that slept doth awake but not such as it was; it lay down a worn, wearied, spiritless trunk; but it awakes a fresh, active, and sprightly body.

Tertull.

So also is the resurrection of the dead, as St. Paul most mysteriously discourseth, 1 Cor. 15. 42, 43, 44. it is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural body, it is raised a Spiritual body. In these words the Apostle remarks those four cumbersome defects which lessen the nobleness of this mortal life, and to each defect applies a gracious date, which glorifies the life immortal.

1. The first is Corruption, which subjects the body to Diseases, the Gout, the Seene, and even to Death it self, and to all those punishments which God lays on sinful bodies.

Against this is Incorruption, which is a state free from all defectiveness or dissolution; no sickness, no death in heaven, no crying out or complaining in the streets of the new Jerusalem.

2. The second is Dishonour, that is, *Decoris expertis*, ugliness and deformity, a gate so unsupportable, that many have shortned their days to hide their dishonours in the grave.

Bera.

To this is opposed Glory, a state of transcendent beauty; *The righteous shall shine as the Sun in the firmament*, Matt. 13. 43. nay (when that gorgeous body of light shall be a Cinder) glorified bodies shall exceed that splendour seven-fold, *Isa. 30. 26*. What an exact symmetry and proportion shall glorified bodies have when they arrive to the measure of the stature of the fulness of Christ! what an outward smoothness beyond the face of mirrors! what an inward light shining through a body of chrystal, when it shall be raised in the clarity of glory!

Ephes. 4. 13.

3. The third defect accompanies the body is Weakness, a state of such infirmity, that men move slowly from place to place and wax faint and weary: as Christ himself to shew the weight of a mortal body, was wearied with his journey, *John 4. 6.*

To confute this, it is raised in Power, both of agility and celerity; a glorified body treads light as an Angel, and can walk on the Sea, and climb to heaven in the foot-steps of a cloud, and move nimbler then thought, and penetrate solid bodies, and all without pain or faintness.

4. Whiles the body is here, It is a natural body, that is, a body that must be maintained by eating and drinking, and preserved by propagation and generation, or else hunger, and thirst, and weariness will destroy it.

But in Heaven it is a Spiritual body; the Inhabitants there hunger no more, nor thirst no more, *Rev. 7. 16.* and in the Resurrection they neither marry, nor are given in marriage (to propagate their like) but are as Angels, *Mat. 22. 30.* The inhabitants shall not say I am sick, *Isa. 33. 24.* No weariness there—and all tears wiped away.

Phil. 3. 21.)

These are the glorious improvements, to which the sleep of death translates our vile bodies, making them like his glorious body: the privative blessings are inestimable Jewels, freedom from diseases: What would they give for it, who (as that woman) spend all on Physicians?

A delivery from Ugliness: how precious were it to those, that like Elephants, loath to see their own face; or as *Jesabel*, use sinful arts to mend them?

Plut. in Lycurg.

Ease from Weariness is of great price to Traveller. *Lysimachus* gave himself, his Army, and his Kingdom, for one draught of water, to free himself from the tyranny of thirst. If to be unclothed of these miseries be so valuable, how inestimable a blessing is it to be clothed upon with these felicities! When mortality is swallowed up of life, and corruption hath put on incorruption; that we possess for Sicknes Health, Beauty for Athes, Agility for Weariness, and Spirit for Nature; *Mortale calo non potest jungi genus, Flesh and blood cannot inherit the Kingdom of God:* not such as is layen in the grave, yet the same, and such as it is raised thence.

2 Cor. 5. 4.

Sen. in Her. sur.

1 Cor. 15. 50.

Had I now shewed a child a new gay coat, how cheerfully would his childish wit have put off his old rags to be new clad! Had I but told him to morrow should be holy-day how willingly had he gone to bed! yet notwithstanding this precious vestment shewn you, how loth do we divest our sinful habits! how unwillingly put off our corruptions! And though we hear of this state of freedom and jubile in Heaven, yet, like the degenerate slave, *Exod. 21. 5.* we too plainly say we will not go out free: nay, as he, we bring our ear to be bored, endure any hardship—*Facile debilem pede, manu, hand-gout, fecer-gout; Dum vita superest bone est,* so as they live it matters not, though as slaves for ever. Death I confess is terrible, *Quis enim vult mori? prorsus nemo,* the man *Christ* was very sad at the approach of it: 'tis a going whether Nature would not, *John 21. 18.* But look beyond Death, draw by this black curtain, and see what is behind it. Thus the same holy *Christ*, for the joy that was set before him, endured the cross, and despised shame. So the Martyrs cared not to be delivered, that they might obtain a better resurrection, *Heb. 11. 35.* So would a man enter into the chambers of Death, and lye down willingly in the bed of the Grave, if he considered, that then he is not dead but sleepeth.

Aug. de verb.

Apost. 1er. 33.

5. As a sleeping person is easily awaked by the summons of a Cock, the rising of the Sun, or some sudden noise; *Dominus tanta facilitate excitabit de sepulchro quantū in non excitat dormientem à lecto:* The rising of the Sun of righteousness will awaken the dead bodies, as we have an essay, *Mat. 27. 52, 53.* All that are in the grave shall hear his voice, and shall come forth, *John 5. 28.* Suddenly, and easily, in a moment; in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, *1 Cor. 15. 52.* What should hinder it? not length of days; whether the body sleep longer than *Endymion*, or less while then *Adam* while *Eve* was forming, is not considerable to an

agent

agent that works not by time. Not the multitude, since the Nations are but as the drop of a Bucket to him: he that rose out of his sealed Sepulchre, without so much noise as to waken the Watch, will unlock our marble Tombs, and call our bodies thence as easily and indiscernably, as he made them in the Womb; though our bodies were buried in the Sea, coffined in the maw of Fishes, consumed in flames to ashes, though a Leg were lost here, and an Arm in *Tartary*; yet *resolutio sit in Elementa*, thou dost but return to the dust from whence thou camest; from whence he may as easily say, *Come again ye children of men*; as at first he did in the Creation. Nay, couldst thou sink to nothing, the Almighty Arm can as easily make thee something, as at first it made all things of nothing. Thus shall we at last as insensibly awake, as at first we slept, for how dead soever a Corps appears to the judgment of Man, yet in the judgment of God it is not dead, but only sleepeth.

Isa. 40. 15.

Psal. 90. 3.

Collect all this, that Life is short and miserable, that Death is universal, uncertain, yet reacheth but to the body, that it is quiet, easie and peaceful; that the body shall awake to a state of high advantage, of eternal health, beauty, strength, and Angelical perfection; that this arising shall not be as a Mandrake, shrieking and painful, but gentle, at the noise of a Musical instrument, a Trumpet; consider this, and there needs no screw to draw in the next part, *Weep not*.

*Weep not*. This (I said) is the mourners comfort, to improve it into practice, thereby to lessen the number, or to lighten the weight of their mourning. I profess my self unfurnished of any other Argument, then the numberless felicities and weight of glory, which crown those that are not *Dead* but *Sleep*.

*David* upon news of his innocent child's death, and well perswaded that of such is the Kingdom of Heaven; declines the act of weeping, and the posture of sadness, and arose from the earth, and washed and anoynted himself, and changed his Apparel and passion too, *2 Sam. 12. 20*. his Courtiers who admire this alteration, he satisfies with two Authentick reasons, *v. 23*. first the vanity of tears for the dead, *can I bring him back again?* the voice of weeping recalls not departed Souls. Secondly, a joyful apprehension of their glorious state, reflecting a confidence on his Soul to enjoy the like, *I shall go to him*; I see Heaven open, and after death I shall be as happy as he that is gone before, therefore I weep not.

Yet because whilst we live in this valley of Tears, natural affection will so far prevail upon our Reason, that even the Father of the Faithful, when he was to sow his nearest relative in the Earth, could not but water it with a shower from his Eyes. *For Abraham came to mourn for Sarah, and to weep for her. Gen. 23. 2*. And because relations in Nature are like Members in the Body, the remaining Member weeps carnation tears for that which is cut off; and good men adjudge it their duty to pickle up the memory of their departed friends in the brine of their own eyes, so to preserve it; *That therefore ye sorrow not as others that have no hope*. Observe that Anthem which *Isay* hath set, for a Christian parentation to be sung at the grave, *Isa. 26. 19. Thy dead men shall live, (that is the leading voice by the Prophet) together with my dead body shall they arise, (that is the Counter-tenor sung by Christ;) Awake and sing ye that dwell in dust (that is the Chorus sung by the whole Quire in Heaven) there is not a word in it, but if seriously weighed, will turn our sorrow into joy.* 1. That Men shall be dead, not always lye under the pressures and miseries of this life. 2. That they are *Thy Dead*, that is, God owns them. 3. They shall not still continue in the dishonours of the grave, but shall live again. 4. That we have so good security for it as to rise with Christ; with him, though not in time, yet with him in power, and with him in glory: the man hath no sense, no relish of Heaven, that sings not upon these apprehensions, at least says not to himself, *Weep not*.

1 Thes. 4. 13.

Isa. 26. 19.

Dabit deus his quoque spem.

Attend the first words Christ spake to a Woman after his Resurrection, was it not, *Why weep'st thou?* *Joh. 20. 15*. Indeed before Christ had opened the gates of

Joh. 20. 15.

Death,



Death, *Mary*, nay the whole world (which say the Fathers was representative in her) had cause enough to weep. But now Christ the dead was risen, and had made way for all his Members to follow; now Jesus had beaten Death at his own weapon, and kill'd it by dying, since he hath changed the Grave into a Bed, Death into Sleep, and made the Land of Darkness the ready way to the place where Light dwelleth. Tears are both unreasonable and unseasonable, *Why weepest thou?* is as much as *Weep not*.

*Alian. Var.  
Hist. l. 2. c. 32.*

*Et lugebunt  
quasi filie Syre-  
um. Hieron.  
in Mich. c. 1.  
Tom. 5. p. 331.*

Ovid. Epist. 7.

*Sic ubi fata vocant, udis abjectus in herbis,  
Ad vada Maandri, concinit albus Olor.*

*So when Death calls the aged Swan from streams;  
She dying, sings her own glad Requiems.*

A wanton life ushers in a wailful death, but an innocent life ends in a joyful death; they who laugh all their life, may weep at their death, but who weep in their Lives, at their Deaths weep not.

*Hic fletus non  
habet pietatem.  
Hieron. ad Ty-  
ral.  
Improbis nihil  
his fletibus esse  
potest. Marc. 1.  
10. Ep. 71.  
Luk. 23. 2.*

Good people, had you the Reversion of a rich Living, or Office, would you weep because it is fallen into your possession? *Invidi non amantes*, 'twere more of Envy then Love to bewail an earthly happiness. I close, as Jesus to the Daughters of Jerusalem, *Weep not for me, but weep for your selves*, not for me that am dying, but for your selves that are living; for your selves that have refused my Doctrine, despised your Saviour, condemned your innocent and righteous Prince; for your selves over whose heads a cloud is teeming with the heaviest wrath that ever fell upon a Nation; for your selves who will not own your God on earth, and therefore shortly not to be own'd by your God in Heaven; and he that would now have bought you with his blood, will shortly sell you to an utter and irreversible desolation. For the sins and sufferings of the living, I confess, there is weeping work enough for him who hath *Jeremies* with, *His head a fountain of tears to weep day and night*: But for the dead that dye in the Lord weep not. *Weep not, she is not dead but sleepeth.*

#### The Application.

Being already partly discharged in parcels, the remaining sum which we will put to use, that you may have Interest in it, and profit by it, is only this humble advice which I have borrowed from *Plato*. *Sic ad somnum proficisci corporibus efficitur ut nihil sit quod animo perturbationum offerat*; Since the fate of Rest in the state of Separation, and happiness, at meeting again of Soul and Body, depends upon the holiness at parting: let us be composed in both, that neither the disorder of the Body, nor multitude of business, either ill done, or undone, may disturb the quiet of the Soul, and give her occasion to say to the Body, as the discontented Lover to his affected: *In me nostra Venus noctes exercet amaras*; *Thou searchest me with Dreams, and terrifiest me with Visions*, Job 7. 14. For the memory of every unrepented sin (though the body sleep in the Grave) lodges the Soul in a bed of scorpions, which sting her with plagues as incessant, as invisible, and as insufferable as either.

*Propert. l. 1.  
eleg. 1.  
Job. 7. 14.*

To procure rest, the Physician may apply *Mandragora* and *Opium*, may administer a cup of Slumber to stupify his Patient, but the Divine must give more active and stirring potions. Therefore,

First know, that he who will sleep well at night, must not sleep much in the day. Sleep not the sleep of Death, i. e. sloth and security in your life, that you may sleep the sleep of life in Death. *David* once sleeping by day, disquieted many of his nights rests afterward. Watch whilst you live, and you shall sleep when you dye. Sleep is a shutting up the senses of the Soul, and watching a freedom of their exercise upon their proper objects: Now that no other object might claim any sense, observe how the blessed *Jesus* hath aped himself to each: to the Eye he is *Light*, to the Ear the *Word*, to the Smell his name is *Oyntment*, to the Taste *Manna*, to the Touch he hath a *Body*: Thus unless your Soul doth wilfully lock up her Cinque-ports, she may see, or hear, or smell, or taste, or touch a *Jesus*; let your Soul exercise her sense on her Saviour, and her Saviour will suffer no sin to exercise its sense on the Soul.

a Sam 11. 2.

a John 10. 8.

b 1. 1.

c Can. 1. 3.

d John 6. 35.

e Heb. 10. 5.

2. Before men go to Bed they put off their Cloaths, or else they sleep both unhandsonly and uneasily. So let your souls divest those habits which sin and custom hath too long made fashionable. Habits of the Body are 1. Garments, 2. Arms, 3. Ornaments. Hath any one clothed himself with cursing? or worn the Garment spotted with the flesh in *Saint Jude*? or that rolled in Bloud in *Isa. 9. 5*? or the poor mans taken to pledge? or made Aprons of excuses as *Adam*? unstrip, and that early too! *Cæsar* the *Prætor* dyed whilst he was putting off his Shoes; 'tis forgetfulness to go to Bed with any Garment of the day about you.

Vestes, arma,

Insula.

Psal. 109. 18.

Jude 23.

Isa. 9. 5.

For arms, if any one hath made the Members of his Body the weapons of unrighteousness to sin, or us'd his tongue as a sharp sword, that hath wounded the honour of God, or his Neighbour: Put off those Hostilities, yea and those Lusts which war against the Soul. Then Ornaments, which are the Pumps and Vanities of this sinful world: If any one hath as *Tamar*, put on whorish attire to draw in the passenger, they must, as she, *Gen. 38. 19.* Arise and depart, and lay by her vail from her. *Nemo enatat cum sarcinis*; Encumbered people cannot sleep.

Rom. 6. 13.

Cap. 3.

1 Pet 2.

Gen. 38. 19.

3. Lastly, good men before they go to bed they always pray. *Saint Paul* adviseth, *Pray always*, though not with the Lip, yet with the Life; for as Prayer is a good work, so every good work is a Prayer. Set Prayer is condemned by some as Lip-labour, Extemporary Prayer is blamed by others as Brain labour, but Life-prayer is praised by all as heart-labour: The lifting up the hands (that is, our works) which at once pleaseth God, and perfumes the company. When survivors see a Soul that hath lived long in this Region of holy Duty, to ascend to Heaven as the Angel, *Judg. 13. 20.* In the flames of the Altar, their Charity and hopes are sufficiently instructed to say, *Nolite flere. Weep not, she is not dead but sleepeth.*

1 Thes. 5. 17.

In manu opera

in ore loquens

solet intelligi.

Greg. Mor.

#### The Character.

I have done with the Text that I brought hither to you, and now apply my self and discourse, to that Text that brought you hither to me; from that I presented to your Ears, to that presented to your Eyes: I close the book of Life, and now open the book of Death.

So *Saint Ambrose* interr'd *Theodosius*; *Naxianzen*, the immortal *Athanasius*; and *Saint Hierome*, the excellent Lady *Marcella*; nay, *Saint John* hath taken short notes of a Sermon made by Christ at the Funeral of *Lazarus*; *Job. 11. 12, 13.* &c. wherein are discourses of Faith, resurrection and Glory, raised from the Dead, and applyed to the Living. I need no other, because I can follow no better precedent. Therefore hear me, or rather hear her speak, for the Dead can speak, *Heb. 11. 4.*

This Consideration speaks Caution to our Conversation: since our Actions dye not with our Persons, but are recorded in the Leaves, and published by the Lips of Fame, it should provoke us to walk circumspectly, as Wise, not as Fools, that our Survivors track us not in irregular strayings, that there be no

great,

*ut ea omnes  
nuda cum eo-  
dem laqueo quo  
essent prae viâ  
effrentur.* Aul.  
Gellius 1.15.10.

*Eccles. Polit. 1.1.  
sect. 75.*

*Siquid est in  
nobilitate bo-  
num, id esse  
arbitror solum  
ut imposita  
nobilitas necessi-  
tudo videatur, ne  
à majorum vir-  
tute degenerent!*  
Boeth. de cons.  
Phil. 3. Pro. 6.

Speech.

Her Attire.

Table.

Visits.

Neighbour-  
hood.

*Acts 25. 23.*

*Mac. 2.5.35,36.*

*Phil. 4. 8.*

great blots in our history. *Plutarch* reports a strange wantonness in some *Milesian* Women, who in a corrupt prodigality of their lives, would, without any reason or provocation, be their own Executioners, and made it a fashion to hang themselves against Reason, Council, and Nature, untill the *Milesians* decreed their naked bodies, with the same halter they ended their lives in, to lye unburied on Dunghills, exposed to the scorn of men, and the sepulture of Beasts. This unhandsome usage of their bodies after death, converted that wild humour of self-killing, into a careful self-preservation: truly, respect to our reputation after death, is a great obligation to an holy conversation whilst we live: the care of the living (no doubt) both to live and dye well, must needs be somewhat increased, when they know that their departure shall not be folded up in silence.

Our dead Sister speaks first in the Dignity of her extraction, fairly proclaim'd to you by the Heraldry of her Hearse, but fairer far in the suitable Character of her life; the worthiness of her birth had no other influence on her, but to engage her to worthiness of action, which she so nobly improved, that the virtue of her life dignified the honour of her descent; so the glory she received from her father on earth, by the acts of humility and charity, she enhanced to the glorifying her father which is in heaven.

Her Beauty, which was a depository from heaven, she beautified with so much Piety, and adorned with so much Religion, as if she had been intrusted to preserve both the lustre and the virtues of the celestial bodies in her Epitome.

But the beauty of her soul was a sun to this taper, from whence her starry actions received a mighty splendour.

When she spake, wisdom dictated and wit delivered; she hung her language at your ear as Jewels, much of worth in a small bulk; and as Jewels her speech was rich, both in lustre and in medicine; the conceits of her mirth would raise a smile, but the gravity of her conveyance commanded reverence.

Her Reproofs, like lightning, quick, but short, such as would melt the blade, yet not singe the scabbard; kill the sin, but preserve the sinner.

Her Promises were made in her head, but kept in her hand; as a nail fastned in a sure place, driven by Understanding, and clenched by Affection.

Her Attire neither sordid nor curious, not too early in, nor too late out of fashion; not like those Mushroom-gentry, who declare their late rise from peasantry and poverty by the heraldry of the dirt and rags on their back.

Her Table was both wholesome and handsome enough to satisfy the stomach of the hungry, and well enough to fancy the palate of the curious: yea when the sword had carved her meat to the fifth part, her good cheer was as much as ever.

Her Visits were like the Sun's, beneficial where ere she came, and treading in her Saviours steps, *She went up and down doing good.*

Her Access was free but not loose, her door, as her heart, was open to all friends; so that without much shifting the Scene she would easily make her House a Court, an Alms-house, a School, and an Hospital all in a day.

She had treatments for the greatest, who came as *Agrippa* and *Bernice* with great pomp. She had Relief for the poorest, who as *Lazarus*, lay at the gate; Instructions for the ignorant, and Charitable remedies for the sick; Christian applications for all, feeding the Hungry, cooling the Thirsty, clothing the Naked, visiting the Sick, and harbouring the Traveller; what God requires in acts of Neighbour-hood here, and rewards hereafter; the whole Voyzenage can witness with me, and for her, that she was a great parallel to *Dorcas*, *Acts 9. 36.* *This woman was full of good works and alms-deeds which she did.*

Finally bretheren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, she did them, therefore if there be any virtue or any praise, let her have it.

Her Relation as a Wife, shews her, without disparagement, a rare example and standard to her Sex.



Society is the most precious comfort in Nature, the richest jewel in her Cabinet: Adam was not in perfect Paradise, not happy without it. And of all societies with Man, that of a Wife is nearest, being made of his own rib; and dearest, lying in his own bosom.

Her affection was great as *Jonathans*, wonderful and passing the love of women, 2 Sam. 2. 26.

Marriage made her husband and her one flesh, but love made them one soul. She married not only his person, but his interests and concerns, loved his loves, wished his desire, as inseparable as *Ruth* and her mother-in-law, *Ruth* 1. 16, 17. not to be parted but by death. She owed him an affection equal to her life, being often ready to lay it down for his preservation, as appears by her swoning at any news might threaten ill to him, as if her soul conceived it but duty to be bail for her husband.

The head of the woman is the man, 1 Cor. 11. 3. so her husband wore the principality, she received influence from him, and gave conformity to him: But a verisimous woman is a crown to that head, Prov. 12. 14. so she gave safety, plenty, and honour to her head, as Crown may signifie. The heart of her husband did safely trust in her, she did do him good and not ill all the days of her life. Longer she is not obliged; — Till death us depart — was their agreement: Death ends her natural relation, and enters her into a Divine; which she began here by her Religion.

Prov. 31. 11, 12.

Her Religion was not as her Sex, Female; that is, all face and tongue, but pure and solid, not despising the form, but delighting in the power of godliness. She attired not her devotion as the *Lacedemonians* did their Gods, according to the several fashions of each City, so to gain reputation from man; but she persevered in the constant substantial of Religion, so to gain grace and favour from God. Holiness and righteousness are the sum and tenour of the Covenant 'twixt God and Man; holiness to God, and righteousness and Just dealing towards Man. These two duties she had so learned from her two Husbands (the first being a Civilian, this last a Divine) that she proved a very perfect proficient in both. Thus she having done her duty on earth, let us do our duty to her laid under it: which I leave with you in the command of Christ for his Spouse; Cant. 8. 4. I charge you O ye daughters of Jerusalem, that ye stir not up, nor awake her. Ye daughters! for your tongues are most busie, and most aspersive, you soonest both make faults and find faults: do not you awake her with loud and libellous defamations, nor with close and corner-whisperings: let your silence suffer her errors (for who can say he is pure?) to sleep with her ashes. And if you will be stirring, rouse and awake your own drowsie souls from the sleep of sin, that when you dye you may rest in Christ, as our hope is this our Sister doth: That we with her and the rest departed in the true faith and fear of Gods most holy name, may at the last be awakened to possess the consummate bliss both of body and soul, in that state of an eternal and everlasting conjunction in glory, which was purchased by the Blood, and is promised by the Spirit of the Lord Jesus Christ. To whom with Father and Holy Ghost, be glory and honour, now and for ever.

Religion.

FINIS.

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A  
SERMON  
PREACHED

At the Funeral of the Right Honourable and  
most excellent Lady, the Lady  
ELIZABETH CAPELL  
DOWAGER.

TOGETHER.

With some brief Memorials of her most holy Life and Death.

By EDM. BARKER, late Chaplain to her Honour,  
and now Rector of *Buriton* in *Hampshire*

PSALM 90. 12.

So teach us to number our days, that we may apply our hearts  
unto wisdom.



Very Christian hath two great works to do in the world, to live well, and to dye well; yea to live well, to the end he may be sure to dye well; for as a holy life has evermore a sweet and comfortable death, so on the contrary, it is very rare and seldom, that a wicked life makes a good and happy end: And therefore *Tully* an heathen Oratour could call this the highest pitch, and improvement of the best wisdom, *To do those things living, which we would desire to have done when we are to die:* and wholly *Bernard* seconds it with advice much to the same purpose: *In every action and enterprize of thy life* (says he) *be still saying over to thy self, Si modo moriturus esses istud faceres? if thou wert to die out of hand, wouldst thou do so and so?* And who of us all can tell, that he is not *modo moriturus*, to dye soon? for life (we know) is uncertain, and death very ordinarily comes suddenly upon people, and not always in the preface and solemnity, either of a lingering Consumption, or a swelling Drop sic, or a tedious Ague, or a growing Fever, or the like, but many times in the sudden surprisals of some secret and unexpected accident; which we could not possibly foresee, until it came to light fatally and mortally upon us

And does it not concern us then to be continually numbering our days and putting our selves in as great a readiness and preparedness for death as

C c c c c 2

may



may be? that so we may rather our selves be said to meet it, then That to come suddenly and unexpectedly upon us. And to this purpose was this Psalm here penned, which contains in it (if you mark it well) a relation and narrative, both of the necessity of our mortality, and also the brevity and uncertainty of our lives. To the end, that having these things always in our thoughts, and before our eyes; both the necessity of our mortality, that it is necessary for us at some time to dye, and also the brevity and uncertainty of our lives, that it is possible for us to dye every hour, we might the sooner be awakened out of our present course of sin and incogitancy, into studious endeavours and practices of piety and devotion, of abstinence and mortification, of heavenly mindedness and spiritual affections: in a word, of a wise and timely provision of such gracious habits and dispositions, which may in some good measure dress our souls for a fit salute and entertainment of death,

These words (which I have now read unto you) do contain in them the form and substance of a devout and pious prayer; and whether *David* was the Author of it, or *Moses*; that should not need to trouble us, for to be sure the prayer it-self, is most Divine and Heavenly; and the very piety of the prayer does sufficiently declare the Authour (whoever he was) to be highly pious and religious. In it we have particularly considerable these four things;

First, *Quis petit*, who it is that prays, or the party praying, and that indeed is not expressed in terms, but conceived by some, to be holy *David*, whose are most of the other Psalms; but presumed by others to be *Moses*, grounding their opinion (and that not without good cause) upon the Title and Inscription of the Psalm. *Psalmus Mosi viri Dei*, a Psalm of *Moses* the man of God.

Secondly, *Pro quibus petit*, who they are, whom he prays for; not (if you mark it) for himself alone, but for others as well, or for himself conjunctly and together with others. *Docet nos*, Teach us,

Thirdly, *Quid petit*, what it is which he prays for, and that is, negatively, no worldly advantage at all, no temporal concernment; but (positively) to be taught and instructed in the mysterious art of spiritual Arithmetick, to be put into a right way and method of numbring and counting up our days. *Docet nos numerare dies nostros*. Teach us to number our days.

Fourthly, *Propter quid petit*, the design and end of his prayer, or the particular reason principally moving him to make this request; and that is *admissio cordis ad sapientiam*, the application of our hearts unto wisdom, or our spiritual instruction and edification: *Sic doce, ut adducamus*. So teach us that we may apply our hearts unto wisdom.

I shall begin with the first of these; The party making the request: and he (as is generally concluded) was holy *Moses*, *A man of God*. So the inscription of the Psalm styles him. *One that was faithful in all his house*, so the Author to the hebrews reports him, *Chap. 3. 5*. See what an high character, what a large commendation here is; some are faithful in this or that, in one or two particular instances of piety. Thus one man is very temperate, another very humble, another very patient, another very mortified, another very charitable: but *Moses* you see, he was a through proficient, an universal Saint, *mosh' is ish, faithful in all*. Whence be pleased to take away with you this observation, that the best and most excellent Saints of all, have great need and reason to pray to be better taught and instructed in duty. And why, in many things we do all fall short and offend; the brightest Moon hath its spots, the richest wine hath its lees, and there are dreggs and much corrupt matter lodging in the best and most improved Saint of us all.

Well, but mark what it is which *Moses* here prays for, onely to be taught to number his days. But did he not do this already? was it not his daily work this, his constant and continual employment? Yes, doubtless it was; yea and he did it carefully, and conscientiously too. But yet he thought he did it not well enough, and therefore prays here in the Text to be taught to do it better.

See, a good man how little he pleaseth himself in any action of his life, in any performance of duty that he does. He can never think that he does well enough, whatever he does, but still desires to do otherwise, and would fain do better. There is an affection of modesty and humility, which still accompanies real piety; and every pious man is an humble modest man, and never reckons himself a perfect proficient, or to be advanced above teaching: but is content and covetous to be a continual learner, to know more than he knows, and to do better than he does: yea, and thinks it no disparagement to his graces at all, to take advice, and to seek instruction, where it is to be had.

A proud man is evermore high and lofty in his own conceit, and none is so wise as he, none fit and worthy enough to teach him: *What dost thou teach us?* said the Pharisees (you know) to the blind man in the Gospel, *John 9.35.* oh! but an humble man, is ever meek and lowly in his own eyes, and takes it well; yea, and is glad and desirous to be taught. Accordingly, *O teach me,* says holy David, *to do the thing that pleaseth thee,* Psal. 143. 10. and here in the Text: *So teach us to number our days.*

St. Paul, 2 Tim. 4. 3. reports it of some, *οἱ ὁμιλοῦντες διδασκαλίαν οὐκ ὀρέγοντο,* who will not endure sound doctrine. But such, what kind of men they are, he plainly describes in the same Epistle. Men that run after their own lusts, men that steer altogether by the compass of their private fancies and inventions, making their pride and ambition the sole ground and Oracle of their Religion. The same report does holy David also make of some such in his time, *Psal. 84. 4.* (according to our Psalter Translation) *they will not be learned, nor understand:* as who would say, they are above a teacher, they scorn to be taught, that they may be instructed, they will not endure to be learned, that they may be brought to a better knowledge and understanding of themselves; they reckon themselves wise enough, and knowing enough, and learned enough.

But did Moses in the Text think so of himself? and yet (you know) he was a man of men. As to his intellectuals, *μαθηματικῶν νόστος τῆς Αἰγύπτου,* *Act. 7. 22:* *learned in all the wisdom of the Egyptians.* And then as to his spirituals *πίστις τοῦ θεοῦ,* *faithful in all his house,* and yet (see) as learned a Schollar, and as excellent a Saint as he was, he disdained not at instruction, he thought it no scorn to intreat and beg, and pray to be taught. *So teach us to number our days.*

In truth it is a matter this, seriously to be laid to heart by us, for learning is a dangerous snare. And *ἡ γνῶσις θανάτου,* says the Apostle, 1 Cor. 8. 1. *knowledge puffeth up,* and great wits are usually great temptations, and people are naturally apt to admire them, and delight in them, as children do in babies and pictures; not considering, that great wits are many times condemned to great follies and indiscretions and that our most refined reasons, and most studied Philosophy of all, lays, (God wot) within a very narrow compass: neither is there the vilest creature in the world, but is able to pose us, why such an hair is white, such black, or why such a part of the body is so figured, such otherwise; and we are forced at last, to fly to the disposition and nature of the first matter, which is indeed but a sanctuary of ignorance, and nothing better than a modest confession, that (true indeed) there is a certain reason of all these things, but it is beyond our reach, and we know it not. And have we not then great reason to cry out, and pray with Moses here in the Text, *O teach us?* Especially, if we consider, how few things (in comparison) they are which we know, and how imperfectly (as to the manner of knowledge) we know whatever we know. And to give you a clear proof hereof, I shall neither carry you up into the heavens to see what is done there, nor down into the depths to enquire and search what is lodged there: for do but take the daily and natural occurrences of our lives, and they alone will sufficiently prove the point. When we are born, we cannot tell whether or no we shall live; when we live, we cannot tell how long, or how short it may be ere we dye; and if we are so little knowing, and so grossly ignorant of matters which so nearly concern us, how much more probably of other things? can we think that those eyes which are so weak and dim-sighted nigh hand and at home, should ever see much afar off and at distance? Oh!

Oh! that this mediation were thoroughly settled upon our spirits, for I fear we do too many of us (to speak in the Apostles language) *κατανοεῖν*, think too highly of our selves, and have our parts and abilities, our wisdom and knowledge, too much in admiration, which doubtless is a very great bar and obstruction to spiritual wisdom and understanding: and here (if any where) the Philosophers opinion holds true, *Intus existens prohibet alienum*, and to be sure, the more we fancy that we know, the less will we desire and pray to be taught.

But did *Moses* here in the Text so? and yet he was a learned Schollar, a great proficient, and (no disparagement to our parts) a much better Schollar then any of our selves. Howbeit for all this, see the request and prayer that he puts up unto God here in the Text, *sic doce*, so teach us. Well, but what I trow, what? some new art, some rare invention, I'll warrant you? To take the just compass of the heavens, To know the number of the Stars, To tell the exact number of the sands upon the Sea-shore, or the like: Oh no! such curiosities and pleasing vanities, were much beneath the sanctifi'd seriousness, and mortification of his piety; he had a weightier business to be resolved in, of more concernment and importance by far to his duty and happiness, and that was *numerare dies suos*, to be taught to number his days; and this too not notionally only, as to the bare *quantum* of the number, but practically and spiritually, as to the right improvement and application of the knowledge; accordingly (if you mark it) it is not barely *doce numerare*, teach us to number, but with particular regard and relation to the proper design and end, *Sic doce*, So teach us to number our days, that we may apply our hearts unto wisdom. This for the first part of the Text, the Party making the request.

Proceed we on to the 2d. *pro quibus petit*, the Parties for whom, and in whose behalf and name he makes this Prayer, no for himself alone you see, but for others also; or for himself conjunctly, and together with others, *Doce nos*, teach us. See here a good man, of what a publick general spirit he is, how he concludes and wraps in others interests and concernments still together, and in conjunction with his own; just according to the Apostles precept, *Phil. 2. 4. Look not every man on his own things, but every man also on the things of others*: and see, such as his precept is there, such is his practice elsewhere, *1 Cor. 10. 33. Even as I seek not my own profit, but the profit of many, that they may be saved*; just as we are taught to pray in our Lords Prayer, not in the singular, but in the plural number altogether; not *da mihi*, or *remitte mihi*, &c. give Me, or forgive Me, or lead not Me, or deliver Me; but give Us, and forgive Us, and lead not Us, and deliver Us.

To the same purpose, the Apostle speaking of Christian charity *1 Cor. 13. 5. ὁ ἀγαπῶν* (says he) *ἑαυτὴν*, it seeketh not her own: How is that? and what a strange, what an unnatural word is this? does not even nature it self teach every thing to provide, and take care, and seek for the things which concern it self? yes, it does, howbeit charity is an addition to, and improvement of nature: and so does not overthrow the end, but only enlarge the bounds of nature: and therefore it seeketh its own things too, but how? not solely, not exclusively, but her own things in conjunction with others. That man cannot be a right good Christian, who grutches and envies another, for sharing equally in the same happiness with himself.

In the Firmament there is a multitude of Stars, and every Star is full of light, and never a Star hath ever a whit less light for the brightness and shining of its fellow: accordingly (if you mark it) the Appostles exhortation, [*1 Tim. 2. 1.*] is, *that prayers and supplications, and intercessions, and giving of thanks be made*, but for whom? for our selves altogether? or for some few only? nay but, *καὶ πάντων ἀνθρώπων*, for all men. A good man ne're thinks heaven the worse place for having much company in it: accordingly all his care and endeavour, his strife and contention, his prayers and desires are (as to fit himself thereunto, so also) to bring as many thither as may be: he loves not to make a Monopoly of the Kingdom of heaven,

To



To be the only bright Star there. Heark what the Apostle says in his own behalf, *Rom. 10. 1. Brethren my hearts desire and prayer for Israel is, that they might be saved.* See the extent, the universality of his Charity; not for this or that particular Israelite, but for all Israel: for Israel indefinitely, for Israel universally. Well, but Israel, take it in the largest extent you can, is but a collective word, and can comprehend no more then either those of the seed, or at most those of the faith of *Abraham*: and here the Apostle thought he had not room enough for his charity, his great zeal could not be couped up within such a strait and narrow compass: nay but it must reach, and seek out further: accordingly mark his profession elsewhere, *1 Cor. 9. 19. ἡμῶν ἱκανὸν ἰδοῦσθαι, I have made my self servant unto all*, not to all Israelites only, but unto all men, No man comes amiss to a Christians charity; if there be not actual desert and merit in the person, yet there is hope in the possibility of his salvation: and every good Christian will be sure to love such a one, and to pray for him, and to wish him well, and to do him all the friendly offices and services he can, though it be but for very hopes sake. But I shall not detain you any longer upon this digression, which was occasioned only from a reflection upon the Parties for whom, and in whose behalf *Moses* here prays, not for himself alone, but for others also, or for himself in conjunction and together with others.

Proceed we now to the third thing considerable in the Text, *Quid petit*, what it is which he prays for: negatively, not any worldly advantage, not any temporal concernment at all, not to be great, or rich, or eminent in the world: but only to be taught and learnt the mysterious art of spiritual Arithmetick, to be put into a right way and method of computing and numbring our days. *Docet nos ut numeremus dies nostros*, teach us to number our days. Only (if you mark it) here is a special restriction and qualification, which passes along with the act; for it is not barely *numerare*, to number: but *sic numerare*, so to number: so seriously, so attentively, so religiously, and conscientiously, in a word, so as sober Christians ought to number them.

Well, but you will say, what need *Moses* keep all this ado? and pray so earnestly to be taught a matter so light and easie, so trivial and ordinary? and why? what Child, what raw Arithmetician cannot (even without a teacher) number you to threescore years and ten, or if need be, to fourscore years? Nay, but stay awhile; it is not so light and easie, so trivial and ordinary a matter this as you make it; I am sure not in *Moses* his sense. It is true, (I grant) in Arithmetical numerations we are many of us very expert and skilful, we can tell how many hours and minutes have run out since the Creation, can reckon you up how many miles the world is in compass, can tell the height of the clouds, the elevation of the pole, the positions and distance of the Stars, and a thousand such like curiosities: Oh! but in the concernment of our selves, the art and mystery of spiritual Arithmetick, the number of our days, the account and computation of our lives: herein we are too many of us horribly stupid and ignorant. And why? it is a melancholy study this, and we have no mind, no fancy at all to it: but would fain live for ever, and do not love to hear of an end and number of our days. Yea, should *Mathuselahs* hundreds of years be afforded us, yet would not they serve the turn, all would not be enough to content and satisfy our craving desires and wishes of life, but we would be as loth and unwilling to dye after that as ever. And commonly the longer we live in the world, the more craving and covetous are we of life; and none is so antient and gray-headed among us, as to reckon himself too old to live, but yet thinks he may hold out a year longer; and still we have our little excuses, and pretences of necessary work and business to require our longer stay and continuance here; either children to bring up, or a daughter to marry, or an estate to settle, or a family to provide for, and the like. Nor considering that God Almighty has long since pointed out our lives to a day, and peremptorily (in the decrees of his immutable purpose and pleasure) numbered out our years to the utmost possible minute; and there is no dispensation or reprieve to be purchased from the grave: but that soon dye we must,

must, and forced to yield up our lease of life here; and whether willing or not willing, at leisure, or not at leisure, it is all one to death; for when that once summons, we must render; when that calls, all business must be laid aside, and we must go: and this, when, or how long hence, or how soon possibly it may be, we cannot tell, God knows.

And does it not concern all of us then to be in at *Moses* his request here? and to be often practising this art of spiritual Arithmetick, and continually counting and numbring up our days? that so considering how many of our days are already past and gone from us, we may come the more clearly to perceive how few are yet left and remaining; and that every day we are drawing nearer to the full term of our lives.

And then see the advantages of such meditations; they must needs make us more thoughtful of heaven, more provident for eternity, more indifferent in our hopes and desires of a long life here: In a word, more frugal of our time, more wary of sin, more quick at our work; neither will we dare then (as too many of us now do) to put it off from time to time, and cast it still upon the uncertainty of another day, not knowing whether possibly that may be ours or no. And if it should be, yet *sufficit dies malitia ejus*: every day hath work enough of its own, and need not be charged and burdened with the business of another day.

Well, but barely to tell the number of our days is not enough; for this we know is grown a matter of course, and is the common talk and glory of ancient people, who yet (we have great reason to fear) are not so sensible of the number of their days as is fit; and to be sure, not in the sense and meaning of the Text; which looks rather forwards, then backwards: and consists principally in these three acts.

The first is, *consideratio infirmitatis*, a serious consideration of the frailty and infirmity of our natures.

The second is, *Meditatio brevitatis*, an often meditation of the brevity and shortness of our lives.

The third is, *Recogitatio incertitudinis*, a frequent recognition of the inconstancy and uncertainty of our beings.

I shall speak particularly of all three; and first of the first: A serious consideration of the frailty and infirmity of our natures; and this doubtless is enough to humble every son of man, who has not quite lost his senses, and is not resolved to contradict the experience of every hour; for it is a matter, this, for which we need not travel far for proofs and instances of it: for do but take the last action which you did, and mark how strong it tastes of the vessel: how much in it do you now wish undone, and how much (were it to do again) should you have otherwise done? and so it must needs be, where the vessel is faulty, the liquor will certainly favour of it: where the root is corrupt and vitiated, the fruit can never have a sound and wholesome taste: and yet just so it is with us; the inbred frailty of our natures, do also cause necessary frailties in our civil actions, in our ordinary discourses, in our religious duties and offices; we cannot discourse without frailty, we cannot pray without frailty; we cannot set up any action of life, but still more or less there will be a mixture of frailty in it.

And should not this make us very humble? should it not quicken us to strive against this natural frailty, as much as may be; and in time to apply our hearts unto wisdom, and labour to overcome what we may, and for the rest to lament and mourn over it?

Well, but this *fragilitas actionis*, this frailty of action, is not all our frailty, there is another frailty equally necessary and incident to our natures; and that is *fragilitas substantia*, a frailty of substance, or a frailty of impotency and insufficiency to keep up our beings, without continually begging and borrowing subsidiary aids and helps from other creatures. Thus, from one creature we are forced to borrow heat to keep us from freezing, from others clothes to cover our nakedness, from others food to keep us from starving, from others Physick to keep us from

from perishing, and the like: Thus, all our substance and maintenance here we are driven to take upon trust, and borrow it where we can find it: And call you not this a very great frailty, which necessarily forceth us upon the help and courtesie of other creatures, much ignobler and inferiour to our selves? Is it not a great frailty in a master, to be forced to be beholden to his servants? And yet say whether this be not just our very condition of being.

See how Nature sends us into the world: not as she does other creatures in some measure armed and prepared with weapons and instruments of defence and provision, but poor, naked, helpless infants; and a long while it is, that we live upon the meer *courtesie* and *charity* of Nurses and Midwives: and afterwards how are we forced to make our way unto life, through the death of other creatures? and to keep us alive, how many harmless innocent creatures are fain to be slain and butchered? and call you not this a great frailty, a shameful infirmity?

But neither is this all, there is yet a third frailty more, equally fatal and necessary to our natures; and that is *fragilitas mortalitatis*, a frailty of death and mortality, of corruption and dissolution; and preparatory hereunto, of innumerable sicknesses and diseases, of much noisomeness and putrefaction, which do naturally breed in us, and have their necessity of being in those very principles of nature, which do give us humane being and subsistence. And this indeed is a frailty which no art can totally prevent, or Physick perfectly cure; or care and caution, or temperance and abstinence wholly subdue and overcome. For see we not very good men, languishing many times under painful sicknesses; and excellent tempers, corrupting and putrifying into noisome diseases; and strong and healthful bodies miserably scorcht and burnt up with Fevers and Inflammations? and the least mouth-ful of infected air, how does it presently poyson the whole frame of nature, though never so equally temper'd, or delicately sifted, or strongly built and fortifi'd? And is not this enough to humble every son of Adam? to consider what a mass of corruption we have lodging in us, what a body of sicknesses and diseases we carry about with us? what abundance of noisomeness and unfavorinels lies hid under the purest and most delicate skins? so that well might the Apostle *Phil. 3. 21.* call our fleshly bodies *Vile bodies!* for where shall we likely meet with more vileness, then what we carry in us, or spie out more corruption then what is potentially and seminally in our own bodies? And should not such considerations greatly deject and humble our present thoughts and opinions of our selves? to see what becomes of us upon every present fit of sickness! and any little distemper, what a great change and alteration it begets in us! how our spirits presently grow dull and heavy upon it, and our thoughts troubled and unquiet, and our sleep departs from our eyes, and our bodies become unapt and unable for motion, and we must have some to turn us in our bed, and every posture is uneasy and painful to us. This for the first importance of this duty of numbring our days, implying *considerationem infirmitatis*, a serious consideration of the frailty and infirmity of our nature.

A second importance is *meditatio brevitatis*, an often meditation of the shortness and brevity of our lives. What a little respite of stay and continuance we have here; how soon we are bid (many times) to depart and remove hence, and shake hands with life, and take our leaves of the world. Heark what a little account holy David makes of our lives, *Psal. 39. 5. Thou hast made my days an hand breadth*, and what a small scantling is that? well, but read on, *and mine age is even as nothing in respect of thee*: See I pray a double account of our lives, the one absolute, the other comparative: absolutely, and in themselves they are, *dies palmares*, but an hand breadth of days; and then comparatively, and in respect of God and Eternity, nothing so much, *Instar nihili*, even as nothing: just as a point to the circumference of the widest circle, and not so much as the smallest drop to the main Ocean.

Holy *Jobs* resemblance of our lives to a flower, *Chap. 14. 2.* is elegant and very expressive; which in the morning is green and groweth up, but in the evening is



cut down, dried up, and withered; see, betwixt green and withered, flourishing and fading, growing up and cut down, what a small space and distance of time there is, but the respite of a day at most, the space of a few hours at longest: just such is the brevity and fadingness of our lives here. Our *growing up* in the *morning* of our childhood, our *flourishing* in the high *noon* of our mans estate, and then soon after it grows to be *evening* with us, and we begin to fall into our declensions: and first our senses begin to droop, next our memories to fail, next our strength to decay and grow weak, after that our heat to retire inward, and thus we continue dying by little and little, untill at length death comes with his Sickle, and cuts down the *flower*, and we die for good and all.

Oh that men would think seriously on these things; doubtless it must needs make them more frugal of their time, and mightily work them off of the world, and make them less delighted and enamoured with this present life, and daily more longing and desirous, and thirsting after heaven, where they shall be sure to have a longer time of stay and continuance, and shall ever be with the Lord, and not be thus hastily hurried and posted away, as here they are.

When holy *David* would fain have obtained favour and respite from God Almighty, he useth this very argument to him, *Psalms 89. 47. Oh remember how short my time is*: In like manner, were I to perswade any man unto piety and devotion, unto abstinence and mortification, unto a contempt of the world, and a love and desire of heaven, I should repeat over the same words unto him: Oh man remember how short thy time is, how few days thou hast to live in the world, how little time to lay in thy provision, and to do thy work and business of Eternity; oh then, sin away none, idle away none, and (if it were possible) loose none of this precious time; thou seest it is but short at most, but a little in all: and thou canst full ill spare any of it for sin and vanity, which (when best improved) is but just enough, if indeed enough for thy work.

*Herodotus* relates a story of one *Mycerinus* King of *Egypt*, who (being told by the Oracle, that he should live but twelve years longer) used this device with himself; he sits up all night and spends that whole time in feasting and jollity, and thus (*his words were not in vain*), says the story, turning (as it were) his nights into days, thought by this means he had doubled the number of his years and so cheated the Oracle. Now the device of this heathen King I shall not commend unto you at this time, especially not in this way and manner of practice; but yet why may we not (by the way) borrow a Jewel of this *Egyptian*, and improve his policy into an item of seasonable instruction and admonition? And howbeit I cannot peremptorily tell any of you, as the Oracle did him, that yet within twelve years, and ye shall all die; yet this I think I may say, how soon God knows, but not long hence, we our selves by experience, and the example of others, may probably conclude and know, that it will be necessary for us to dye, and give over living any longer. Oh then! let us up and to work, let us lay out providently, and bestir our selves as speedily as may be, to double the number of our days, even by turning our nights into days: Not in the manner of that heathen King, in practices of excess and intemperance, but in exercises altogether of piety and devotion; turning our nights of vanity, into days of sobriety, our nights of intemperance into days of mortification, our nights of slumber and idleness, into days of vigilance and diligence; take it in the Apostles words, *Rom. 13. 11. Knowing the time, that now it is high time to awake out of sleep; let us cast off the works of darkness, and let us put on the armour of light: Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But putting on the Lord Jesus Christ; putting on his justifying righteousness by application of faith, and putting on his sanctifying righteousness by imitation of practice; and so doing, we shall make a long life of a short.* As holy *Hierom* reports of one *Nebridius* a young man (*ad Salvinam. Epist. 9.*) *In brevi aetate, tempora multa complevit.* He continued but a little while here, but yet lived a long life; meaning (as I suppose) that the

piety of his life did far surpass and exceed the paucity and tenderness of his years. Let this also suffice for the second importance of this duty of numbring our days, implying *Meditationem brevitatis*, an often meditation of the shortness and brevity of our lives.

A second importance is, *recogitatio incertitudinis*, a frequent recogitation of the inconstancy and uncertainty of our beings; here to day, and gone to morrow: and what a next hour may bring forth, or do hang over our heads every moment, we cannot tell, God knows. The utmost that any present comfort or enjoyment can afford us, is only a probability of hope; for to be sure, certainty it affords none; and we see the fairest hopes do many times miscarry in their issues, not unlike promising blossoms, either the frost nips them, or the wind blows them down, ere they can come to ripen into fruit and maturity.

*Speras pecuniam?* (says holy *Augustine*, *Enar.* in Psalm 38.) *incertum est an proveniat, speras filios? incertum est an nascantur, nati sunt? incertum est an vivant, vivunt? incertum est an proficiant, quocunque te verteris, incerta sunt omnia.* Doe'st thou hope to be rich? it is uncertain whether thou shalt grow to be so: doe'st thou expect children? it is uncertain whether they will be born: are they born? it is uncertain whether they will live: do they live? it is uncertain whether they will prove dutiful and towardly; whether soever thou turnest thy self, all things are uncertain.

Holy *David* doubtless in the midst of his great honour and prosperity thought himself very secure and certain, for so (if you will believe him) he tells us, *Psal.* 30. 6. *I said in my prosperity, I shall never be removed*; but yet you see at what uncertainties he then stood, and how soon the scene was changed with him; and presently a new face of things appeared upon the stage, *vers.* 7. *thou didst hide thy face from me, and I was troubled.*

Oh that this meditation were deeply engraven on all our hearts, and written (if possible) with a pen of *Iron*, and the point of a *Diamond*, *Jer.* 17. 1. that so nothing might be sure ever to blot it out; but that considering at what uncertainties we do here continually live, we might the more seriously and effectually apply our hearts unto wisdom, and in time seek out and make sure of somewhat that is certain; and that somewhat, what other is it, but heaven and happiness, eternity and immortality? yea too, and the way to obtain this, is sure and certain also, and the holy Scriptures have plainly told it us, and we cannot be ignorant of it, *viz.* by applying our hearts unto wisdom: by the exercises of a pious and holy life, the reformation of sinful courses and practices, the mortification of our earthly members, and the like. This briefly, for the third and last importance of this duty of numbring our days, implying *recogitationem incertitudinis*, a frequent recogitation of the unconstancy and uncertainty of our present beings.

Come we now to the fourth and last thing considerable in the Text, the design and scope of *Moses*'s prayer; *So teaches, that we may apply our hearts unto wisdom.* See here a good prayer, and for a good end also; and that too not barely an end of speculation, only to know the certain number of our days and no more; but an end of practical improvement and edification, so as to be improved, and grow every day better by knowing, *Ut adducamus cor ad sapientiam*, that we may apply our hearts unto wisdom.

*St. Paul* in his Epistles takes notice of several sorts of wisdom, as *viz.* a wisdom of words, 1 Cor. 1. 17. again, *the wisdom of this world*, 1 Cor. 2. 19. again, *Copia Capnæ*, *fleshy wisdom*, or *the wisdom of the flesh*, 2 Cor. 1. 12. but neither of these, is the wisdom here in the Text; oh no! This it is, that very wisdom which the Apostle *St. James*, chap. 3. 17. calls *ἀνωθεν σοφία*, *wisdom which is from above*, or *divine and heavenly wisdom*; and then the *adductio cordis*, the applying our hearts unto this wisdom, consists particularly in these three things.

First, *In minus diligendo*, in an holy weanedness from this present life, in expressions of less love and affection to the world, every day then other, not suffering our

hearts to be (as it were) glued to it, or our affections over much set upon it; but loving it, as strangers and Pilgrims do the place and countrey of their pilgrimage, with a passing, transient love.

The Apostles advice to this purpose is good, *1 Cor. 7. 29. This I say brethren, ὁ χρόνος ὁ καιρὸς μικρὸς, the time is short*: the time of our worldly comforts and enjoyments, that is short; and to be sure, the time of our present lives and continuance here, that is short: how short, the Lord only knows, we do not; and then mark what an inference of pious abstinence and mortification he raiseth from hence; it remaineth, *that they that have wives, be as though they had none, and they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that use this world, as not abusing it.* See these several affections of love, and sorrow, and joy, and possession of the world, how we are to express them: *Loving, as not loving, that is, with that sobriety of affection, as if we loved not; again, weeping, as not weeping, that is, with that moderation of passion, as if we wept not; again, rejoycing, as not rejoycing, that is, with that mortification of joy, as if we rejoyced not; again, using, as not using, that is, with that indifferency and unconcernedness of desire, as if we used not.*

*Wilt thou, says Solomon, Prov. 23. 5. set thine eyes upon that that is not?* Now riches are not, and honours are not; and so in like manner all our worldly comforts and enjoyments here, They are not. In actual possession, it is true, for the present, they are; but in security of continuance, in certainty of possession and enjoyment, They are not. And so long, let holy *David* counsel you, *Psal. 62. 9. If riches encrease,* (and so also if honours, or children, or friends, or whatsoever else of the world do encrease and come in flowing upon you) what then? *Nolite cor apponere, set not your hearts upon them;* do not cover them, do not love them, at all (if possible) but not excessively, not immoderately, not overmuch to be sure; for remember, you have but slippery hold of them, they are passing, transient enjoyments; and when you enjoy them most, you cannot tell how soon, either they may be parted from you, or you from them. *Cornel. A Lapide's rule (Com. in 1 Cor. c. 7.) is good. Taliter utenda est res, sicut res est:* Every thing is to be used as it is: For example, if it be a thing lasting and permanent, (such as are only *spiritual and heavenly* comforts) then use it lastingly and permanently: Dwell upon the use of it. But if otherwise, and it be a transient and momentary enjoyment (such as are life, health, riches, honours, children, and all our worldly comforts whatsoever) then you know what the Apostles counsel is, *Col. 3. 2. ὡς περνᾷτε, Set not your affections upon it:* be not glued in your desires to it, but love it, and use it altogether *in transitu*, as travellers do Inns in a journey, for a short bait, but no long stay. This for the application of our hearts unto wisdom, consisting in *minus diligendo*, in expressions of less love and affection to the world every day than other.

A second instance lays, *In cautius vivendo*, in living warily and cautelously, in more exactness of duty, in more watchfulness over sin, in more circumspection and observation of our actions for the time to come. You know the Apostles Item to this purpose, *Eph. 1. 15. See that ye walk circumspectly, not as fools, but as wise, redeeming the time.* And why, it is but *χαῖνός καιρὸς μικρὸς*, but a short time you see; but a very little while that we have to tarry here: oh then! let us loose none of this little, let us loiter away none of this short time, upon which so much depends; nay, but as our Saviour commanded his Disciples concerning the broken meat in the Gospel, let us gather up all these fragments, that nothing be lost; improve every small portion of our time, in continual exercises of piety and devotion, of abstinence and mortification: as not having the least assurance of a next day when this is once spent; or if we had, yet can we not certainly tell whether it will be a day of grace to us, or no; or that we shall have the heart to repent of our loss of time, and the sin which we committed the day before. And in case Death should come hastily upon us, and surprise us, either in the actual commission of sin, or before we have finished our repentance for our sin; consider and tremble, what a sad condition is this to die in,  
and



and what think you shall become of us? When the rich man in the Gospel was busie in building his Castles in the air, and dreaming of nothing but ease and comfort, and projecting years of rest and happiness to his life, he little thought (I'll warrant you) of a summons the same night; and that before morning his life should have an end put to it, and his soul required of him: And yet so you see it happened to him: and who of us all knows that possibly it may not be his own case? Oh! how should this quicken us to continual wariness and watchfulness, to diligent circumspection and observation, to lose as little of our time here carelessly and frivolously, as may be; but to be sure to throw away none of it finally at any rate: Which makes out the second application of our hearts unto wisdom, consisting in *Cautius vivendo*, in living more cautelously and warily for the time to come.

A third and last instance lies in *sapientius providendo*, in providing more wisely against the day of our change: when the unjust Steward in the Gospel, *Luke 16.* understood that his Lord had a purpose to displace him, and turn him out of his Stewardship, see how wisely he consults, and projects, and casts about with himself, *vers. 3. What shall I do? for my Lord taketh from me the Stewardship:* well, *I am resolved what to do;* yea, and if you mark it too, our Saviour commends this wisdom of his, and chides his Disciples for their lack of like timely wisdom and prudence: and why? yet a little while and our reckonings also will be called for, and our selves required to give in our accounts of our Stewardships, and then we must be no longer Stewards: and would it not be wisdom in us, timely to project and cast about with our selves, and not throw all our provision upon our last minutes, and have our evidences then to clear, and our assurances of another life to make good, when we are every moment upon leaving of this?

The apostle's counsels is very safe, *1 Tim. 6. 19. Laying up for your selves a good foundation against the time to come.* See here, a good foundation, that is a foundation of good works, the foundation of an holy life, of a pious and godly conversation: So then good works, they are (you see) in a good sense a foundation, though not of faith or presumption; though not a foundation, either to boast off, or to build upon, yet a foundation to take hope and comfort in: now a foundation (you know) is that which in great measure supports and bears up the whole building: in like manner a conscience of good works, it bears up Faith, it bares up Hope, it bears up Patience; it makes joyful, and willing, and comfortable in the hour of death. *This is our rejoicing*, saith the Apostle, *2 Cor. 1. 12. the testimony of our conscience:* well, but mark further, *laying up in store:* but when I grow? or where? why, even in this life, now, presently out of hand; it is *undoneverkorre* in the present tense, and we must not make altogether a future duty of it: well, but once more, *Laying up in store for your selves*, that is, to your proper use and service, for your own interest and advantage: See, what ever good works are piously laid out by us, are also providently laid up for us: we are the chief gainers by them, and we receive the benefit, and we do reap the comfort of them; in a word, we *lay them up for our selves.* Well, but against when do we lay them up? Why, *αὐτὸν ἔτι μέλλον*, says the Apostle, *against the time to come.* But what time to come is this? there is a twofold time to come: the one *futurum mortis*, the time to come of our death: and so good works are *fundamentum solatii*, a foundation of joy and comfort, to support and stay us, to rejoyce and cheer us in that sad and melancholy hour. The other is *futurum judicii*, the time to come of the last Tribunal and Judgment: and so good works are *fundamentum fiducia*, a foundation of courage and confidence: according to that of the Apostle, *1 John 2. 28. And now little children abide in him:* that is, in your Faith in his Name, in your obedience to his commands, in a word, in your practice of a holy life: *that when he shall appear, we may have confidence, and not be ashamed before him at his coming.* But I see I must be forced to break off abruptly, and conclude my discourse on this Text here.

And

And indeed I have another Text still behind to preach upon, and that too given me by God Almighty : The former was given by the direction of his Spirit in his holy Scriptures ; This latter by the wise order and disposition of his providence, here exposed and presented before your eyes : the former a legible, this a visible Text, of that I have hitherto discoursed, and am coming now to speak somewhat of this also.

A Text affording much plenty and variety of seasonable matter, both for the more vigorous quickning of your affections for the present, and also for the future example of your piety. Like a well kept Garden, here is choice of sweet flowers, but no weeds, no beggary stuff at all : howbeit I shall be very sparing (in comparison of the plentifulness of the subject) and not take upon me to gather together all the goodly flowers, which sometime grew in this pleasant Garden : but present you with a small handful only ; not intending to satisfy the curiosity of craving expectations, but to beget a good appetite in all, and to set you a longing after more.

And indeed, how can it otherwise be imagined, that such a whole life of exemplary virtue and piety, (as this excellent Ladies was) can be (without sensible loss and injury) contracted within that scant and little allowance of time, which is now remaining. He that covets to take up a number of scattered pieces of Gold in the hollow of his hand, will go nigh to loose many ; some will slip through his fingers, let him be never so wary : however it be, I shall run the adventure, and chuse rather to be silently injurious to her exemplary piety, (which her living modesty I am sure would have pardoned) then be openly too imposing upon your patience ; So that my work (you see) at present, is not so properly the part of an Oratour, as the office of a Notary or Remembrancer, not intending to discourse over the whole story of her life at large, (a work for volumes and ages) but as it were in characters and short hand, to present you some few memorials of her signal and incomparable piety.

This most excellent Lady, the Lady *Elizabeth Capell*, (the solemnization of whose Funerals, is the sad occasion of this days meeting) was (as to her natural pedigree and extraction) descended of the right worthy and renowned Family of the *Morisins* at *Cashobury* in *Hertsfordshire* : One of her progenitours, was that learned and prudent Knight *Sr. Richard Morisin* ; a person, whose great judgment and experience in the Civil affairs, and matters of State and Government, had gained him several times the Honourable Employment of Ambasiadour unto forreign Kingdoms and Princes ; which also he as faithfully discharged with as much honour and renown.

Her immediate Father, was that most accomplished and generous person, *Sr. Charles Morisin*, One whose singular affability and hospitality, made him generally beloved of his neighbours ; so that he was commonly called the *Darling* of his Country, and wanted nothing but the opportunity of a longer life, to have equalled him in honour to any of his predecessours. This worthy person joyning himself afterward in marriage to the most virtuous and delicate Lady, the Lady *Mary Hicks*, second Daughter to the Lord Viscount *Camden*, was by her blest with the promises of a fair and goodly issue : But (so it pleased God) all of them, this only excepted, proved but tender Buds, plucked off and gathered by death, long before they came to ripen into maturity : So that now they had but one only child remaining, and that a Daughter : and yet could they not complain for want of children ; for in her alone they had the worth and value, and (I am sure) the comfort and happiness of many children. *Am not I more worth to thee than ten sons*, said *Elkanah* you know to his Wife *Hannah*, 1 Sam. 1. 8. and if ever Parents might have said so of one single child, They might of Her. And now having Her only remaining, you cannot but imagine Her to be a very precious Jewel ; accordingly their great care was to have her well set, with all the advantages of Honour and Lustre that could be. This (after she was grown up to an age and stature, fit and proper for Marriage, and onwards of her seventeenth year) made them greatly solicitous and inquisitive after a proper match for her ; and at last

after

(after much search and enquiry, and refusals of many) by a most wise and excellent choice, they happily found out one: who (if the whole Kingdom afforded any) was indeed a fit and proper Husband for her: And He (a person not to be named, without a preface of honour and reverence) The truly Noble and Honourable *Arthur Lord Capel*, late Baron of *Hadham*.

One, who had he been cast upon better conditioned times, might happily have lived much longer, but hardly have either lived or dyed more honourably; but the times were too base and unworthy for his generous soul, he could not endure to behold his Master a Looser, and himself come off Saver; nor hug his private security, in the choice of an inglorious retirement, when he beheld the King his Master, exposed to the merciless fury of an armed multitude. He saw the *Ark*, and *Israel*, and *Judah* now in Tents, and his pious Soul did yearn in him, to be after them, and to share like fortunes with them. And here indeed (though otherwise the most affectionate Husband of any other, yet) he gave the world plainly to see, that his zeal and love to his God and Countrey, was far superiour to his affections towards his wife: A wife indeed is *ultimum relinquendum*, the last temporal comfort that is to be forsaken upon earth; and you know how the command runs to this purpose, *Gen. 2. 24. Relinquet patrem & matrem; He shall leave father and mother*; and so also by like proportion, brother and sister, son and daughter, friends and acquaintance, *& agglutinabitur uxori, and shall cleave to his wife*. Howbeit, when the dispute comes once to happen betwixt our zeal to the truth and cause of God, and our affections towards a wife; then in such a case *Linquenda domus, & tellus, & placens uxor*: all must be forsaken, yea, a wife together with the rest, and we must cleave unto the truth.

It is a notable saying of his own to this purpose, which you have in his 102. observation, (and which gives you in little the true pourtraiture of his noble spirit.) *I will obey my parents, honour my superiours, love my equals, respect my inferiours: wife and children shall be dearer unto me than my self, but none of all these, nay nor all these, shall be prized by me like truth.*

These were those pious principles which first engaged him in our late unhappy wars: Not the ambitious aims of honour and preferment: nor any covetous designs of gain and profit, to enlarge and encrease his estate by this means: oh no! his noble and generous soul was far above these low and little projects; as he was clear of it himself, so he hated nothing with a more perfect hatred, then he did a degenerate and mercenary Loyalty. Accordingly, he freely and willingly (with the first) offered himself, *to the help of the Lord against the mighty*; and it was the piety and sincerity of his conscience, the justice and equity of the cause he engaged in, which drew him into the battel, and put the first sword into his hands; and which, though (indeed in the end) it proved fatal to his life here, yet not so to his honour; for by it he has gained a good report, and his name is as *ointment poured forth*, and smells sweet and fragrant to this very day; and people do speak honourably of him; and the eyes which never saw him, do pay homage to his memory, and *he is blessed in the gates*. So that by the invincible courage and fortitude, the active zeal and resolution of this incomparable Hero, the very name of *Capel*, is become an entailed badge, and Title of Honour and Loyalty, upon that numerous family.

Unto this blessed Martyr, was our most excellent Lady here, the fruitful mother of a plentiful issue: a good part whereof are to this day happily living and surviving, but *some are not*. During the whole time of his life, she was his most loving, faithful, and obedient wife; and when providence had made her his widow, she then openly declared and manifested to the world, how dearly she loved his person, by her signal faithfulness to his commands; I mean, her exceeding care and tenderness of his children, those dear remains and pledges of his conjugal love.

And here, her first and greatest care of all, was for their education: to water these tender plants with wholesome precepts and examples, and to infuse early principles of piety and Religion into their minds. She well knew of what great

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importance it is, what liquor the vessel is first seasoned with : neither could she think it the only part and office of a mother to bring forth children to her husband ! Nay, but (according to the Apostles command, *Eph. 6. 4.*) *to bring them up also in the nurture and admonition of the Lord* ; And in this indeed she was most exact and punctual ; and we live to see the happy fruits and effects thereof now in their riper years. For my own part I have had the honour to live for these eight years last past in that noble family, and so (you will say) had time and leisure enough to make observations of them ; yet to their Honour I report it, and can say it faithfully, and not of one more then of another ; in all this whole time, I did never yet hear or see, either the least distempered behaviour in them, or oath sworn by them, or unsavoury speech falling from any of their mouths, or yet unhandſom action done by any of them. And having thus virtuously prepared and seasoned their tender years, her next care was to see them settled in the world ; and to dispose them in such honourable matches, as might no whit lessen or blemish the unspotted renown and honour of her dear Lord. And herein indeed God Almighty was pleased most signally to bless her ; so that I believe, So many noble and honourable marriages in one family, can hardly be named to have been, for these many years. Thus have I given you a glance of our excellent Lady, in two of her capacities. As a wife, and as a widow.

And now to reckon up particularly the many other virtues of her life, will be too hard a task, and you must needs excuse me this impossibility ; for as soon may you expect from me an exact number of all the bright Starrs in the Firmament : yet some of them I shall adventure to mention, and do herein much please my self in my present advantage over most Funeral Oratours : I may easily (I know) fall short of the truth, but to acquit me of flattery, I am confident I can have compurgatours enough, even as many as have either heard or seen the manner of her holy life and conversation.

In the proper virtues of her sex, as a woman, Sweetness, Modesty, and Sobriety, in these she was exemplary. In the proper virtues of her relative capacities : either as a Wife, Obedience, Complaisance, Amiability ; or as a Mother, Care, Tenderness, and providence ; or as *Mater familias*, head and governess of her family, Wisdom, Gentleness, and Vigilancy, in these she was incomparable ; and then in the proper virtues of a Christian : Humility, Patience, Temperance, Devotion, Mortification, and the like ; In these she was excellent. So that a right excellent person she was ! view her in all her postures and conditions, take her in all her relations and capacities. An excellent Woman, an excellent Wife, an excellent Mother, an excellent Lady, an excellent Neighbour, and an excellent Christian.

He that had but viewed her very Aspects and Countenance, could not chuse but spy out excellent Modesty there ; or had but happily heard, and listned to her discourse, must needs have learned excellent gravity from thence ; or had at any time but observed her at her devotions, could not have avoided taking notice of excellent zeal and fervency in them.

Her Behaviour, how meek and humble was it ? her Life (even to the most exact and critical observation) how innocent and unblameable ? her Spirit, how even and well tempered ? I dare challenge the whole world : who did ever observe her at any time, either transported into an unhandſome fit of mirth, or heat into an excessive passion of anger ? And then as for her Charity to the poor, How large and liberal was it ? And here you must give me leave to speak mine own knowledge : who had the honour for several years together to be her Almoner, and to distribute much of her charity ; I my self know, and God Almighty knows too, the large sums of money which have passed through my hands (in our late times of wars and violence) unto poor distressed Ministers and others ; and I speak it in the presence and knowledge of Almighty God, (though to the great honour of her charity) I was fain many times to hold her hands, they were so ready and open unto every charitable motion and occasion, even beyond the proportion of her estate, though otherwise large and plentiful.

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She did not drop, but pour out her alms, not in small and little measures, but in large and full portions; neither needed her gifts to be forced and wrung out of her fingers by persuasions and arguments, as if she had been loth and unwilling to part with them; but they came freely and readily flowing from her, as being glad and desirous to be rid of them, upon the good account of charity. She knew God Almighty to be a bountiful paymaster, and that whatever receipts she should charge him with, towards the relief of any of his poor members, he would be sure to pay off again with plentiful interest and advantage; and so indeed he did most eminently unto Her, and she lost nothing at all by the hand; and the comforts and blessings of her life, as they were many so I am apt to believe, they were so many the more, upon this very account of her great charity.

The afflictions and crosses which beset her in the course of her life (for you must know, her cloud had a black side in it, as well as a side that was bright and shining, and as her comforts here were many, so were her afflictions and sufferings not a few, yet) how patiently did she bear them? how piously did she improve them? what an holy and sanctified use did she make of them? and truly Gods goodness to her in this particular was very remarkable, and had much of the miracle of special love and mercy in it, in giving her *Baculum cum virga*, a staff with his rod, strength with her sufferings; that notwithstanding the delicateness of her education, the weakness and tenderness of her constitution; yet by the help of her God, she was able to leap over these walls, and to discomfit this host of enemies, and to bear her crosses patiently, and endure the bruise, and go through with her afflictions; and in the end digest all into Physick and nutriment.

How regular and punctual was she in her set times of private prayer and devotion? still allotting and consecrating a constant part and portion of every day (and that no small part neither) for the pious exercises of prayer, reading, meditation, and the like: and here also I am able to speak my own knowledge and observation: for having many sudden occasions to resort to her closet, it was very seldom, if ever, that I found her alone there, without a Bible before her; and as she gave her self much to reading the holy Scriptures, so in the other part of Religion, I mean the devotional part, she was very constant and punctual; and prayer was with her to be sure, *Clavis dii, & sera noctis*; the beginning and ending, the opening and shutting in of every day. And what business soever she had besides, or entertainments for friends to make, to be sure God must be served first with her, and prayer the first work she went in hand with every morning: insomuch, that her closet was not (as too many Ladies are) an Exchange only of curious pictures, and of rare and costly jewels, but a private Oratory (as it were) chiefly designed for prayer and devotion; neither did she reckon that she enjoyed her self enough, and to be sure not so much at any time, as when she was retired thither, and was enjoying actual communion and conference with her God.

One excellency more I cannot pass over in silence, it was so eminent and remarkable in her: and that was her high esteem and value which she set upon the Ministers of God, even in these late times of ours, when the rage and fury of some had lessened them into such unsupportable straits and necessities, on purpose to render them more proper objects of scorn and contempt. But the fury of some, could not either abate or alienate her zeal from them; she well understood and knew whose Ambassadors they are, and what their work and office is, and upon this very account, according to the Apostles precept, *1 Thes. 5. 13. She esteemed them very highly in love*, and evermore held them in reverence and reputation; Neither was it an esteem only of civil respect and complement to their persons, but also of dutiful obedience and submission to their doctrine; bearing always in mind that Command of the Apostles, *Heb. 13. 17. Obey them that rule over you, and submit your selves to them: for they watch for your souls, as those that must give account.*

And now I might further add, her pious and orderly government of her family, her great civility and hospitality, both towards neighbours and strangers; her exceeding courtesie and affability towards all persons, with such an equal temperament of gravity and sobriety, as I think is hardly to be sampled in any other: which makes me often call to mind an usual and familiar expression of a late Reverend Prelate concerning her; That of all persons he had ever seen, he never saw any *Become her self so well, as The Good Lady Capel,*

Thus lived this precious Saint; unblemished in her Life, unstained in her reputation, in her discourse affable, in her behaviour grave and comely. Never yet did I see so much gravity tempered with so much sweetness: In her Spirit exceeding meek and humble, though her condition and quality had placed her in an Orb and Sphere above most people, yet had she learnt her Spirit to stoop even to the lowest, and submit to an entertainment of friendship and courtesie with the meanest persons of all. And why, *Are we not all fellow Christians? have we not all one Maker?* they were her own ordinary and familiar sayings.

A severe Censurer she was of her self and actions, still condemning and faulting somewhat or other in those very performances, which in the judgment of men, might justly pass for excellent and exemplary. One instance hereof I shall now give you, by which you may judge of the rest: when about four years ago it pleased God to try her with a very sore and heavy affliction, the untimely loss and death of her second Son, that gallant and hopeful Gentleman, Mr. Charles Capel: She sends for me, (as that she would usually do upon any sad accident) and being come to her, she uttered her self to me in these words (I shall as nigh as I can give you her own words, for I took special notice of them) *Sir (said she) I pray be free and plain with me, and tell me seriously and unfeignedly, what sin or vice did you ever take notice of in my practice and conversation: for I am sure something is amiss, and something God would have amended in me, that he does thus continually ply me with crosses.* Now this I speak, to let you see what a severe censurer she was of her self, and how ready and forward upon every occasion of any sad accident, to be searching and enquiring into her actions, and propounding to her self that question of the Jews concerning the blind man in the Gospel, *John 9. 2. but to a much better end, Tis quare; Lord, who have sinned? what action of mine have been faulty? wherein have I offended? in what have I done amiss?* having often in her mouth that Prayer of holy david, *Psal. 130. 3. If thou Lord shouldest mark iniquities, O Lord who shall stand? But there is forgiveness with thee.* She had it seems well considered and improved that Lesson of the Apostles, *1 Cor. 11. 31, If we would judge our selves, we should not be judged of the Lord.*

A strict accountant she was also of her time, even to minutes and small parcels: beehewing and grutching every hour, which was otherwise spent, then either in the actual service of her God, or at least in some proportion and tendency thereunto.

For her constancy at her devotions, she was another *Anna*; for the unblameableness of her life, another *Elizabeth*; for her frequent and diligent attendance to the word of God, another *Mary*; for her charity to the poor, another *Dorcas*; for her great civility and hospitality, another *Martha*; for her fidelity and obedience to her Husband, another *Sarah*; and for her wisdom, gravity, sobriety, temperance, quietness and the like, exactly one of *St. Pauls* Godly *Matrons.*

She was evermore a zealous abhorrer and hater of idleness; a vice, grown of late years the common fashion and destruction, of too many of her rank and quality; who, because the plenty and abundance of their estates, doe advance them above the necessity of working for a livelihood, do therefore look upon themselves as privileged, and mark't out unto a life of Idleness; not considering that God Almighty, who hath given Ladies hands as well as others, doth also expect work and action from them (in proportion to their rank and quality) as much as from any people.

But



But our Lady here was none of these, she well knew what mischief comes of idleness, what great advantages it gives our spiritual adversary; whose fittest time to cast in his Tares of sinful thoughts and motions into us, is, when we are asleep and idle; and therefore she was careful to be continually busying her self about some good employment or other, either in her Closet, at her devotions, or in her Family, about her household affairs, or among her neighbours, in friendly and charitable visits, that so in case her spiritual enemy should come suddenly thrusting upon her at any time with his temptations, she might have her answer ready, *viz. That she had other work in hand, and was not at leisure now to attend him.*

Her life as to outward providences, was not unlike *Joseph's* Party coloured Garment, *Tunica varia*, a Coat of divers colours; or like the Prophet *Isaiah's* *vinum aqua mixtum*, Wine mingled with Water: God Almighty thinking it best for the security of her graces, to Sawce her Passover with sower herbs; and to train her up under a constant variety and vicissitude of temporal providences: that neither too many comforts might at any time make her forgetful of duty; nor too much load of affliction depresse and weaken her spirit into despondency: but that one might serve as an allay to the other, And the sweetness of her comforts, help to promote and further the better digestion of her crosses. And indeed (for her own part) she evermore made a most Christian improvement of these providential intermixtures: and would ever and anon be chiding the sudden ebullition and motion of an angry passion in her, with holy *Job's* calm and pious reply, *chap. 2. 10. What? shall I receive good at the hands of the Lord, and shall I not receive evil? shall I take his judgments unkindly, and not much rather his mercies thankfully?*

A most exact and punctual observer she was evermore of Family duties, and wholesom Orders; and though in all other respects a most gracious and obliging Lady to her Servants, (a pregnant proof and testimony whereof, she hath left behind her to the view of the world, in her last will and testament) yet herein, if any of her Servants made a transgression, and she perceived them at any time absent from Prayers (unless upon the just excuse of necessary business) they were sure to have a severe and sharp reproof from her. And she would often tell me, that she never pleased her self in her Family duties, nor thought she did serve God acceptably, and as was fit, unless she had all her Family about her; just of *Joshuah's* pious resolution for all the world, *chap. 24. 15. As for me and my house, we will serve the Lord.*

I have hitherto given you a character of this most excellent Ladies life, during the time of her health. I shall come now to her last act of all, her most Christian carriage and deportment, during the whole time of her sickness: and here I shall report nothing more, then what mine own eyes and ears were observers and witnesses of: for as I had the honour to attend her for many years together, in the time of her health; So in the whole time of her sickness, I had the happiness to minister to her spiritual occasions, in the proper way and Office of my Function: And so, as I had the fittest opportunity of any other, I did in like manner make it my business, to take as exact an observation of her as I could.

It pleased God indeed (*who best knows what is good for his children*) to visit her with a long and tedious sickness; and that too, sharpened with many bitter accents of pain and torment, for several months together! But (*blessed be his holy name for it*) her patience all that whole while continued equal, and no whit inferior to her pain: so that Standers by could more easily guess at the pains and torments which she must needs lie under, by a consideration of the kind and nature of her disease: then by any either repining language, or impatient complaints from her own mouth.

One time indeed, (and never but that once) when I was with her, I found her labouring under some inward conflicts and thoughtfulness, touching her spiritual state and condition; but those such, as right well became the pious hope and humility

of a Christian: whereupon when I desired her, that if any particular scruple did trouble her thoughts, and lay heavy upon her spirit, she would please to ease her mind of it, and let me know it, that I might the better fit and order my applications to her: To which she returned me this answer; that she had been very faithful in her examination of her conscience, and had desired God to assist and direct her in that search, and yet could not find out any one particular sin which did afflict her spirit more then other: but however *confessed her self a great sinner before God.* What an heavenly speech was here? not one particular sin more then another, and yet a great sinner; just in St. Paul's words for all the world, *1 Cor. 4. 4. I know nothing by my self, yet am I not hereby justified.* She was (it seems) very desirous to take as much shame and guilt to her as was possible, that so she might leave the more glory for the free grace and pardon of God.

And accordingly, still as she cast down one eye upon sin at any time, she was ever careful to keep the other firmly and stedfastly fixt upon her Saviour, the infinite price of his *Blood*, the allsufficient merit of his *Satisfaction*: neither could any either clamours of sin, or temptations of Satan, or aggravations, and conscience of unworthiness in her self, draw her at any time out of this strong hold of Faith, or pluck her out of the arms of her Saviour, or force her to let go her hold of the horns of this Altar; resolving (it seems) with holy *Job, ch. 13. 15. Yea though he slay me, yet will I trust in him.* And would very often repeat over to her self the Apostles melancholy Question, *Rom. 7. 24.* But then with his comfortable resolution annexed to it. *O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.* And this was the right complexion and constitution of her piety; an equal mixture and temperament of fear and hope, of humility and confidence; as her hope was evermore a fearing hope, so was also her fear always a believing hoping fear: She carried too deep a sense of sin in her conscience, to be proud of any virtue or worthiness of her own, and was always (even under her greatest conflicts and agonies) too good a Christian, to despair of pardon.

Toward the latter end of her sickness, for the better feeling and strengthening of her Faith, She twice received that *heavenly viaticum*, the blessed Sacrament of the body and blood of Christ and both times with marvellous expressions and significations of devotion and reverence; and particularly the first time, which was some while before her decumbency; when, (though her strength was very much decayed, and her pain at the same time very fierce and sharp upon her yet) would she not otherwise be perswaded, but would needs receive upon her knees, resolving (as she told me) so long as God lent her the use of her knees, *to use them in that solemn service, as a testimony of her unfeigned humility and reverence of the majesty and dreadfulness of those sacred mysteries.*

During the time of her decumbency, though she had constantly sent for me before, yet then she more frequently repeated her messages to me: She now saw and felt the time of her departure drawing nigh, and so was very loth and unwilling to lose any time, but be continually dressing and fitting her self for her change.

Three days before her departure, She desired, and accordingly received the Churches last comfort and blessing, *the comfort of absolution*: which She took with very great thankfulness and satisfaction; and I could sensibly perceive in her a present return of most heavenly comfort and perfect quietness of mind thereupon.

This I add the rather for the example and practice of others: These great Offices of holy Church, have doubtless more virtue and efficacy in them, then ordinary apprehensions do rate them at; and though (living) we do condemn them, and set light by them; yet dying people do feel the benefit, and receive the comfort of them. And questionless that peremptory promise,

*John*

John 20. 23. *Quorumcumque peccata remiseritis, whatsoever sins ye remit, they are remitted,* do signifie much more, then the bare complement of an indifferent usage and Ceremony.

The same day she departed (which was January 26. about three a clock in the afternoon) she sent for me four several times to go to prayers with her, thrice in the morning, and once in the afternoon; at which last time all her children (one only excepted which was not in Town) were present, and joyned in prayers together with us: Soon after that, I was called to her again, to perform my last Ministerial Office, *the recommendation of her soul into the hands of Almighty God;* and then indeed (and not before) her senses began to fail her; and within few minutes after, in much peace and sweetness, she concluded her last breath.

I do here willingly pass over many other most remarkable carriages of hers, during the time of her sickness; as her most Christian Charity, her constant Devotion, her stupendous Silence and Patience, even to a miracle, and the amazement of beholders, Her perfect Weanedness from the world, her continual thoughts and discourses of the joys and happiness of heaven: and indeed in this latter, God Almighty was exceeding gracious to her; for she would often wish, that if it might stand with the good will and pleasure of God; as he dealt with his servant *Moses*, and gave him (a little before his death) a sight and view of the land of promise; so he would also (some time before her departure hence) vouchsafe her some sensible tastes and feelings of the joys and happiness of heaven: And truly in this she had her request granted, and God was (in most signal manner) as good to her as her desires: for her soul was full of the glory of God, and of the joys and happiness of heaven; and she was (in a manner) caught up into Paradise, and saw in her spirit strange sights, and heard words of joy and peace not to be uttered; and did sensibly feel new comforts every day breaking in fresh and more upon her soul; and lived to see all her former fears vanished, and doubts satisfied, and objections answered, and scruples resolved, and hopes evidenced, and (in a word) her whole mind most sweetly composed and settled, into a heavenly posture of pious confidence and assurance, so that now she had nothing left to do, but to resolve with holy *David*, Psalm 4. 8. *To lay her down in peace,* for the Lord had graciously made her to dwell in safety. Accordingly a few days before her death, she was pleased to utter her self to me in these (or I am sure such like) words. Oh Sir, *what a gracious God have I! how rich in his mercies towards me! how favourable in his corrections of me! The thing which I so greatly feared, (a painful torturing death) he has turned into ease and comfort. And my worldly cares and thoughtfulness for the provision of my children, he has also (in great measure) taken off of my hand. And now, what do I lingering and tarrying here any longer? all my work is done, and the world has no further need of me, why may I not forthwith go to my God? Is it not much better for me to be dissolved, and to be with Christ?* These and such like heavenly sayings, were her frequent and usual discourses with me: so that it was an exceeding joy and comfort to me, when at any time she did send for me; neither do I know that I ever went to her, and did not learn somewhat remarkable from her. And indeed every speech and posture of hers, was a most fruitful Sermon to all those who had the happiness to attend about her, and to minister unto her, and did either hear the one, or observe the other; the one a visible Sermon of patience, the other an audible Sermon of devotion. But I see I am now entred into a large Field, and may say with *Elihu* in *Job*, chap. 32. 18. *I am full of matter, and the spirit within me constraineth me:* And indeed I can very hardly wind my self out; but I must have regard to my promise of brevity: Take all therefore which I shall add further in these few words; and believe it, they are not the words of vanity or flattery, but of truth and sober-

ness,



ness, and uttered in the fear and presence of God. I have in my time been with several dying persons; have seen their piety, observed their patience, taken especial notice of their whole carriage and behaviour; yet never in all my life, did I see *such an uniform Samplar of piety, nor a whiter Soul return to its maker.*

One thing was very notable, and I beseech God to make us truly thankful to him for it, as being a most signal instance and evidence of his goodness to her, and which indeed (considering the condition of her disease) may justly deserve the name of a miraculous mercy. It was this: Though her sickness (as I said before) was very painful and grievous, yet it pleased God, for some days before her death, to deliver her from any sense of pain at all, so that she had her thoughts very free and at liberty, and made a most Christian use and advantage of that freedom: Yea, when we, and her self too (by reason of the little rest which she took) greatly feared that her sickness might at last grow into some kind of distemper; It pleased Almighty God to secure her from that also, so that she enjoyed her understanding and memory, and all her senses very quick and perfect to the last, even so long as she had any occasion or need to make use of them.

And thus have I at length given you the whole world in a Map, a brief account and history of the holy Life and Death of our most excellent Lady: See for all the world, *as she lived, so she died; she lived in peace, and she died in peace; her whole life here, was (as a man would say) one continued act of piety and good works; and as for her death, that in like manner was a conclusion of most heavenly sweetness and comfort.* The Lord in mercy give us grace who survive, so to frame our lives according to the example of her piety, that when it shall come to our turns to dye, we also may share in like feelings of comfort.

All the farther application which I shall now make hereof, is to you that are here present, and particularly to those who were her dearest relations, Her *right Noble and Honourable Children*; most earnestly beseeching them to consider and call often to mind these pious Parents of theirs, to endeavour to tread in their steps, and to follow the example of their piety, and not give themselves the liberty of committing those sins, which they were so careful to prevent, or lightly neglect any of those wholesome customs and practices (whither in their private Closets, or Families) which they made such a Conscience to observe. Oh consider (Right Honourable,) that you are born of pious Parents; Your father dy'd a *Blessed Martyr*, and your Mother lived a *Precious Saint* upon earth, and you have great reason to believe, that they do now both of them shine glorious Saints in heaven: Think now (I beseech you) what a lessening of their happiness will it be there; to understand and know, that you, (*their dear and natural Relations*) which came out of their own bodies, Children of so many Prayers and Tears, of so much care and tenderness, as you have ever been to them, That you (I say,) after their deaths, should in the least measure prevaricate and degenerate from the example of their piety.

They were *pleasant Vines*, oh be not you *Thorns and Thistles*; They were active Christians, oh be not you barren and unfruitful: Know that they that are born of pious Parents (as you all are) are born under the greatest possible obligations unto piety that may be: The bare example of their pious Parents (which all have not) forcibly provoking and engaging them in like pious practices.

Would you shine glorious Saints in heaven, as they now do? why then live Religious Saints upon earth as they here did: and then indeed, you will fare much the better for their Piety's sake; for every pious Parent, doth hoard and treasure up a stock of blessings for his children: but then

it is upon a condition of like piety in them, and not otherwise: Remember what the prophet *Ezekiel* says to this purpose, and consider it, and lay it seriously to heart, *Chapt: 18. 20. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. The soul that sins it shall die.*

Now to God the Father, God the Son, and God the Holy Ghost, be all possible Honour, and Glory, and Praise, now and for evermore,  
*Amen, Amen.*

2 Chron. 9. 5, 6.

*And she said to the King, it was a true report which I heard in mine own Land of thine Acts and of thy wisdom.*

*Howbeit, I believed not their words, until I came, and mine eyes had seen it, and behold, the one half of the greatness of thy wisdom was not told me, for thou exceedest the fame that I heard.*

**F I N I S.**

The first of these is the fact that the earth is not a perfect sphere, but is flattened at the poles and bulged at the equator. This is due to the centrifugal force of the earth's rotation.

The second fact is that the earth is not a perfect solid, but is composed of various layers of different materials.

### CHAPTER I

The first of these is the fact that the earth is not a perfect sphere, but is flattened at the poles and bulged at the equator. This is due to the centrifugal force of the earth's rotation.

1812



# DAYS Appointed TO Wait for a Change.

JOB 14. 14. Latter Part.

*All the Days of my Appointed Time will I wait till my change come.*



T is a sad *Change*, a sad and sudden *Change*, This which hath now assembled us; a strong man hath *changed* his vigorous health for rottenness; a Reverend Divine hath *changed* his frequented Pulpit for a Coffin; an Eloquent Orator hath *changed* his charming Rhetorick for Silence; a shining Star hath *changed* his Eminent Orb for the Grave and Darknes. And had I waved all Text but him, here had been Theam enough to have entertained your passionate and devout Attentions.

This was the Ancients usual practice upon such Solemnities: Thus *Naxianzen* in his Funeral Oration for *St. Basil*; *St. Ambrose* in his for his Brother *Satyrus*; *St. Bernard* in his for *Gerard*; spend their whole discourses in the lamenting and commendation of the Parties that were deceased.

But Christians are now grown so much worse, and the hearts of men so hardened, that Charity hath laid a necessity upon us of doing something else; and the danger of them we are to speak to, compelleth us to borrow the greatest part of that Time which was formerly employed in the Embalming of the Dead for the Benefit of the Living.

Before therefore I attempt any account of him, whose *great change is come*, I shall make my Address to you whose *change is to come*, that you would prepare and provide for it. To this end it is I present you with this fair Copy to write after, this Excellent Example to follow, [*Holy Job*] whose Practise and Language in the Case you have in the Words I have now read; *All the days of my Appointed time will I wait till my Change come.*

The Text falleth asunder of it self into two Generals; Here is *Jobs Dissolution* and his *Resolution*.

His *Dissolution* in these Words, *My change will come.*

His *Resolution* to fit himself for it before it come, in these: *All the days of my appointed time will I wait for it.*

But that we may the better come at it, I shall chuse rather to Branch it into these three Particulars.

1. Here is the term of mans life stinted, it is an appointed time.
2. Here is the Nature of Death intimated; It is that which maketh an Alteration, a huge alteration, when it cometh; It is a Change.

FFFF

Lastly,

Lastly, Here is our Duty and Employment bespoken in one for the other; in life to make our selves ready for death: All our days to wait for it. All the days of my appointed time will I wait till my change come.

The first of these severals is the stinted term of mans Life. It is an appointed time. Although the *Chaldee Paraphrast* rendreth it by *ימי מלחמה* and the *Vulgar Latine* *militia*, the days of my warfare; yet when the choicest Masters of Words confels that *נצח* is also often used as *Synonymous* with *finis*, *extremum*: And the *Hebrew Schollasts* expound it *ימי קצו* and *ימי קצו* *tempus precisum*, I shall adhere to our own Translation, which calleth the Days of our abode here in this World, an appointed time.

An appointed time. It is but time at the most. The Inhabitants of the intellectual World whether they be in Weal or Woe, Peace or Torment, have no varying nor shadow of change with them: Upon this account in some Parts of *Africa* they put their dead bodies into the Ground sitting, a posture of rest and stay, to shew that what ever place they were gone to then, they should never move nor stir more from it. But we are here on earth upon other terms: this is only for a time, and then we must depart from it. The fathers do they live for ever? And the Prophets where are they? *Joseph* is not, and *Simeon* is not; and we (alas!) must not we go also? Our time is

Appointed. He that fashioned and framed our Bodies hath not observed just the same hand in all, but hath made them with provident and wise Differences: Some are strong as Iron, others as brittle as Glasse; this hath the toughness of the Oak, that the slightness of the Reed: In one the Temperament of the Humors is more adjusted, in another more unequal, according to the duration he did intend them for. What is the reason that in the same Climate, Air, Diet, Exercise; *Terentia* liveth to 103 Years of Age, when her Sister *Fulvia* dieth at 27? *Gesippus* with all the care and helps of Art can be preserved no longer than 35. when *Thanicus* lasted while above 80? Whence (I say) ordinarily is this diversity, but from the diversity of their natural constitutions? God according to his design of our longer or shorter continuance here, giving to every one of us a body as it pleaseth him; This is the natural term of life, called by the Schools, the Time of Gods Determination; so long men may live.

Not that every one liveth just so long, and dieth no sooner: No, this course of Nature is often violated and prevented: Some die penally, by the Magistrates Sentence; some die desperately, making away themselves; some die fortishly, by their own intemperance; some die mercifully, are taken away from the evil to come. Although none can live longer than this time, yet it is very common to die sooner; although they are Bounds which we cannot pass, yet they are such as we may fall short of.

The reaching of this Term it is not absolute, but conditional; it is promised as a Blessing to piety and publick Virtue, *Exod. 23. 25, 26. Ye shall serve the Lord your God, &c. And I will take sickness away from the midst of thee, &c. The number of thy days I will fulfil. Thy days*, those which are thy first portion, thou shalt fulfil them: On the other hand it is threatned as a curse to disorderly and wicked men, *Psal. 55. 23, That they shall not live out half their days*: Theirs, those which otherwise they might have attained and arrived to, And this is the actual Term of life usually called the time of Gods foreknowledg.

Not that in any case, whensoever, wheresoever, howsoever we go out of the World, the purpose of God is made of none effect, or his appointment disappointed: No, for the bounds which he hath set us they are not fatally immovable: Then all care in this case would prove as impertinent as *Beverovinus* objected his Calling: but only possibly attainable as appeareth by the enforcement of the fifth Commandment, and the case of *Hezekiah*. Upon supposition of, and with respect to, means and conditions it is, that our time is appointed. And that shall suffice to have been spoken to the first Part of the Text, the bounds of our life upon Earth: How and upon what account it is an appointed time. We now go on to consider what becometh of us, when this time is out and expired, as it followeth in my

Next

Next Particular: *A change will come.* This good man had experienced very many *changes* already: *A Change* in his Estate, from abundant Wealth to Poverty; a *change* in his Family, from numerous Sons and Daughters to be Childless; a *change* in his Person, from Health and soundness of Body to diseases and painful Sores; but he here expecteth another *change*, much greater and stranger than any of them. We may more than guess what that is, when we find the same word, *Prov.* 31. 8. is rendred *Destruction*, and St. Paul, *1 Cor.* 15. 51. useth the Phrase for our passage into the other world, *We shall all be changed.* Accordingly Codreus here translateth it, *obitus, my death shall come*: And so (abate very few who think it may refer to the Restitution of his former Prosperity) the generality both of Jewish Interpreters and our own have expounded it, *viz. of his death*; and that which shall succeed it, *his resurrection*.

Thus he here calleth *his change*, in a peculiar manner, *my change*, as if all his other *changes* were nothing to it. This is a *change*, a mighty *change* indeed: wicked men *change* for the worse; righteous men *change* for the better; both righteous and wicked undergo a *change*, a wonderful *change*, and that in four Particulars.

First, it changeth our Enjoyments, for things of a quite different kind and species. All these visible things which here we prize, and are so fond of, disappear and have no place by it,

*Jam linquenda domus & tellus, &c.*

There *Nabal* hath no Sheep to shear, nor *Abab* Vineyard to take possession of: There *Sampson* hath no *Dalilah* to lie in the lap of, nor *Belshazzar* bowles to carouse and revel in: There *Agrippa* and *Berenice* have no Train to attend them; nor is the rich man clothed with his Purple and fine Linnen. The Spirit that is not purged and elevated above the fascinating Charms of these, that can taste and relish nothing higher, how discontented must it wander, seeking rest and finding none, when it cometh into these Regions. *Esau* might as well have taken Ship, to have hunted for Venison upon the waves of the Ocean; or *Peter* have cast his Net to catch Fish, in the Wilderness or upon the Mountains; as to expect any gross or sensual things in the life that is hereafter. There, all is spiritual and of another nature; That is a first *change* that Death maketh, a *change* of our Enjoyments.

Secondly, A *change* it is in respect of our Capacity; it *changeth* that also. Here the wicked is capable of Mercy, and the unconverted solicited to Repentance: Here the Golden Septer is held out, and the Door of Hope set open: But men had need take heed of wanton trifling: For though now God treat with us then he will only judge us. Death is the longest date of the Gospel Proclamation, and after that our state is irreversable. Now God standeth at our doors and knocketh; but if we open not, then, though we stand at his door and knock, he will answer I know you not: *Herodotus* telleth us, that when the *Tonians*, who before had refused a Peace with *Cyrus*, afterwards in their extremity made addressees to him, he told them this Parable: That a Musitian playing a long time to the Fish that were in the River, seeing they came not at him, flung in a Net and caught them: to whom as they lay panting upon the Bank, he cryeth out, you should have danced before, it is too late now. Let this be thought on while you are in better Circumstances; that although now God delighteth not in the death of a sinner, yet then he will laugh at his calamity: although now he beseecheth to be reconciled, yet then he will be inexorable: For that is another *change* that Death maketh, a *change* of our capacity.

Thirdly, A *change* it is, in respect of our Condition, it *changeth* that also. Here it is, like our selves, compounded; and partaketh both of good and evil. No state here so sweet but hath something to imbitter it; nor is there any so imbittered, but there is something to sweeten it. The rose hath prickles, and the Nettle beareth a Flower on it. But when once the soul hath trod over the threshold of this Body and is out of doors; what ever be our portion there, there will be no mixture in it. In Heaven there is pure joy without any Sorrow: In Hell pure Sorrow without any joy. They that are in Heaven will have nothing to disturb them; They that are in Hell will have nothing to divert them. It is of infinite importance what becometh



of us when we go from hence, for there is no deprecating one of *Agar's* Extreams: the weight of glory, it is an exceeding weight, and the burthen of wrath, it is a burthen too heavy for us to bear. Here the righteous tast of the Joys of the Holy Ghost, but it is only as *Jonathan* did Hony in the Wilderness, a little thereof at the end of a Rod: Here the wicked may be chastised by Gods Anger, but it is only as the Ten Tribes were by *Jeroboam*, with Rods and not with Scorpions: but in the other life, both mercy and fury will be in their *Zenith*, and have no restraint, but only the capacity of the Objects they are set out upon:

Lastly, A *change* it is, in respect of our continuation. *We are here but for a time, an appointed time*: But wheresoever we go after Death it is for Eternity. Whether we are placed among the Sheep or the Goats; whether we are to be crowned or burned, it is to be for ever; The Joy is an everlasting Joy, and the punishment is everlasting Punishment: The Kingdom is an everlasting Kingdom, and the Fire is everlasting Fire: The Life is everlasting Life, and the Destruction is an everlasting Destruction. The Ancients did use to represent this sometimes by the Hieroglyphick of a round Ring that hath no end in it: Sometimes of a boundless Ocean that hath no Shores to it: Sometimes of a *Hydra's* Head that groweth as fast as it is cut: Sometimes of a running Fountain that springeth as fast as it floweth; but all these come strangely short of it. Arithmetick hath her Figures to cast up the Sums of numbers, Astronomy her Instruments to take the height of Stars, Mariners their Plumets to sound the depth of the Seas; But what Invention can reach the height and depth and length and breadth of an unlimited Eternity? We may here take up the Words of *Zophar* in another case; *It is as high as Heaven, what canst thou do? Deeper than Hell, what canst thou know? The measure thereof is longer than the Earth, and broader than the Sea. O Eternity! Eternity! the Line of our fancy is too short to reach thee! We can imagin nothing to which we can resemble thee! A thousand, thousand, thousand Tears are in thy sight but as Yesterday when it is past, and as a Watch in the Night!* And into this Eternity do every one of us launch out, as soon as we shoot the Gulph of Death. Now it being such a *change*, so long a one, so important a one, so irremediable a one, so strange a one, which we all must undergo, had we not need to provide and prepare for it; and this is the

Last Particular, our Duty and Employment in order to it, to fit and make our selves ready for it; *All our days to wait till it come: All the days of my appointed time will I wait*: And here you have three Things couched in the Expression.

First, Here is his pious Meditation of it, so the *Vulgar* readeth it, *expectabo*, he doth not put it far from him, but doth expect and look for it. *Machiavel* in his Prince relateth of *Cesar Borgia*, whose Design was to make himself Lord of *Italy*, that he told them who were about him in his last sickness, how he had contrived all his Affairs in order to it: He had subjugated *Romania*, won over the Chief of both Factions the *Drum* and the *Colonels* to be his Creatures, he had cut off *Messier Romiro's* Head, made Alliance with the Spaniard, and in short foreseen and prevented all the Inconveniencies that could lie in his way, but only Death; which he said he never dreamed or imagined would have come so soon on him. Sure there is no oversight among men more common than this, to suppose Death farther off from them than indeed it is. If our forgetting Death would make Death forget us, we might pretend some Policy for it; but seeing it is a *change*, a *change* where the time is as uncertain, as the thing is unavoidable, what greater Folly! You that would avoid the Horrors of Death when it cometh, familiarize it to your thoughts before it cometh; so doth Holy *Job* here, and that is a first thing implied in his waiting<sup>e</sup> his awful Meditation of it.

Secondly, It speaketh his comfortable Apprehensions of it. Waiting it is a cheerful Word, and argueth satisfaction in, and wait of the thing we wait for. *Aquila Theod. & Sym. read is  $\alpha\lambda\mu\epsilon\iota$  I will hope*. Death like the Planet *Mercury*, it hath its Influence according as it is in Conjunction: Although upon evil men it hath a Malignant one, it being a Trap door whereby they fall into irrecoverable Misery; yet upon them that are good, it hath a benign one; it is a Golden Gate, through which they enter into Glory. Like St. *James's* unimaginable Fountain, it sendeth forth

forth both sweet Waters and bitter ; Although to the impenitent it sendeth forth bitter Waters, Tribulation and Anguish and Wrath : Yet to the pious it sendeth forth sweet ones, Glory and Honour, and Immortality. And suitable to these two different Effects, the Children of men are differently affected with it ; For although the ungodly are astonished at it, as at the approach of their Executioner ; when *Saul* heareth he must die on the Morrow, as stout and valiant as he was, the Story telleth us, *he fell all along on the earth and was sore afraid* ; Yet the Godly they welcome it as their Friend, and Benefactor : *St. Paul* hath a desire to depart, and Holy *Job* speaketh of it as that which he longed for, *I will wait*.

Once more, it speaketh his careful Preparation in order to it. *I will wait*, is as much as I will get me ready for it : And is there not need when it is above the reach of Words how much dependeth upon it ? What Tragick Shrieks, what fearful Cries have some awakened Consciences sent out when they have found themselves surprized by it ? O that I might live, said a great Man of this Kingdom (when his Physician had given him over) O that I might live, if it were but in a loathsome Dungeon ! O that I might live, if it were but the Life of a Toad, that I might have a space for my Repentance ! *Inducias domine usque ad mane*, said the Young Man in *St. Gregory*, Lord spare me ! but a little, little while, but while to Morrow Morning ; but while I say my Prayers once more ! and so expired in Horrors. Death will not wait for us, though we are unprepared ; how doth it behove us then to wait for it and prepare for it ? To wait for it with considering Prospect ? To wait for it with a circumspect Care ? To wait for it with Oyl in our Lamps ? To wait for it with our Garments girt about us ?

And this not to be put off to one of those Days, not to be deferred while the latter end of our days, not to be neglected while the evil Days come, but *all our days*. Our whole Life should have an habitual serious respect to it ; doing every thing that may make it comfortable, keeping aloof from every thing that may make it formidable. Let us accost every Action as those Mariners that were going to Execution did the Emperour, *morituri te saluant*, You may die while you are thinking, die while you are visiting, die while you are talking, die while you are trading, die while you are sinning. Do therefore every Action as if it were your last, and live every day as those that know not whether you shall live another.

This is the way to make *your change* ; whensoever it shall come, to be a happy one ; and whereas the loose and prophane, the carnal and the debauch, *change* their Mirth and Jollity for anguish and gnashing of Teeth ; Their Confidence and Stupidity for Tremblings and confused Distractions ; Their Acquaintance and Companions for Devils and mischievous Spirits ; their Cawds and Ornaments for flames and chains of Darknes : *Your change* shall be for the better : You shall *change* Frailty for Immortality, and Infirmary for Perfection : You shall *change* this troublesome World for the *Jerusalem* that is above, and the Society of corrupter Creatures, for the Church of the First-born which is in Heaven, and the Spirits of just men made perfect. Nay, even our Bodies that now at present *change* for the worse, from Beauty to Deformity, from Strength to Rottenness : Even these vile Bodies after a while shall be *changed* also, *changed* into the Likeness of Christs glorious Body, to be shining as the Stars, hail as the Cherubim, and reunited to our Souls for ever, both together to enjoy the Presence of God and Pleasures for evermore. *Which God of his Mercy Grant us*.

I have done with the Text : But know there is another Subject you expect to hear something of : this Eminent Instrument, this useful Ornament of the Church, Our Reverend and Dear Brother, whose Funerals we are now celebrating : And here I am in a Strait between two, having much Objection both against speaking and being silent : To say nothing of him were to be injurious to his Worth by concealing it, and for me to say any thing will be the same, by under-teaching it. When this Office is to be done for Dean *Hardy* ; It is not fit that any but the Tongue of a Dean *Hardy* should have the doing it. I am in *Phileas*'s case, who when he was to perform the Rites of Burial to the Body of the Great *Agassians* had no Honey ; And with him must be forced to make use of Wax instead of it ; Giving you a dry and naked Narrative or want of a sweeter and more proper *Panegyrick*. Hfis

**H**is Birth as appeareth by that Sermon of his Preached to his Fellow Natives, and that other upon the burning of it, was in *London*; where his pious and careful Parents gave him all the Advantages of Education. A quick Apprehension and strong Memory helped him to his Learning with so much speed and ease, that he commenced Master of Arts in the University of *Oxford*, younger than many are admitted. So well furnished he then was with all those Abilities which might render him serviceable in the Church, that time was dispenced with, and he admitted into Holy Orders, several Years before the Cannon Standard: And sooner than the Laws would have put the dispensing an Estate into his Hands; Such a one was He, that it was thought fit to put the dispensing the Mysteries of God there.

That extraordinary which *Tully* mentioneth of *Hortensius*, that he pleaded in the *Forum* with great Applause, when he was but Nineteen Years Old; in him was more than paralleled, who when very little over, was a Preacher of Esteem, in, and about our *Mptropolis*.

Such was his Pregnancy; but in stead of admiring this, I cannot but (rather) condole it as his Infelicity: For so it proved. The Subtle Faction that had great Occasion for such parts as his were, in the Game they were then in playing, by their wonted arts of insinuation set themselves to compass him: And the Bird was then so young, that with their Chaff they caught him. But it were both Unchristian and disingenuous for any to reproach his Memory with this, when every one knoweth he made such early and sincere amends for it: Nor can I suppose that any will upbraid it that he was so once, but only those that are angry he was not so always. He was none of those, the opening of whose Eyes is just of the same Age with his Majesties Glorious Restoration; No, when Rebellion was Rampant, and Schism Triumphant; when Loyalty was condemned for Treason, and all Order in the Church bawled down for Antichristian; Then, then he left the Tents of those too prosperous men, and returned to his Duty, when there was nothing but Conscience to encourage him.

Being at *Nxbridge* when the Treaty was there, he had the Happiness to be brought into the Company of that Hammer of all Innovation both Ecclesiastical and Civil, the never to be mentioned without Veneration, Doctor *Hammond*; and to his Solid Arguments, and Awful Advices, I have heard our deceased Brother say, he owed his first awakenings and reducing.

He shewed that he was converted himself, after a while; by improving all Opportunities for the strengthening of his Brethren: not only in Private but in Publick, with Courage and Faithfulness, reproving the Usurpation, Oppression, Perjury, Sacriledge, Hypocrisie, and the rest of the reigning Sins of those Times of Violence and Madnes. I need not insist upon these Things, they were not done in a Corner, but in the heart of *Englands* chiefeft City: And when the generality of the Pulpits there, powred out little but Noyse or angry Nonsense, War or Enthusiastick Humour, His was a well of Water, where many an honest *Jacob* drank, himself, and his Children and his Servants, and were refreshed; Some being undeceived, and many confirmed by him.

But that Magnanimous Zeal which he shewed against the Murther of our Late Sovereign of Glorious Memory, ought not to be Buried in Oblivion: He not only gave warning against it, openly, and earnestly, while that daring Wickedness was but an *Embryo*: But every Year after on that Sunday which fell nearest the Black Day it was committed on; He failed not in his Prayers to deprecate, and in his Sermon composed for the Occasion to demonstrate, and bewail the Guilt of it.

Thus he continued while the Happy 1660. When he reaped the temporal Rewards of his conscientious Loyalty. In all which he acted Worthily: He had a Publick Spirit, and hath left the Prints of it upon his several Preferments: *Invenit Lateritv, reliquit Marmorea*: They are all the better for him.

In this Place he found a House, scarce one in these Parts so Ruinous, which, all, by his means, much, at his Charge, is re-edified, and so improved, that now there is scarce one so fair and goodly.



At his Deanery, he found the Cathedral with the Stamps of the Reformation upon it, waft and much spoyl: This by the industrious Employment of his Great Interest in the Gentry of that County, added to seven thousand pound, which he and the Chapter disbursed freely, he repaired, and adorned in some good measure.

At *Leyborn*, a Living he was but a little while possessed of, He findeth the same occasion for his Munificence and Benefacture, a ruinous House again: And that found him the same; He hath well repaired it although it was a Place where his Circumstances (if God had given him longer Life) would not have allowed him to have made any stay, yet his Successors Good was a sufficient Motive to him.

As he made his Preferments better, so his Preferments did not make him worse: He continued the same, the same humble, affable, obliging Person, he was, in his least condition. Yea, to the consternation of the clamorous Rabble, he was the same constant diligent Preacher. Inasmuch that I think I may adventure to say, there was not a Lords Day where ever he was, whereto (if Sicknes hindred him not) he was not at least once in the Pulpit.

God grant them as much Grace, as they have cause, to repent, who have any way maliciously aspersed him. For although I am not so partial as to believe him without his *iniquitas*, (let them that escape all themselves, cast Stones at him) Yet as to grosser Miscarriages I am highly perswaded, that not Truth and Reality, but Rage and Design were the *movimenta Mechanica*, that set their Tongues in going.

Not only Charity, but common Reason thinketh no evil, where it findeth Evidences of Good: And in him were very many. In his Behaviour in his Family, He was a *Joshua*, He and his House serving the Lord: Dayly, Morning and Evening, worshipping, with the Solemn Devotions of the Liturgy. In his sense of Mercies, He was an *Hezekiah*, writing upon the Wall, when he was recovered of his great Sicknes, and every one of the Years after, that God added to his Life, He kept that Day on which it seized him religiously in Fasting and Prayer. In his Converse and Friendship, he was a *Nathaniel*, one in whom there was no Guile; Cordial and faithful without Baseness or low Dissimulation. In his Preaching, the Court, the City, the Country, all from *Dan* unto *Beerseba*, know, he was an *Apollo*, an Eloquent Man, and mighty in the Scriptures.

Such was this Worthy Person, who on the 28th. of *May* last past, was taken suddenly, and fatally. In a moment, *quantum mutatus ab illo*! How strange a change was there! That Head, which was the tenacious Receptracle of so much useful Learning, is now the stupified Seat of a Disease: Those Eyes, which had read through so many sorts of Books, cannot now by any means be kept open: That Tongue, which dropped things sweeter than the Honycomb, cannot now pronounce an ordinary Sentence: That Person, whom so many of all Degrees and Ranks of People so rejoiced to see, is now become a sad and doleful Spectacle.

His Distemper being of such a Nature, you cannot look for any thing from him in his Sicknes: For though he had his Apprehension (which he discovered when any thing was said to him, and in a very particular manner, when Prayers were put up for him) yet he had not Expression: He could not so much as make a Will, or call his dearest Friends by their Names.

Thus he lay notwithstanding all the Care and Art of the great *Æsculapius* of this Age, his Condition being more and more hopeless, while the First of *June* at Night, when, to the Grief of his Friends, the Loss of the Church, but (I hope) the great Gain and Joy of Himself, his great change came, and he fell asleep.

And now he is gone to his Long Home, how many Mourners go about the Streets. I need not here break out into *David's Apostrophes* at the death of *Saul*, to beg Lamentations or publish a Brief for Tears, perhaps no man of his Quality and Station have had more to weep over him: His disconsolate Widow weepeth, that She hath lost so Dear and Tender a Husband. You of *St. Martins* weep, that you have lost so able and beloved a Pastor. The Poor and necessitous weep, that they have lost so importunate and effectual an Advocate. His crowding Auditors from all Parts weep, that they have lost so practical and melting a Preacher. His Friends and Acquaintance weep, that they have lost—— But I must forbear: This is but to open the Flood Gates to a soft and troublesome Passion. We

We must improve such Providences as these to more manly and Christian Purposes. You that loved him (and who that knew him did not?) You that loved him must shew greater and better Tokens of it. You that loved him, *stand fast in the Truth*, which he delivered to you; being dead he yet speaketh, that ye henceforth be no more Children, *tossed to and fro, and carried about with every wind of Doctrine*. You that loved him, mortifie all the Lusts which he so pathetically did forewarn you of; Remember the Words that he spake unto you while he was yet with you. You that loved him, exercise all the Graces, perform all the Duties, which he so faithfully did exhort you to, knowing that you all among whom he came, Preaching the Kingdom of God, shall see his Face no more. Finally, you that loved him, prepare to follow him; Let the Meditation of his so sudden *change* be one Motive to all the rest which you have, *All the Days of your appointed time to wait for your own*. That so he, and we, and all the Children of God, who now at sundry times and in divers manners are parted sorrowfully, may meet together again joyfully, to enjoy the God and Father of our Lord Jesus Christ with one another, for ever and ever.

*Unto this King Eternal, Immortal, Invisible, the Only wise God be Honour and Glory for ever and ever, Amen:*

**F I N I S.**

